

**The
Restored New Testament**

by
James Morgan Pryse



Central Figure after a Pompeian Wall-painting of Dionysos

The Enthroned Sun-God and His Twelve Powers

“Behold, around mine own celestial throne
Are set twelve others, like a jewelled zone
Within the Realm that evermore endures.”

THE RESTORED NEW TESTAMENT

THE HELLENIC FRAGMENTS, FREED FROM THE
PSEUDO-JEWISH INTERPOLATIONS, HARMONIZED,
AND DONE INTO ENGLISH VERSE AND PROSE

WITH INTRODUCTORY ANALYSES, AND COMMENTARIES,
GIVING AN INTERPRETATION ACCORDING TO
ANCIENT PHILOSOPHY AND PSYCHOLOGY

AND A NEW LITERAL TRANSLATION OF THE SYNOPTIC
GOSPELS, WITH INTRODUCTION AND COMMENTARIES

BY

JAMES MORGAN PRYSE

Φιλοσοφώτερον καὶ σπουδαιότερον ποίησις ἱστορίας ἐστίν

Poetry is more philosophical and more serious than history

—*Aristotle*

ILLUSTRATIONS DRAWN BY JOHN O'NEILL

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PREFACE

IN the work here presented the portions of the *New Testament* which the author holds to be genuine are construed in verse, and are interpreted along the lines of ancient philosophy and psychology. The work is, therefore, not concerned with theological views or any of the creeds, dogmas and doctrines of the many Christian sects. For the author, while cherishing the greatest respect for all that is pure and noble in the Christian religion and all other religions, is not, and never has been, a Christian. In interpreting the *New Testament* from a non-sectarian, and therefore possibly non-Christian, point of view, he has tried to avoid offending needlessly those who cling to one or another form of Christian faith; but this interpretation differs radically from that offered by the so-called orthodox commentators, and in the attempt to restore the admittedly corrupt text of the *New Testament*, more especially that of the *Gospels*, the author has found it necessary to undermine the foundation upon which the structure of dogmatic theology has been reared. Not in a controversial spirit, and with no iconoclastic zeal, but simply with the purpose of purifying the text of the *Gospels* and restoring it approximately to its primitive form, in order to bring out more clearly the beauty and sublimity of the allegory which vitalizes it, he had to undertake the uncongenial task of showing, by dissecting the text of the *Gospels*, that the founders of the Christian Church, whoever they were, deliberately falsified that text throughout, and thereby committed the darkest crime known in the history of literature. Freed from the forgeries foisted in the text by these priestly criminals, the allegory of the Crucified is Hellenic in form, and

embodies in its simple majesty the profoundest truths of archaic religion; and it is solely for the elucidation of its spiritual meaning that the present commentary was written.

The phrase "New Testament" is retained in the title because it is the commonly accepted name of the collection of writings so designated; but the claim that the writings set forth a new testament, covenant or dispensation, as distinguished from the so-called Mosaic dispensation, is rejected by the author as a theological fiction. The theory upon which this attempted restoration of the allegory is based is that all those portions of the *New Testament* which may be regarded as genuine are, with the exception of a few fragments of the *Epistles*, prose plagiaries from ancient Greek sacred poems, the allegorical dramas forming part of the ritual in the Mysteries, and that all the passages by which the Iēsous-mythos is connected with the *Old Testament*, staged in Judæa, and given a semblance of historicity, are the work of forgers, who employed stolen notes of the Greek Mystery-ritual in fabricating a "sacred" scripture upon which to found a new religion. Therefore the author rejects as spurious many passages of the *Gospels*, all of the *Acts*, and nearly everything in the *Epistles*. There is very little that is of any value in the *Epistles* except a few doctrines stolen from the writings of Philōn Judaios, the great Jewish philosopher; and the *Acts* is merely a fantastic work of fiction. The *Apocalypse* is treated as a prose version of a Greek Mystery-poem; but the version seems to have been made with honest motives by a writer conversant with the esoteric meaning of the original, and who presumably gave it a superficially Jewish coloring to preserve it from being destroyed by the fanatics of the new faith, who were endeavoring to suppress everything in ancient literature which betrayed, or tended to prove, the fact that the new religion they had invented and instituted was founded on a fabricated "history," and was merely a travesty of

the older religions. In this RESTORED NEW TESTAMENT the *Apocalypse* and the story of Iēsous as found in the *Synoptic Gospels* are translated into English verse, the metrical form being more suitable than prose for this attempted restoration of the lost original dramatic poems. A prose version of each is given, however, as a basis for the commentary. The prose translation of the *Apocalypse* is strictly literal; that of the composite *Gospel* formed from the *Synoptics*, although a free rendering, follows the Greek text faithfully except in some passages which by their pitiable poverty of expression called for expansion, and in others which have been so falsified by the ecclesiastical forgers that the meaning of the original is now but a matter for conjecture. In the second part of the work a literal translation is given of the full text of the *Synoptics*, with comments on the spurious passages only. In restoring the allegory, a careful literary analysis of the text of the *Synoptic Gospels* has been made, tracing the peculiar devices and methods of the forgers and interpolators, with the purpose of undoing their work as far as possible; and the mythico-astronomical system of the ancient solar cult, and the mystical sense of the allegory, have been followed in replacing the incidents of the mythos in their correct sequence.

As this work aims to present its subject-matter in popular style, unburdened by any material not strictly needed in the interpretation of the Iēsous-allegory as found in the *Gospels* and the *Apocalypse*, no attempt is made to sustain the author's conclusions by evidence and arguments drawn from comparative religions, from the incautious admissions made by early Christian writers, or from the scholarly works of modern Biblical critics who have demonstrated that the *Gospels* are a literary patchwork, discordant, and not to be regarded by any disciplined mind as authentic history. Important and interesting as these subjects are, they could not be dealt with adequately in the present work without expanding it to too great

bulk, and thereby distracting attention from the central theme which it seeks to elucidate, the Iēsous-mythos as an allegory of initiation—the mystical story of a Man who by his own efforts became a God.

JAMES MORGAN PRYSE.

New York City, October 1, 1914.

TO THE ETERNAL SELF

A Paraphrase of the "Lord's Prayer"

Thou Self Divine, whose heavenly throne
Outshines the sun in visioned splendor,
O hear me reverently intone
Thy Name with accent low and tender;
And let that Name, thus breathed, set free
The Power that wafts my soul to thee.

Let gleaming solar forces weave
My royal robe of light supernal;
Triumphant, may I then receive
The promised crown of life eternal,
And thus within thy realm regain
My right with thee fore'er to reign.

While yet my soul must meekly wear
Its mortal vesture, dark and lowly,
Unwearied may I strive with care
To do on earth thy Will most holy,
That here below thy boundless love
Undimmed may shine from heaven above.

O give me now the power sublime
To read fair Wisdom's wondrous pages:
Unhindered then by space and time
My soul would haste, through fleeting ages,
With thee among the Gods to dine
On Wisdom's hallowed bread and wine.

PART FIRST

—

THE GENUINE PORTIONS OF THE NEW TESTAMENT,
WITH INTRODUCTORY ANALYSES,
AND COMMENTARIES

1914

1915

1916

1917

GENERAL INTRODUCTION

As but few readers may be expected to have even a superficial acquaintance with ancient philosophy and various other associated subjects which must be understood, to some extent, before the allegorical portions of the *New Testament* can be studied intelligently and to advantage, a brief sketch will here be given of the topics that are pertinent to this interpretation.

Every thoughtful student of the literature of the ancient religions, including that of early Christianity, can not but be impressed by the fact that in each and all of them may be found very clear intimations of a secret traditional lore, an arcane science, handed down from times immemorial. This secret body of knowledge will in this work be termed the Gnōsis; the word is here used, however, in a general sense, to denote the higher knowledge, and without any special reference to, or endorsement of, the Christian Gnosticism of the early centuries. Each of the great nations of antiquity had an esoteric as well as an exoteric religion: the Gnōsis was reserved for temple-initiates; while the popular religion was made up of moral precepts, myths, allegories and ceremonial observances, which reflected, more or less faithfully, the mystic tenets. "All the eastern nations," says Ōrigenēs, "the people of India, the Persians, the Syrians, conceal sacred mysteries under their religious myths; the sages and philosophers of all religions penetrate the true meaning, while the ignorant see only the exterior symbol—the bark that covers it." But this was equally true of all the cultured nations of antiquity; and the noblest of the philosophers and sages, with but few exceptions, gained their profounder knowledge through regular initiation at the schools of the Mysteries, which in ancient times were the true centres of learning. In Greece the Mysteries were established in various forms, and were under the direction of the state. The most notable were the Eleusinia, which were of great antiquity, and continued until the invasion

of Alaric the Goth, in the year 396 of the Christian era. During the first century the Mysteries were the recognized religion of Greece, and were celebrated in every city of that country and in the Greek colonies in Asia Minor. The principal centre of the Greater Eleusinia was the superb temple at Eleusis, near Athens; while the Lesser Eleusinia, at which candidates participated in the purificatory rites and were given elementary instruction, preparatory to initiation into the Greater Mysteries, had their seat at Agra, on the river Ilissos. The Lesser Mysteries were celebrated in February, and the Greater in September, annually. The celebration of the Greater Eleusinia, which lasted nine days, began in public as a pageant and festival in honor of Dēmētēr and Persephonē; but the telestic rites were celebrated in the solemn secrecy of the temple, to which none but initiates were admitted. Under Peisistratos the Festival of Dēmētēr and Persephonē was modified by additions from the Dionysiac and Asklēpiadic Mysteries. The public ceremonies, however, were evidently designed merely for the benefit of the unconsecrated multitude, and presumably had no real connection with the proceedings which took place within the temple. Every initiate was bound by an oath of inviolable secrecy; hence nothing of any importance is known concerning the initiatory ceremonies. There is good reason for believing, however, that in the Eleusinian ritual the zodiacal symbolism was employed, and that some of the instruction was given in the form of dramatic representations. In fact, the drama seems to have originated in the Mysteries. The symbolism of the zodiac was really a cryptic language in which certain facts concerning the inner nature of man were expressed; and it was common to the initiates of all ancient religions. There was no concealment of the fact that the telestic rites were designed for moral purification, the development of the spiritual faculties, and the attainment of conscious immortality; nor was there any secrecy about the general principles of the perfective philosophy, which were openly inculcated. Thus Plato, arguing always for the immortality of the soul and human perfectibility, expatiates upon moral subjects with the greatest clearness; but whenever he has for his subject the inner constitution of man he is purposely vague, and in treating of the

subjective worlds and the after-death states of the soul, he invariably employs the medium of allegory. Many passages in his writings, as in the *Timaios*, are quite unintelligible to any one who does not possess the key to the zodiacal language; and this is also true of most of the sacred writings of antiquity.

The point where the arcane system sharply diverges from all the conventional schools of thought is in the means of acquiring knowledge. To make this clear, Plato's analysis of the four faculties of the soul, with their four corresponding degrees of knowledge, may be taken. (*Rep.* vi. 511.) Tabulated, it is as follows:

THE VISIBLE, SENSUOUS WORLD

- | | |
|--|---|
| 1. <i>Εἰκασία</i> , perception of images, | } <i>δόξα</i> , opinion,
illusory knowledge. |
| 2. <i>Πίστις</i> , faith, psychic groping, | |

THE INTELLIGIBLE, SUPRASENSUOUS WORLD

- | | |
|---|--|
| 3. <i>Διάνοια</i> , philosophic reason, | } <i>γνώσις, ἐπιστήμη</i> , wisdom,
true knowledge. |
| 4. <i>Νόησις</i> , direct cognition, | |

The first of these degrees covers the whole field of the inductive physical sciences, which are concerned with investigating the phenomena of external nature; the second degree embraces exoteric religion and all phases of blind belief; and these two degrees, pertaining to the *phrēnic* or lower mind, comprise all the knowledge available to those whose consciousness does not transcend the illusions of the material world. The third degree relates to speculative philosophy, which seeks to arrive at first principles by the effort of pure reason; the fourth degree is the direct apprehension of truth by the lucid mind independently of any reasoning process; and these two degrees, pertaining to the *noetic* or higher mind, represent the field of knowledge open to those whose consciousness rises to the world of spiritual reality. Elsewhere Plato speaks of the mantic state, which he describes as a kind of madness produced "by a divine release from the ordinary ways of men."

The exoteric scientist and religionist rely on the physical senses, the psychic emotions, and the intellectual faculties as these are in

the present stage of human evolution; and while the scientist somewhat enlarges the scope of the senses by employing the telescope, the microscope, and other mechanical devices, the religionist puts his trust in the mutilated records of suppositional revelations received from the remote past. But the esotericist, refusing to be confined within the narrow limits of the senses and the mental faculties, and recognizing that the gnostic powers of the soul are hopelessly hampered and obscured by its imperfect instrument, the physical body, devotes himself to what may be termed intensive self-evolution, the conquest and utilization of all the forces and faculties that lie latent in that fontal essence within himself which is the primary source of all the elements and powers of his being, of all that he is, has been, and will be. By gaining conscious control of the hidden potencies which are the proximate causes of his individual evolution, he seeks to traverse in a comparatively brief period of time the path leading to spiritual illumination and liberation from terrestrial bondage, rushing forward, as it were, toward that goal which the human race as a whole, advancing at an almost imperceptible rate of progress, will reach only after æons of time. His effort is not so much to *know* as to *become*; and herein lies the tremendous import of the Delphic inscription, "Know Thyself," which is the key-note of esotericism. For the esotericist understands that true self-knowledge can be attained only through self-development in the highest possible sense of the term, a development which begins with introspection and the awakening of creative and regenerative forces which now slumber in man's inner protoplasmic nature, like the vivific potency in the ovum, and which when roused into activity transform him ultimately into a divine being bodied in a deathless ethereal form of ineffable beauty. This process of transcendental self-conquest, the giving birth to oneself as a spiritual being, evolving from the concealed essence of one's own embryonic nature a self-luminous immortal body, is the sole subject-matter of the *Apocalypse*, as it is also the great theme of the Iêsous-mythos.

In the esoteric philosophy—the infelicitous word "esoteric" being used in this work merely because the English language appears to afford no happier one—the absolute Deity is considered to be

beyond the spheres of existence and ulterior to Being itself. The world of true Being is that of the Logos, or Nous, the realm of divine ideas, or archetypes, which are the eternal patterns, so to say, of all things in the manifested universe. By a paradox which defies the reasoning faculty, but which is readily resolved intuitively, the God is said to be apart from, and independent of, the universe, and yet to permeate every atom of it. The God is the abstract Unit, which is the origin of all number, but which never loses its unit-value, and can not be divided into fractions; while the Logos is the manifested or collective Unit, a deific Individuality, the collectivity of a countless host of Logoi, who are differentiated into seven hierarchies, constituting in the aggregate the Second Logos, the uttered Thought, or Word.

The mediate principle by which the Logos manifests in and from the God is termed in the prologue to the *Fourth Gospel* the Archeus (*ἀρχή*); it is the first element or substratum of substantive objectivity, that which becomes by differentiation first the subtile and then the gross material elements of the manifested worlds. If this primary substance is related back to the God, and considered as being prior to the Logos, the result is the refined dualism that mars some of the old systems of philosophy. But in the prologue the Logos is really coeval with the Archeus: the Logos *is* (subsists) in the Archeus, and the latter becomes, in the Logos, the principle of Life, which irradiates as Light. This Light of the Logos is identical with the Pneuma, the Breath or Holy Spirit, and esoterically it is the pristine force which underlies matter in every stage, and is the producer of all the phenomena of existence. It is the one force from which differentiate all the forces in the cosmos. As specialized in the human organism, it is termed, in the *New Testament*, the *paraklētos*, the "Advocate," and is the regenerative force above referred to.

From the Archetypal world, that of the Logos, emanate successively the Psychic and the Material worlds; and to these three may be added a fourth, which is usually included, by ancient writers, in the Psychic, though in reality it is distinct from it. This fourth world, which will here be called the Phantasmal—since the word

“hell” connotes misleading and lurid notions—is the region of phantoms, evil spirits, and psychic garbage generally.

All that the universe contains is contained also in man. The origin of man is in the Deity, and his true self or individuality is a Logos, a manifested God. Analogous with the universe or macrocosm, man, the microcosm, has three bodies, which are called in the *New Testament* the spiritual body (*pneumatikon sōma*), the psychic body (*psychikon sōma*), and the physical body (*sōma*, or *sarx*, “flesh”). In the *Upanishads* they are termed “causal body” (*kāraṇa śarīra*), “subtile body” (*sūkshma śarīra*), and “gross body” (*sthūla śarīra*). In mystical writings these three, together with the fourth, or perfected vesture of the immortal Self, are given as corresponding to the four occult elements, and also to the earth, moon, sidereal system, and sun, and hence are spoken of as the earthly or carnal body (the “muddy vesture of decay,” as Shakespeare terms it), the lunar or water-body, the sidereal or air-body, and the solar or fire-body.

The spiritual (pneumatic) body is, strictly speaking, not a body at all, but only an ideal, archetypal form, ensphered, as it were, by the *pneuma* or primordial principle which in the duality of manifestation generates all forces and elements: it is therefore called the “causal body,” because from its sphere all the other bodies are engendered; and all these lower forms are enveloped by the same circumambient aura (called in the *New Testament* “the radiance” or “glory,” *hē doxa*), which is visible to the seer as an oviform faint film of bluish haze. Semi-latent within this pneumatic ovum is the paraklete, the light of the Logos, which in energizing becomes what may be described as living, conscious electricity, of incredible voltage and hardly comparable to the form of electricity known to the physicist. This is the “good serpent” of ancient symbology; and, taken with the pneumatic ovum, it was also represented in the familiar symbol of the egg and the serpent. It is called in the Sanskrit writings *kundalinī*, the annular or ring-form force, and in the Greek *speirēma*, the serpent-coil. It is this force which, in the telestic work, or cycle of initiation, weaves from the primal substance of the auric ovum, upon the ideal form or archetype it con-

tains, and conforming thereto, the immortal Augoeidēs, or solar body (*hēliakon sōma*), so called because in its visible appearance it is self-luminous like the sun, and has a golden radiance. Its aureola displays a filmy opalescence. This solar body is of atomic, non-molecular substance.

The psychic, or lunar, body, through which the Nous acts in the psychic world, is molecular in structure, but of far finer substance than the elements composing the gross physical form, to whose organism it closely corresponds, having organs of sight, hearing, and the rest. In appearance it has a silvery lustre, tinged with delicate violet; and its aura is of palest blue, with an interchanging play of all the prismatic colors, rendering it iridescent.

The physical body, in its physiological relation to psychology, will necessarily have to be considered somewhat in detail in elucidating the text; but before entering on this subject, it may be explained that another body is sometimes alluded to in mystical writings. It is called in Sanskrit *kāma rūpa*, the form engendered by lust, and it comes into existence only after the death of the physical body, save in the exceptional case of the extremely evil sorcerer who, though alive physically, has become morally dead. It is a phantasm shaped from the dregs and effluvia of matter by the image-creating power of the gross animal mind. Of such nature are the *daimones* and “unclean spirits” of the *New Testament*, where also the “abominable stench” (*bdclugma*) seems to be a covert allusion to this malodorous shade. This phantasm has the shadowy semblance of the physical body from which it was derived, and is surrounded by a cloudy aura of brick-red hue.

It should be observed that in the esoteric cosmogony the theory of “dead” matter has no place. The universe is a manifestation of life, of consciousness, from the Logos down to the very atoms of the material elements. But in this philosophy a sharp distinction is made between Being and existence: the Logos, the Archetypal world, is that of True Being, changeless and eternal; while existence is a going outward into the worlds of *becoming*, of ceaseless change and transformation. The Nous, the immortal man, or mind (for the mind should be regarded as the real man), when incarnated

comes under the sway of this law of mutation, entering upon a long cycle of incarnations, passing from one mortal body to another. The metaphysical aspect of this subject need not be discussed here; but it may be said that the fact of reincarnation, so far from being mysterious and difficult of proof, is really very prosaic and simple, so that it has always been treated as exoteric in all archaic religions and philosophies. Positive knowledge of its truth, on a basis of personal experience, is one of the first results obtained by any one who enters upon the initial stages of self-conquest. It is then a fact as apparent to him as are the cognate facts of birth and death. The telestic work has for its object to achieve deliverance from reincarnation, and this deliverance is complete and final only when the deathless solar body is formed, and the perfected man is thereby freed from the necessity of reincarnating in the mortal physical and psychic forms.

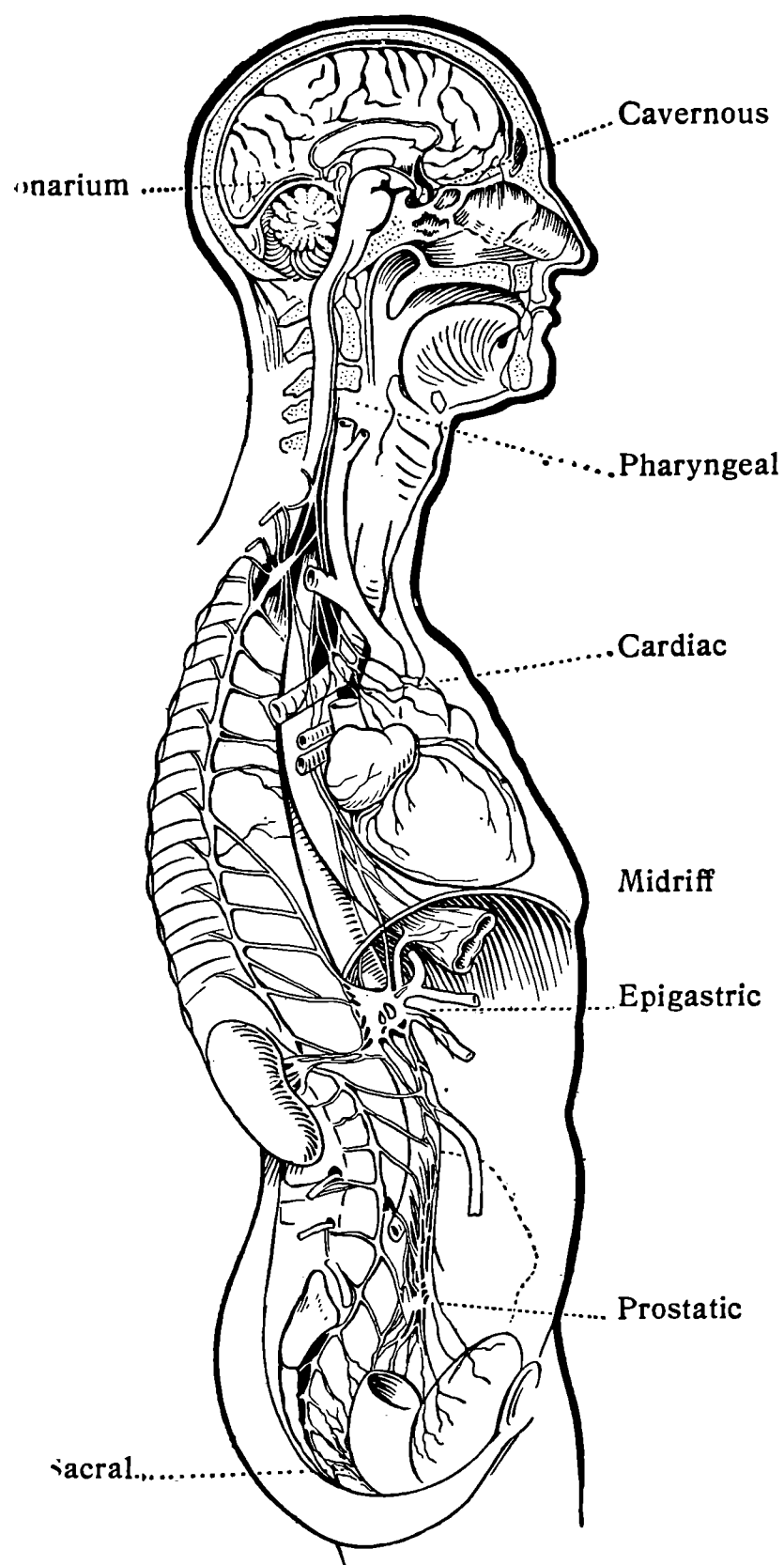
The physical body may itself be considered to be an objective microcosm, an epitome of the material world, to every department of which its organs and functions correspond and are in direct relation. Moreover, as the organism through which the soul contacts external nature, its organs correspond to, and are the respective instruments of, the powers and faculties of the soul. Thus the body has four principal life-centres which are, roughly speaking, analogues of the four worlds, and of the four manifested generic powers of the soul; these four somatic divisions are as follows:

1. The head, or brain, is the organ of the Nous, or higher mind.
2. The region of the heart, including all the organs above the diaphragm, is the seat of the lower mind (*phrēn*, or *thumos*), including the psychic nature.
3. The region of the navel is the centre of the passional nature (*epithumia*), comprising the emotions, desires and passions.
4. The procreative centre is the seat of the vivifying forces on the lowest plane of existence. This centre is often ignored by ancient writers, as, for instance, Plato, who assigns four faculties to the soul, but classifies only three of the somatic divisions, assigning the Nous, or Logos, to the head, *thumos* to the cardiac region, and *epithumia* to the region below the midriff. Others, however, give

the fourfold system, as does Philolaos the Pythagorean, who placed the seat and germ (*archē*) of reason in the head, that of the psychic principle in the heart, that of growth and germination in the navel, and that of seed and generation in the sexual parts.

It is unnecessary, in this brief sketch, to go into further details concerning these correspondences, save only in regard to the nervous system and the forces operating through it. There are two nervous structures: the cerebro-spinal, consisting of the brain and the spinal cord; and the sympathetic or ganglionic system. These two structures are virtually distinct yet intimately associated in their ramifications. The sympathetic system consists of a series of distinct nerve-centres, or ganglia—small masses of vascular neurine—extending on each side of the spinal column from the head to the coccyx. Some knowledge of these ganglia and the forces associated with them is indispensable in an examination into the esoteric meaning of the *New Testament*; and as their occult nature is more fully elucidated in the *Upanishads* than in any other available ancient works, the teaching therein contained will here be referred to, and their Sanskrit terms employed. The ganglia are called *chakras*, “disks,” and forty-nine of them are counted, of which the seven principal ones are the following: (1) sacral ganglion, *mūlādhāra*; (2) prostatic, *adhishthāna*; (3) epigastric, *manipuraka*; (4) cardiac, *anāhata*; (5) pharyngeal, *viśuddhi*; (6) cavernous, *ājñā*; and (7) the conarium, *sahasrāra*. Of these only the seventh, the conarium or pineal body, need be considered here with particularity. It is a small conical, dark-gray body situated in the brain immediately behind the extremity of the third ventricle, in a groove between the nates, and above a cavity filled with sabulous matter composed of phosphate and of carbonate of lime. It is supposed by modern anatomists to be the vestige of an atrophied eye, and hence is termed by them “the unpaired eye.” Though atrophied physically, it is still the organ of spiritual vision when its higher function is restored by the vivifying force of the *speirēma*, or paraklete, and it is therefore called esoterically “the third eye,” the eye of the seer.

When, through the action of man’s spiritual will, whether by his conscious effort or unconsciously so far as his phrēnic mind is con-



The Seven Principal Ganglia

cerned, the latent *kundalinī* (*speirēma*), which in the *Upanishads* is poetically said to lie coiled up like a slumbering serpent, is aroused to activity, it displaces the slow-moving nervous force or neuricity and becomes the agent of the telestic or perfecting work. As it passes from one ganglion to another its voltage is raised, the ganglia being like so many electric cells coupled for intensity; and moreover in each ganglion, or *chakra*, it liberates and partakes of the quality peculiar to that centre, and it is then said to “conquer” the *chakra*. In Sanskrit mystical literature very great stress is laid upon this “conquering of the *chakras*.” The currents of the *kundalinī*, as also the channels they pursue, are called *nādīs*, “pipes” or “channels,” and the three principal ones are: (1) *sushumnā*, which passes from the terminus of the spinal cord to the top of the cranium, at a point termed the *brahmarandra*, or “door of Brahma”; (2) *pingala*, which corresponds to the right sympathetic; and (3) *īdā*, which corresponds to the left sympathetic. The force, as specialized in the ganglionic system, becomes the seven *tattvas*, which in the *Apocalypse* are called the seven *pneumata*, “breaths,” since they are differentiations of the Great Breath, the “World-Mother,” symbolized by the moon. Concurrent with these seven lunar forces are five solar forces pertaining to the cerebro-spinal system, called the five *prānas*, “vital airs,” or “life-winds,” which in the *Apocalypse* are termed “winds” (*anemoi*). The *tattvas*, or subtile elements, with the ganglia (*chakras*) to which they respectively correspond, are as follows: *prithivī*, “earth,” sacral; *apas*, “water,” prostatic; *tejas*, “fire,” epigastric; *vāyu*, “air,” cardiac; *ākāsha*, “æther,” pharyngeal; *avyakta*, “undifferentiated,” cavernous; and *Brahmā*, “the Evolver” (Logos), conarium. The *prānas* are the following: *vyāna*, the “distributing life-wind,” connected with *prithivī*; *apāna*, the “down-going life-wind,” with *apas*; *samāna*, the “uniting life-wind,” with *tejas*; *prāna*, the “out-going life-wind,” with *vāyu*; and *udāna*, the “up-going life-wind,” with *ākāsha*. Some writers give *apāna* as corresponding with *prithivī*, and *vyāna* with *apas*; but this is erroneous. The *Apocalypse* represents these twelve forces, the seven “breaths” and the five “winds,” as corresponding to the twelve signs of the zodiac. This arrangement is shown in

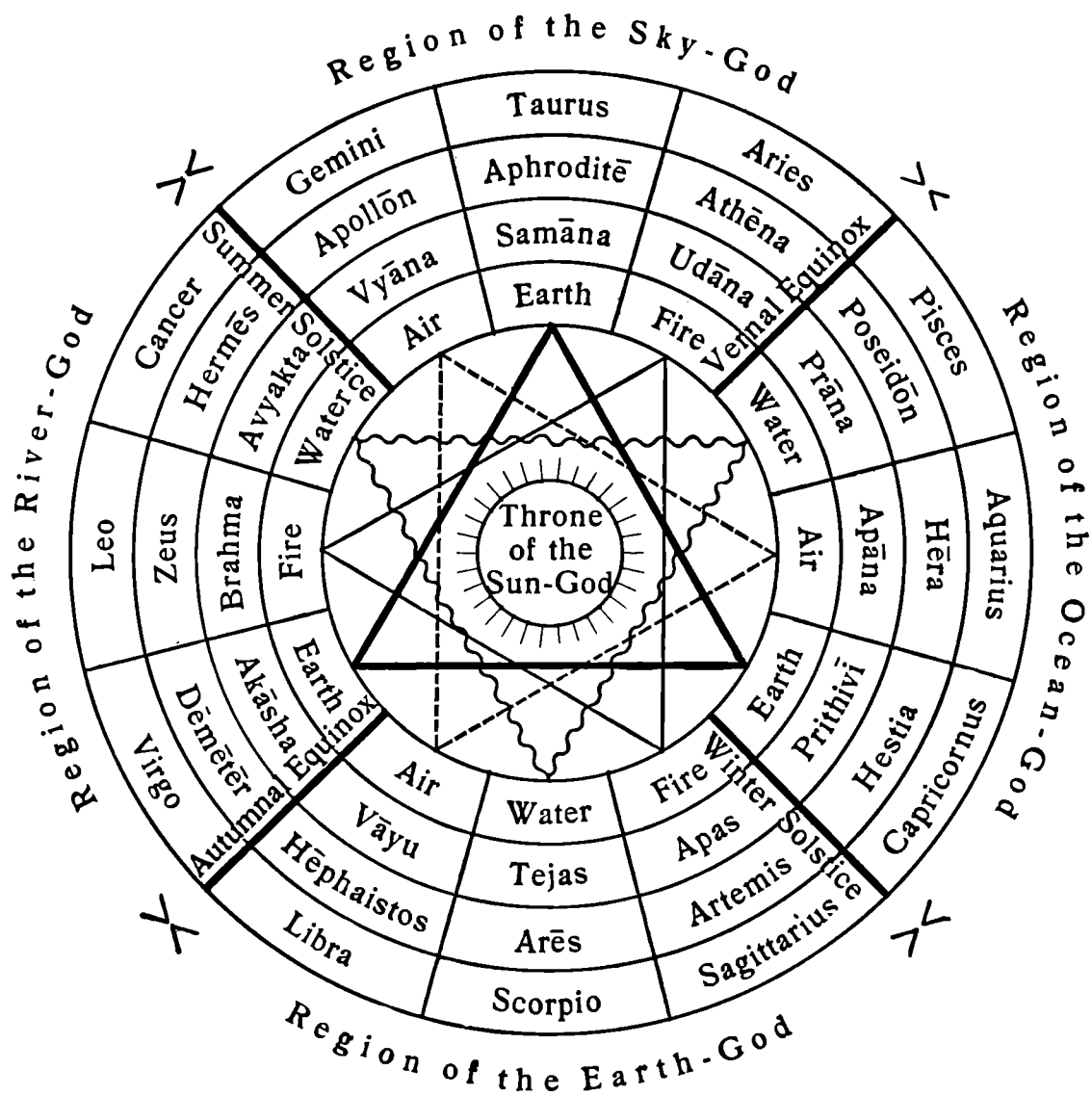


Diagram of the Zodiac and Correspondences

the accompanying diagram, with each *tattva* placed in the sign to which its special *chakra* pertains. The Hellenic Gods of Olympos, who were designated as the Guardian-divinities of the signs, are also inserted in the diagram for the purpose of comparison.

The zodiac is a belt of the celestial sphere, about seventeen degrees in breadth, containing the twelve constellations which the sun traverses during the year in passing around the ecliptic. Within this zone are confined the apparent motions of the moon and major planets. The zodiacal circle was divided by the ancients into twelve equal portions called signs, which were designated by the names of the constellations then adjacent to them in the following order: Aries, the Ram; Taurus, the Bull; Gemini, the Twins; Cancer, the

Crab; Leo, the Lion; Virgo, the Virgin; Libra, the Balance; Scorpio, the Scorpion; Sagittarius, the Bowman; Capricornus, the Goat; Aquarius, the Water-bearer; and Pisces, the Fishes. Owing to the precession of the equinoxes, the signs of the ecliptic are now about one place ahead of the corresponding zodiacal constellations, which constitute the fixed zodiac. Aside from its astronomical utility, the scheme of the zodiac was employed to symbolize the relations between the macrocosm and the microcosm, each of the twelve signs being made to correspond to one of the twelve greater Gods of the ancient pantheon and assigned as the "house" of one of the seven sacred planets; each sign, moreover, being said to govern a particular portion of the human body, as shown in the following chart.



The Twelve Signs of the Zodiac

The zodiac is also divided into four trigons ("triangles"), named respectively after the four manifested elements, earth, water, fire and air, to each of which three signs are ascribed.

Each zodiacal sign is divided into three decans, or parts containing ten degrees each, there being three hundred and sixty degrees in the circle; and to each decan is attributed one of the thirty-six

constellations which lie north and south of the zodiac. The constellations thus associated with a sign are termed its paranatellons. Thus there are forty-eight ancient constellations, forming, as it were, four zodiacs; and the sun and its planets may be considered as a sort of central constellation, thus making up the mystic number forty-nine, or seven times seven. Each of these constellations being made to symbolize a principle, force or faculty in man, the entire scheme constitutes a symbolic being, a celestial man, pictured on the starry vault. The Sun-God is the Self of this "Grand Man," and the four quarters of the zodiac, with the portions of the heavens associated with them, are the somatic divisions of the manifested form of the Heavenly Man. The element æther is ascribed to the Regent of the Sun; and four Guardian-Gods, corresponding with the four manifested elements, are designated as Regents of the Four Regions, Earth, Ocean, Sky, and the Rivers. In the Babylonian records, so far as known, only twenty-four paranatellons are given, and only three Regions and Element-Gods, Anu, the Sky-God, Ēa, the Ocean-God, and Bēl, the Earth-God; but it is a fair presumption that the Babylonians had all the forty-eight constellations known to the Greeks, and assigned a fourth Region to the Fire-God, as is done in the *Apocalypse*, the *Upanishads*, and other ancient works. These fourfold manifested Powers are, of course, correlated with the *prānas*. In the *Apocalypse* the Region of Fire, which corresponds with the Heart-region, is termed "the Rivers and Springs," by which are to be understood the streams of solar fire; in the *Upanishads* the channels (*nāḍīs*) of the *prānas* are said to ramify from the heart.

The foregoing covers the topics which must necessarily be referred to in elucidating the recondite meaning of the *New Testament*; but to convey a clearer conception of its practical and psychological application, further explanation will now be given of the action of the "serpent force" (*speirēma*) in the telestic or perfective work. This work has to be preceded by the most rigid purificatory discipline, which includes strict celibacy and abstemiousness, and it is possible only for the man or woman who has attained a very high state of mental and physical purity. To the man who is

gross and sensual, or whose mind is sullied by evil thoughts or constricted by bigotry, the holy paraklete does not come; the unpurified person who rashly attempts to invade the adytum of his inner God can arouse only the lower psychic forces of his animal nature, forces which are cruelly destructive and never regenerative. The neophyte who has acquired the "purifying virtues" before entering upon the systematic course of introspective meditation by which the spiritual forces are awakened, must also as a necessary preliminary gain almost complete mastery of his thoughts, with the ability to focus his mind undeviatingly upon a single detached idea or abstract concept, excluding from the mental field all associated ideas and irrelevant notions. If successful in this mystic meditation, he eventually obtains the power of arousing the *speirēma*, or paraklete, and can thereby at will enter into the state of *manteia*, the sacred trance of seership. The four mantic states are not psychic trances or somnambulatory conditions; they pertain to the noetic, spiritual nature; and in every stage of the *manteia* complete consciousness and self-command are retained, whereas the psychic trances rarely transcend the animalistic phrēnic nature, and are usually accompanied by unconsciousness or semi-consciousness.

Proficiency in the noetic contemplation, with the arousing of the *speirēma* and the conquest of the life-centres, leads to knowledge of spiritual realities (the science of which constitutes the Gnōsis), and the acquirement of certain mystic powers, and it culminates in emancipation from physical existence through the "birth from above" when the deathless solar body has been fully formed. This telestic work requires the unremitting effort of many years, not in one life only but carried on through a series of incarnations until the final result is achieved. But almost in its initial stages the consciousness of the aspirant becomes disengaged from the mortal phrēnic mind and centred in the immortal noetic mind, so that from incarnation to incarnation his memory carries over, more or less clearly according to the degree he has attained, the knowledge acquired; and with this unbroken memory and certainty of knowledge he is in truth immortal even before his final liberation from the cycle of reincarnation.

In arousing the *kundalinī* by conscious effort in meditation, the *sushumnā*, though it is the all-important force, is ignored, and the mind is concentrated upon the two side-currents; for the *sushumnā* can not be energized alone, and it does not start into activity until the *īdā* and the *pingalā* have preceded it, forming a positive and a negative current along the spinal cord. These two currents, on reaching the sixth *chakra*, situated back of the nasal passages, radiate to the right and left, along the line of the eyebrows; then the *sushumnā*, starting at the base of the spinal cord, proceeds along the spinal marrow, its passage through each section thereof (corresponding to a sympathetic ganglion) being accompanied by a violent shock, or rushing sensation, due to the accession of force—increased “voltage”—until it reaches the conarium, and thence passes outward through the *brahmarandra*, the three currents thus forming a *cross* in the brain. In the initial stage the seven psychic colors are seen, and when the *sushumnā* impinges upon the brain there follows the lofty consciousness of the seer, whose mystic “third eye” now becomes, as it has been poetically expressed, “a window into space.” In the next stage, as the brain-centres are successively “raised from the dead” by the serpent-force, the seven “spiritual sounds” are heard in the tense and vibrant aura of the seer. In the succeeding stage, sight and hearing become blended into a single sense, by which colors are heard, and sounds are seen—or, to word it differently, color and sound become one, and are perceived by a sense that is neither sight nor hearing but both. Similarly, the psychic senses of taste and smell become unified; and next the two senses thus reduced from the four are merged in the interior, intimate sense of touch, which in turn vanishes into the epistemonical faculty, the gnostic power of the seer—exalted above all sense-perception—to cognize eternal realities. This is the sacred trance called in Sanskrit *samādhi*, and in Greek *manteia*; and in the ancient literature of both these languages four such trances are spoken of. These stages of seership, however, are but the beginning of the telestic labor, the culmination of which is, as already explained, rebirth in the imperishable solar body.

INTRODUCTION TO THE ANOINTING OF IĒSOUS

THE *Synoptic Gospels*, when carefully compared, are seen to be compilations evidently made from the same source or sources, and they can not reasonably be regarded as independently written narratives. Though traditionally Matthew, Mark and Luke are credited with the authorship of these three *Gospels*, it is not known who Matthew, Mark and Luke were, or when or where the *Gospels* were written or compiled. These names, as transliterated in the Greek text, probably represent Mattitheah, Marcus and Lucanus, the first being a Jewish name (though this is conjectural), and the others being Roman. In Part II of this work literal translations of these *Gospels* are presented, the source from which they were drawn is suggested, and the literary methods by which they have been placed in their present form are traced. To afford a more comprehensive view of their subject matter, a composite *Gospel* has been constructed from the *Synoptics* under the title, "The Anointing of Iēsous," in which all the genuine and valuable portions of the text are given, rearranged so as to form a consistent narrative. The allegory, or Iēsous-mythos, as thus restored, is interpreted as a whole and in detail. The prose version and accompanying commentary are then followed by a metrical version, "The Crowning of Jesus." This portion of the work is devoted to the esoteric or spiritual meaning of the allegory; all other matters are left for consideration in Part II. But the theory upon which the text has been reconstructed, and the interpretation given the story of Iēsous, are so directly in conflict with the opinions commonly held to be orthodox, that it is necessary to state here, briefly, what that theory is; and, owing to the corrupt and mutilated condition of the text, it is, unfortunately, impossible to confine the commentary wholly to esoteric interpretation.

The three *Gospels* are treated as if they were but three variants of the same text. The original source from which they were drawn is considered to have been an allegorical drama which formed part of the ritual of the Greek Mysteries. As an allegory, this drama was expressed in the zodiacal language, and hence has an astronomical rendering throughout: its hero is the Sun-God, in this astronomical interpretation, which is only superficial; but in a spiritual sense he is a neophyte undergoing the trials of initiation, and so personifies the Sun-God. Judging by portions of the text, the original drama was a superb poem; but the compilers of the *Synoptic Gospels* had only incomplete prose notes of it, presumably made from memory, and these notes they could have obtained only by dishonorable means. To utilize these notes of the Mystery-play as the sacred writings for a new religion, the Sun-God was made out to be a historical personage; but to do this the Greek setting of the drama necessarily had to be abandoned, and so the "history" was staged in Judæa. The Sun-God was metamorphosed into a Jewish Messiah and made out to be a reincarnation of King David; and the other characters in the play became Jews and Romans. The men who thus turned a Greek drama into Jewish mock-history were not Jews, and were ignorant of the Hebrew language. They wrote, in the unmistakably amateurish style of uncultured men, the common Greek vernacular of their day, a debased form of the Attic dialect; and their only sources of information concerning the Jews were the Greek version of the Jewish scriptures (the *Septuagint*) and the writings of Josephus and Tacitus. Their ignorance of Jewish customs and of the geographical features of Palestine is everywhere apparent in their work; and the Jewish coloring which they have given the narrative rubs off like a cheap paint as one turns the pages of the *Gospels*, revealing a solar allegory which is Hellenic in form and substance. The work of the forgers was not all done at one time; the text shows several successive stages of degradation. The first compilers, being "pagan" Greeks, were familiar with the doctrine of reincarnation; and they connected their new "history" with the Jewish sacred writings by making out that its characters were reincarnated Jewish worthies. But as the new religion developed,

abandoning, one after another, the basic truths of the great religions of antiquity, the doctrine of reincarnation was eventually repudiated, and the new scriptures were made to centre wholly on the Messianic idea, while the distinctively Christian doctrine of eternal damnation was formulated and made a lurid feature of the new cult. The literary peculiarities of the text show conclusively that the period of "inspiration" during which the *Gospels* were revised to suit the growing theological notions of the fanatics of the new faith extended over several centuries. The erasing-knife and sponge paved the way for the "inspired" pens of the priests who were slowly formulating the Christian religion; for the early theologians, instead of deriving their doctrines from their "revealed" scriptures, revised the scriptures to suit the policy of the church.

A complete restoration of the original drama is of course impossible: the compilers could not have had access to the original text of the sacred Mystery-play; they had only imperfect notes of it, which they used for a dishonest purpose. Their work shows that they had no knowledge of the esoteric meaning of the myth, and that they were men without culture, literary training, inventiveness or imagination. They were simply exoteric priests, coarse, cunning and unscrupulous. But, fortunately, the essential elements of the allegory have been preserved—thanks to the very ignorance of the ecclesiastics through whose hands it has passed—and an approximate restoration of the Iēsous-mythos is here submitted, with the pseudo-Jewish features and theological interpolations eliminated. The translation, under the title "The Crowning of Jesus," is in verse, and follows the narrative style, without attempting to restore the dramatic form in which the original poem was undoubtedly cast. The prose version, "The Anointing of Iēsous," is presented merely as a basis for the commentary.

The narrative begins, as in *Mark*, with the appearance of Iōannēs, "the baptist." All the introductory matter in *Matthew* and *Luke*, telling of the birth of Iēsous and of Iōannēs, is unquestionably spurious. The drama, which as a whole is an allegory of the initiation of Iēsous, that is, of his spiritual rebirth, is not concerned with the birth of his physical body, the incidents of his childhood, or, in

fact, with anything relating to the personal life, or external phases of existence; but the "historicized" version of the mythos was seen to be incomplete without some account of the early days of Iēsous, and so, later on, these forgeries were added to the text by the priests who were constantly trying to improve the scriptures.

In his true Hellenic character Iōannēs (whose name appears to be a variant of Ōannēs) is "the bather," ὁ ὑδράνος, the Hierophant of the Lesser Mysteries. Here, as in other instances, the Greek text has been falsified by substituting for a pagan Mystery-term a commonplace synonym, in the ineffectual attempt to conceal the pagan origin of the whole story. In the text *hydranos* has been replaced by *baptistēs*, "baptist," and *ho baptizōn*, "the baptizer." But *baptistēs* is properly "a dyer"; the substitution is not clever, not even specious, but the forger had to get rid of the word *hydranos*, which even the most ignorant Greek would have recognized as the title of the lesser hierophant. This rite of lustration, a symbolic purification by water, was not employed by the Jews, and is not mentioned in their scriptures; but it was the most important ceremony in the Lesser Mysteries of the Greeks.

In the action of the drama there are seven great scenic spectacles; and the lustration of the candidates by Iōannēs is the first of these. Representatives of four classes of people come to the Hydranos to receive his lustral rite and to be instructed in their duties. They are men of learning, soldiers, merchants, and laborers, corresponding to the four oriental castes; and in the performance of the drama they would wear the costumes and carry the implements appropriate to their respective callings. In the allegory they personify the forces of the four somatic divisions; they are therefore said to come from the four regions bordered by the sacred river—the life-current in the spinal cord. In the *Synoptics* most of the instructions here given by Iōannēs have been transferred to the discourses of Iēsous, and are therefore dislocated in the so-called "sermon on the mount" and elsewhere.

Iōannēs announces the coming of the greater hierophant, the Fan-bearer, who lustrates, not with Water, but with Air and Fire. The degrees of initiation were thus designated by the sacred elements,

the fourth being that of Earth: the Eleusinian Initiates were said to descend into the Earth and be reborn therefrom. Following this announcement, Iēsous comes to submit himself to the symbolic rite of purification by water. He represents the fifth or super-caste of men, who have attained to the noetic consciousness; therefore he personifies the Nous as the Sun-God. The solar Dionysos was called **ὁ λικνίτης**, "he of the Fan"; and the sacred winnowing-fan was carried in the procession at the festival of the Sun-God. Iōannēs, after making a show of unwillingness to administer his purifying rite to one apparently so much greater than himself, consecrates Iēsous, who is thereupon acknowledged as a worthy candidate by a divine Voice from the celestial Air, the Pneuma. The candidate is accepted, and has received the first of the four initiations described in the text, and which are symbolized by the sacred elements, water, air, fire, and earth. He is now a Chrēstos, an accepted candidate for the higher degrees; not until after the initiation of Earth does he become a Christos, "anointed one," or King. In the Greek text Chrēstos has been fraudulently changed to Christos, to sustain the Messianic claim. Immediately thereafter, in the desert, or solitude, Iēsous is subjected to tests, or temptations, by the evil Serpent and the Wild-beasts. These beasts, here as in the *Apocalypse*, are the forces and faculties of the lower nature, which the candidate has aroused, and which he must conquer. By consecrating Iēsous, thereby arousing these lower forces, Iōannēs hands him over to the tempter, the Serpent; this is the first **παράδοσις**, "handing over," the final one being made by Ioudas, who hands Iēsous over to be crucified.

As the forerunner of Iēsous, Iōannēs officiates as a herald, and he proclaims that "the realm of the skies has drawn near." After he has come forth as a conqueror from the ordeals of temptation, Iēsous repeats this proclamation. This curious phrase, "the realm of the skies," is found only in *Matthew*, where it occurs about thirty-three times; the text of *Mark* and *Luke* gives as a substitute for it "the realm of God." In this, as in many other instances, the text of *Matthew* is more authentic and complete than the others. The theologians, ignoring the plural form of the noun, translate the

phrase, "the kingdom of heaven," and claim that it applies to the Messianic kingdom which Iēsous was about to establish on earth. But the kingdom was said to have "drawn near" two thousand years ago; hence, unless Iēsous and Iōannēs were incompetent prophets, the theologians are, as usual, wrong in their interpretation. No such kingdom has been or ever will be established in the "sphere of generation"; as long as men continue to be "born of women," remaining in the animal-human stage of evolution, they will necessarily be under the sway of death, and will have to endure the miseries of material existence. The phrase, "the realm of the skies," can not apply to any material kingdom, nor does it refer to the seven planetary "heavens," or subjective worlds: it signifies the regions, or rather divisions, of the sky, as mapped out by the forty-eight ancient constellations, or groups of fixed stars, including the zodiacal constellations, which mark the path of the sun and planets, the solar system itself constituting the forty-ninth constellation. In the zodiacal terminology, each of these constellations represented one of the principles, faculties or forces of man, so that collectively they constituted "the Heavenly Man," a celestial type of the human being, not merely as he is manifested on earth, the "generative sphere," but as he really is in the completeness of his occult nature, with all his psychic and spiritual qualities and powers. "The realm of the starry spaces" is therefore the totality of man's subjective nature, from his psychic personality up to his divine Self. He who obtains that kingdom reigns over—himself. He obtains the kingdom through his own efforts, by purifying himself, moulding his own character, developing his own individuality, and seeking to attain to union with his own inner God, that supernal Self of him, who is for him the true Messiah who alone can crown him with immortality.

Iēsous is "the Son of the Man," that is, of the ideal Heavenly Man, the Starry King. With the awakening of the inner senses, and the energizing of the psychic potencies symbolized by the living water of the sacred stream, the realm of the starry spaces has drawn near to him; but it is only through the mystic crucifixion that he becomes the anointed king of that realm. For the Iēsous of the

allegory is not a Messiah, or Avatar, a special incarnation of the Logos. The Messianic legend is foreign to the real narrative, and has been woven into the text by the ecclesiastical forgers. Iēsous is not the "Savior of the World," even allegorically, other than in the sense that every man who emancipates himself from the bondage of matter and attains to spiritual self-consciousness in the Logos is indeed a savior of the world. As the hero of this allegorical drama, he first appears on the scene as a neophyte, a candidate for initiation into the spiritual mysteries; yet he personifies the Sun-God, and speaks as the Hierophant of the Greater Mysteries even before being initiated by Iōannēs into the lesser rites. For the neophyte must thus affirm to himself, constantly and with fervent faith, that he is in truth the Sun-God, the deathless Self, and that within himself is that great Hierophant, the Master of Wisdom. Thus Iēsous, as a neophyte, confidently proclaims himself to be the king of the starry spaces, even while he is yet only a Chrēstos, a noble and worthy aspirant, but unanointed, uncrowned. Nowhere in the narrative, as found in the mutilated text, is there any record of his being anointed either as priest or king. As will be shown later, his crucifixion is in fact his anointing, and at his resurrection he appears as the Christos, the Anointed King. The sublime confidence of this aspirant, this uncrowned king, who goes forward serenely to his mighty destiny, is impressively depicted throughout the allegory. His faith in himself is absolute and unwavering. His immediate disciples and the lowly untaught common people place almost implicit confidence in him; but the conventional scholars and the materialists scornfully reject his claim to divinity, while the orthodox religionists, the priests, envious of his popularity and hating him for the purity of his teaching and because of his stern denunciation of hypocrisy and priestcraft, conspire to bring about his death. It is satire, trenchant and unconcealed, yet the class of men against whom it is directed have, for nearly two thousand years, failed to perceive that it is directed against themselves and all their kind. But it is far more than satire: it is an allegory of the conflict between the phrēnic intellect, the beast-mind of man, and the noetic, the intuitional mind; and this conflict, in the religious world, takes the form of fanatical

opposition, by the advocates of exoteric religion, with its irrational dogmas and ritualistic worship of mythical Gods or the anthropomorphized conception of a supreme God, to the investigation of truth, the development of a nobler faith, and the progress of mankind towards the divine life.

Next after the temptations in the desert, Iēsous calls four disciples, Simōn and Andreas, and Iōannēs and Iakōbos. As Iēsous, the Sun-God, represents the Nous, these disciples are the four manifested noetic powers. He then calls a fifth disciple. Now, in the allegorical rendering, this fifth disciple is the unmanifested, concealed force of the Nous; as such he is the highest and holiest of all the disciples, the one who must make the final *paradosis*, "handing over" Iēsous to the ordeals of the fourth initiation, even as Iōannēs made the first *paradosis*. The disciple who hands Iēsous over to be crucified is Ioudas. But the priests who historicized the myth converted this action of Ioudas into a base betrayal of his Master; and having thus made out that Ioudas was a despicable traitor, they expunged his name from the text wherever possible. Except where his treachery is narrated, and in the pseudo-list of twelve disciples, he is mentioned only as "one of the disciples," or "a certain young man," or else, more frequently, for his name that of Simōn has been substituted, apparently to add to the glory of Simōn, who, under the surname "Peter," had been adopted as the founder and patron saint of the church. But in designating the fifth disciple in the incident where Iēsous first calls him another name was desirable, to displace the name Ioudas; so in *Matthew* the forgers inserted *Matthias* ("Matthew"), and in *Mark* and *Luke*, *Leuī* or *Leueis* ("Levi"), while in *Mark* some manuscripts give the name as *Iakōbos* ("James"). This substituted "Matthew," or "Levi," is not mentioned again anywhere else in the *Synoptics*.

To these five disciples, who represent the noetic powers, or *prānas*, Iēsous adds seven others, the psychical forces, or *tattvas*; these twelve he chooses to be his companions, "to be with him," and quite naturally so, for in the astronomical rendering of the allegory Iēsous is the Sun and his companions are the twelve zodiacal constellations. He next appoints seventy-two other disciples, and sends them forth

“two by two,” or as thirty-six duads. Now, in the falsified text, the twelve and the seventy-two are alike termed apostles; but, as the word *apostolos* means a “messenger,” it is clear that while the seventy-two are apostles the twelve most certainly are not. The priestly forgers, in their desire to further the “apostolic” claims of their church, have turned the twelve into apostles, and have endeavored to conceal the true nature of the seventy-two messengers. In the instructions given by Iēsous to the disciples who are sent forth he mentions the distinctive properties belonging to Hermēs, the Messenger and Interpreter of the Gods—the staff, the purse, the sandals and the single tunic. The messengers are told to be “as crafty as the serpents [of Hermēs] and as guileless as the doves [of Aphroditē].” Hermēs was an androgynous, male-female God, his female aspect being represented by Aphroditē: in ancient Greece composite statues of the two were common. The seventy-two messengers are androgynes, each duad personifying Hermēs-Aphroditē. The word *apostolos* is simply an implausible substitute for Hermēs; and these disciples who are sent forth as messengers are the thirty-six paranatellons, the extra-zodiacal constellations. Hermēs is the Guardian-God of the sign Cancer, which denotes the northern limit of the sun’s course in summer, and hence is the sign of the summer solstice. The Ass on which Iēsous rides when entering the sacred city is found as a star in Cancer; the southern paranatellon of Cancer is Argo Navis, the Ship in which Iēsous and the twelve embark on certain of their journeyings, and the northern paranatellon of the sign is Ursa Minor, which is intimately associated with the Pole-star. The contour of the Lesser Bear is marked out by seven stars; of these, four constitute a four-sided figure, which was called by the ancients the “Enclosure of Life,” the Pole-star being the “Lord of the Enclosure.” Thus Cancer, the great northern “gate” of the zodiac, is associated with the Pole-star, which remains apparently motionless in the highest point of the heavens, and around which all the constellations seemingly revolve; and Hermēs, as the Guardian-God of Cancer, is related in a special manner to all the paranatellons. In the allegory the thirty-six dual messengers personify the forces of the androgynous man, the powers of Thought

and Love, of which Hermēs and Aphroditē are the deified personifications.

The twelve companions of Iēsous correspond to the Olympian Deities, six of whom were Gods and six were Goddesses. In the “historicized” text all the twelve companions are men; but the names of seven of them are substitutes for feminine names. In *Mark* vi. 3 and *Matthew* xiii. 55 the brothers of Iēsous are given as Iakōbos, Iōsēs, Simōn and Ioudas: these are the names of four of his male companions, Iōannēs having been changed to Iōsēs; and Andreas is omitted. The sisters of Iēsous are also mentioned, but their names are not given, and it is not stated how many of them he had. A careful analysis of the allegory, however, shows that Iēsous had five brothers, personifying the *prānas*, and seven sisters, personifying the *tattvas*.

Pending the return of the seventy-two “apostles,” Iēsous and his twelve “companions,” who are his five brothers and seven sisters, embark in the Ship and repair to a “desert spot” for an outing. The people, however, see them going, and follow them in crowds. Late in the afternoon it develops that the self-invited multitude have brought no food, while the twelve companions have provided only five loaves and two fishes. There are 4,900 people (the text says, in round numbers, “about 5,000”); and Iēsous directs that they form into forty-nine groups of one hundred each—the text says, “in groups of about fifty,” but the allegory plainly indicates that the numbers should be multiples of the sacred number seven. Iēsous then divides the five loaves and two fishes among the twelve companions, who distribute them to the forty-nine mess-groups; and after the repast twelve baskets are filled with the left-over fragments. This allegory relates to the allotment of the seven sacred planets, and the planetary influences, to the twelve zodiacal signs and the paranatellons, synthesized in the solar system itself as the forty-ninth constellation. The five loaves are the male planets, Saturn, Jupiter, Mars, Sun and Mercury; and the two fishes are the female planets, Venus and Moon. The fish is preëminently a female symbol. The Ship is the southern paranatellon of Cancer; and the “desert spot” is the point of the summer solstice, there being no

conspicuous stars in that portion of the heavens. In the zodiacal scheme, Cancer and Leo, the two signs nearest the northern limit of the sun's course, and which are therefore regarded as the two highest solar thrones, are assigned to the Moon and the Sun. The two next highest thrones are assigned to Mercury, the planet nearest to the Sun, and so on, each planet, in the order of its proximity to the Sun, receiving two signs. In *Mark* (xv. 39, 40) the mess-parties are said to recline on the greensward in plots like garden-beds (*πρασιαὶ πρασιαί*): they thus represent the constellations into which the starry sky is divided. Thus in the allegory the forty-nine stellar divisions are permeated by the septenary planetary influences, the differentiations of the forces being expressed by multiplying the forty-nine by one hundred; yet each of the twelve companions, the Regents of the zodiacal houses, gathers up a full basket after the feast.

The seventy-two messengers return, rejoicing over their conquest of the evil spirits, and Iēsous tells them that he has seen the Serpent falling from heaven. Thus they return victorious from the war in heaven, and Iēsous bids them rejoice because their names are "written in the skies"—and he might have added, in the star-maps as well. Michaël, who in the *Apocalypse* expels the Dragon, the evil Serpent, from heaven, is identical with Hermēs. The whole of this scene, from the calling of the disciples on the mount (that is, Olympos) to the return of the seventy-two, is a ritualistic representation of the movements of the heavenly bodies; it is a version of the "Kosmos-dance" of the Mysteries.

When he starts on his journey to the sacred city, Iēsous predicts to his disciples that he will be crucified and will be raised from "the dead." This is but a mystical way of saying that he is to be initiated and will attain to conscious immortality. But Simōn accepts the statement with wooden literalism; whereupon Iēsous rebukes him, characterizing him as the mind that understands human affairs only, and has no grasp on things divine. Here Simōn represents the reasoning faculty. On the seventh day of the journey Iēsous goes to a lofty mountain, and is accompanied by Ioudas, Iōannēs and Iakōbos. In the text the forgers have substituted Simōn for Ioudas;

but here Simōn is impossible. Ioudas, as *sushumnā*, the central *nādī*, necessarily goes with the two companions who represent *īdā* and *pingala*. The "mountain" to which they come on the seventh day is the seventh of the *chakras*. Here Iēsous undergoes a transformation: the Sun-God temporarily manifests through him. With him appear two other radiant beings; they are said in the text to be Moses and Elijah, but that spiritualistic version must be rejected as a pseudo-Jewish touch added by the forgers. These two apparitions represent the two super-physical bodies which with the physical form comprise the three habitations of the Self.

Having entered the city, Iēsous proceeds forthwith to purify the temple. Then, in the house of the "man bearing a pitcher of water" (the Regent of the Aquarius-quarter of the zodiac) he and his twelve companions celebrate the "last supper," after which follows the final *paradosis*, or "handing over" of Iēsous to the ordeal of the crucifixion, which is followed by his resurrection. As a brief summary of this portion of the sacred drama would be unsatisfactory, the consideration of it will be deferred to the commentary.

In the narrative as here restored the main events follow the order in which they are found in the *Synoptics*; but many portions of the text, especially those which are discordantly placed in the *Synoptics*, are transferred to the positions where they evidently belong, and the scattered discourses and sayings are subjoined to the events to which they appropriately relate, and are so combined as to afford an orderly and topical statement of the teachings they contain. Everything which the present author considers spurious has been excluded from the text; yet among the rejected passages there is nothing of any real ethical value or literary beauty except the one sentence, "Father, forgive them, for they know not what they do"—a saying which fails to fit the context and has no good authority in the manuscripts.

In justice to the Jews, who have been infamously maligned by the priestly forgers who concocted the pseudo-Jewish "history" in which the orthodox Jews and their priests were vilified and made out to be the murderers of the Son of God, and in justice also to the "pagan" Greeks, from whose sacred literature the original allegory

was undoubtedly stolen, the narrative has been stripped of its ill-fitting Jewish disguise and restored to an Hellenic garb. With the elimination of the badly written interpolations, which have no literary or moral merit, and also of the misapplied and misquoted passages taken from the Jewish scriptures and foisted in the text, nothing distinctively Hebraic remains in the narrative except personal and place-names and the names of certain sects, all of which are dishonest substitutes. In the restored narrative the names of the principal characters are retained, their Hellenic correspondences being pointed out in the commentary; but all place-names are omitted, and instead of such names as "Pharisees" and "Sadducees" equivalent expressions are given. The "Pharisees," for instance, are replaced by "the orthodox" or by "exoteric priests." Historically the Pharisees merely represented the national faith of orthodox Judaism. A free translation of the Greek text, as thus emended, has been made; and with the purpose of undoing, as far as possible, the work of the forgers who "historicized" the drama, certain passages which they have left in an almost hopelessly mutilated state have been made to harmonize with Greek philosophy and mysticism; but whenever a passage thus varies from the text the fact is noted in the commentary. The word *θεός*, "God," is rendered "All-Father"; and *ἄγγελοι*, "angels," is rendered "Gods." The "angels" in the *New Testament* are simply Greek Gods in a Jewish disguise; and Philōn Judaios, who certainly knew, asserted that the angels of the Jewish writings are identical with the Greek Deities.

The characters of the drama, not including those who appear only in minor incidents, or episodes, are the following:

IĒSOUS, the Worthy Candidate; personifying the Sun-God.

IŌANNĒS THE HYDRANOS, the Hierophant of the Lesser Mysteries; personifying the Moon-God.

IOUDAS, Regent of Aries,

IŌANNĒS, Regent of Taurus,

IAKŌBOS, Regent of Gemini,

SIMŌN, Regent of Pisces,

ANDREAS, Regent of Aquarius,

} The Five Brothers of Iēsous;
personifying Guardian-Gods of the
Zodiacal Signs.

SEVEN SISTERS OF IĒSOUS; personifying the Guardian-Goddesses of the Zodiacal Signs from Cancer to Capricornus.

SEVENTY-TWO MESSENGERS, in Divine Duads; personifying the Thirty-six Extra-zodiacal Constellations, the Paranatellons.

IŌSĒPH the Carpenter, the Father of Iĕsous; personifying the Dēmiourgos, the World-builder.

MARIAM, the Mother of Iĕsous; personifying the Celestial Æther, or Higher World-Soul.

MARIAM THE TEMPLE-WOMAN (one of the Seven Sisters); personifying the Terrestrial Æther, or Lower World-Soul.

ORTHODOX RELIGIONISTS,
CONVENTIONAL SCHOLARS, } representing the Intellectual Caste.
MATERIALISTS,

SOLDIERS, representing the Military Caste.

MERCHANTS, representing the Commercial Caste.

COMMON PEOPLE, representing the Laboring Caste.

RABBLE OF OUTCASTS.

HEAD-PRIEST, PRIESTS, TEMPLE-GUARDS and SERVANTS.

TETRARCH and SOLDIERS.

IĒSOUS BARABBAS and TWO MALEFACTORS.

THE ANOINTING OF IĒSOUS

I

THE INITIATION BY WATER—PSYCHIC DEGREE; LUNAR

1. The Four Grades of Men—The Forces of the Four Somatic Divisions

The Lesser Hierophant Purifies Candidates in the Living Stream

[Mk. i. 4. Matt. iii. 1, 2, 5, 6]

To the sacred plain came Iōannēs, hierophant of the lustral rite, he who elucidates the purifying virtues to the four grades of men who are the head, the heart, the soul and the seed of every nation. By the bank of the stream, wherein are bathed all aspirants who turn from the wide way of sin to tread the path of purity and peace, he stood, and the exultant hills echoed his clarion cry:

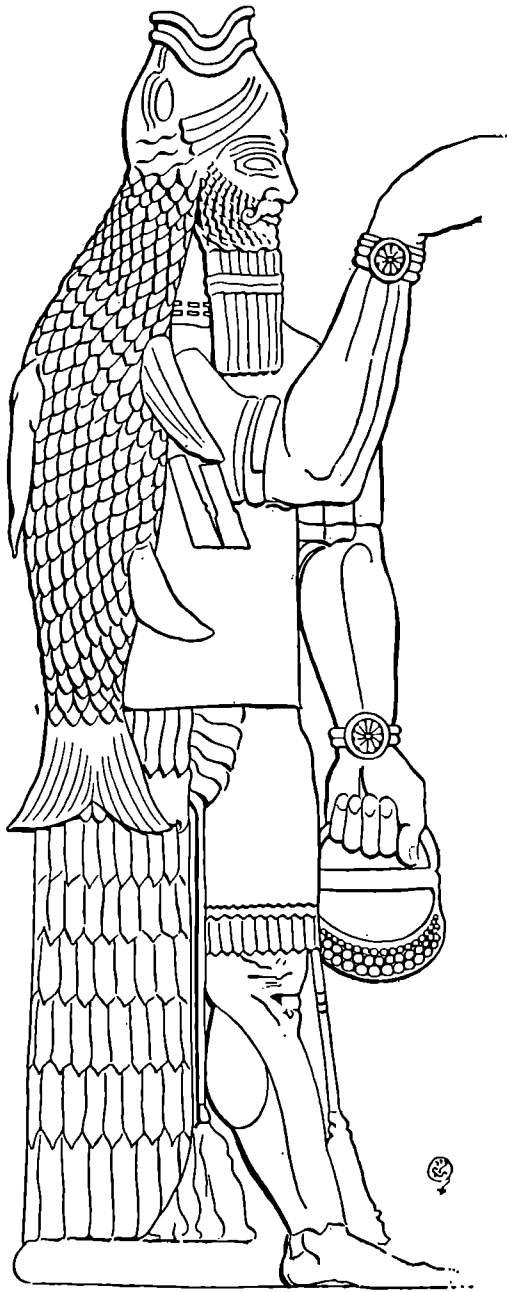
“Cleanse ye both mind and heart; for the realm of the starry spaces has drawn near.”

Then from the sacred city, and from the four regions bordered by the crystal river, came aspirants to be lustrated by him in its living water; and consecration was refused to those alone whose souls, crimsoned by horrid crimes, could be whitened only in the lake of anguish in the underworld.

COMMENTARY

This opening scene represents the first rite in the Lesser Mysterics: the officiating priest, or initiator, who was called the Hydranos (“bather” or “sprinkler”), publicly administered to candidates this ceremony, by bathing them in the waters of a running stream, as the river Ilissos; he exhorted them to lead lives of the

strictest morality, and instructed them in matters pertaining to the psychic stages of their development. The higher, spiritual truths were imparted only in the solemn seclusion of the *telestērion*, or temple of initiation; but no candidate could be admitted to the



Ōannēs

Greater Mysteries within less than a year from his initiation into the Lesser. Men who were guilty of manslaughter or other serious crimes could never participate in the purificatory rite. In the *Gospels* the word *hydranos* is replaced by *baptistēs* or *ho baptisōn*, "the one who dips"; and the scene is transferred to the shore of the Jordan, although the rite was one not practised by the Jews. The Hydranos is given the personal name Iōannēs (reminiscent of the Euphratean Ōannēs, the Water-God), and he is made to live in the desert in imitation of Banos, the Essene under whom Josephus (*Life*, p. 2) studied in his youth; the hairy mantle of Iōannēs is taken from *Zechariah* xiii. 4, and his leathern belt from *II Kings* i. 8. Needless to say, the Greek hierophant did not live in a desert or wear so uncouth a garb.

It is not the actual ceremony in the Lesser Mysteries that is described in the text, but a spectacular representation of it in the Mystery-drama, which is allegorical throughout. Here the fact that the ceremonial bathing took place in the open air, beside flowing water and in the sunshine, is in itself pregnant with meaning: the primary work of the neophyte is self-purification, clean living and pure thinking; by sincerity of soul and

childlike naturalness he becomes attuned to nature, and as his psychic faculties unfold he becomes conscious of the subtle forces which are behind all natural phenomena. The development of his psychic senses opens up to him new spheres of being, and gives to things material a new aspect. Yet this is psychic only, and not spiritual; it is but the "drawing near" of the divine consciousness.

Iōannēs is, astronomically, the Midsummer Sun, which on entering the gate of descent at Cancer presides over the waning days, even as Iēsous is the Midwinter Sun; but by a reduplication of the symbols, Iōannēs is here the Moon-God, and Iēsous the Sun-God; and again the symbols are reduplicated in the preceding sign Gemini, in which the stars Kastōr and Polydeukēs represent the regents of night and day. As the Moon-God, Iōannēs stands for the psychic self in man, and the living water of his lustral rite is the septenary psychic force or element. The four regions bordered by the river are the four somatic divisions; and the four grades, or castes, of men are the various faculties and qualities of the complex individuality. Below these are the outcasts, standing for the purely instinctual, animal nature, inherent in the physical body and in a large measure necessary to its existence, and from which, therefore, the soul can not be entirely freed until it has ceased to incarnate. In the pseudo-Jewish version of the story the scenes in the life of Iēsous are laid in the four districts or regions of Palestine (Judæa, Samaria, and Upper and Lower Galilee) and its capital city, Jerusalem; and these approximately meet the requirements of the allegory. But these requirements would be met more closely by the political divisions in the Athenian state, which under Solōn's constitution conformed to the zodiacal pattern. As arranged by Solōn, Athens had four *phylai*, tribes or classes, each consisting of three *phratrai*, clans, each of which contained thirty *gēnē*, patrician houses; these subdivisions correspond to the four quarters of the zodiac, each of which contains three signs, each sign having thirty degrees, or three decans.

There are sins which leave so indelible a stain on the auric sphere of a man that they can not be erased in the same incarnation: it matters not how pure he may otherwise make himself, he must wait

till he has again passed through the gates of death and birth before he can begin the perfective work in its psychic stages. Hence men thus stained were not allowed to participate in the purificatory rites.

Many of the Intellectual Class, Disdaining to Receive the
Lustral Rite, Are Reprimanded

[Matt. iii. 7; xii. 4-7; vii. 16, 17, 19; iii. 10, 8, 9]

But when he perceived many of the priests and the materialists decrying the lustral rite, he spoke thus, hurling stern words at them:

“O brood of vipers! Who covertly prompted you to flee from the divine frenzy impending? O brood of vipers! How can ye who are ignoble speak noble truths? For it is from the heart’s overflow that the mouth speaks: the good man from the rich accumulation of his heart dispenses treasures, and the depraved man from his worthless accumulation throws out refuse. Are figs gathered from acanthus-trees, or grapes from thistles? Even so every good tree bears desirable fruit, but the worthless tree produces useless fruit. Every tree which does not bear good fruit is hewn down and cast into the fire—and already the axe is poised before the root of the trees! Bring forth, therefore, the excellent fruit of reformation, and refrain from saying among yourselves, ‘We are lineal descendants of the Sire of our nation,’ for I say to you that from these stones the All-Father can bring to life a people worthy of that Sire of whom you are the offspring fallen and debased.”

COMMENTARY

By the energizing of the psychic forces, symbolized by the occult element Water, the aspirant passes into the first of the sacred trances, a state of mantic exaltation. It is not, as the theologized version would have it, “the wrath of God,” but is a divine fury, as contrasted with the slow and placid plodding of the lower intellect. The inferior mental faculties are by their nature opposed to the mantic afflatus; they are represented in the allegory as the disdainful conventional religionists and wooden materialists, who proudly claim descent from the Sire, or Zeus in his aspect as Cosmic Intelli-

gence, the higher world-soul. Cold intellectualism is due to the disproportionate development of the discursive reason, with the consequent decay of the nobler faculties which alone can give accession of true knowledge: for reason has in itself no creative or originaive power; its function is to formulate, classify and arrange the material brought to the mind by the perceptive faculties, intuition, imagination and the divine memories stored in the mystic heart of man.



Deukaliōn and Pyrrha

When the lower reason has inhibited the action of these finer faculties of the soul, and has usurped the entire mental field, it can of itself acquire nothing new, but adds to its store only the formulated thoughts of other men, and finally relapses into sterile unfaith in everything psychic or spiritual.

The classification of mankind into four grades, in analogy with the four races, white, yellow, red and black, is not arbitrary and is not based on distinctions of color or occupation. Every man, whatever may be the outer circumstances of his life, has his normal con-

sciousness correlated to one or another of the four great planes of life. The system of hereditary castes, as found among some ancient peoples, is arbitrary and pernicious, and especially so when those belonging to the highest caste form a priesthood and claim to stand in special relation to the Deity.

In the text the metaphorical reference to the common people as "stones" is probably reminiscent of a word-play on *laas*, "stone," and *laos*, "people." According to Greek mythology, after Zeus, the Sire, had by a deluge destroyed all the human race except Deukaliōn and Pyrrha, a new race was created from the stones which the surviving pair cast behind them, the stones being miraculously transformed into human beings.

The Working Class Are Instructed

[Lk. iii. 10, 11. Matt. xxiii. 2-7; v. 20]

And the working-people asked him:

"What, then, shall we do?"

He answered them:

"The men of learning and the orthodox officially occupy the chair of the Law-giver; therefore give heed to and practise whatever precepts they may lay down for you. But do not shape your conduct in accordance with their actions; for they preach but do not practise. They do up heavy burdens, and pack them on men's shoulders; but they themselves will not lift a finger to lighten those burdens. All their actions are performed for spectacular effect: for they flaunt broad amulets, with exaggerated hems on their mantles; and dearly do they love the first place at dinners, the chief seats in the assemblies, the salutations in the market-places, and to be greeted by men as 'Teacher.' I tell you that unless your morality shall be more exuberant than that of the learned men and the orthodox, into the realm of the starry spaces you shall not enter."

COMMENTARY

The word *dikaïosunē*, here rendered "morality," designates the character of one who is just and upright in all his dealings; although it covers a wide range of virtues, it applies more to conduct than to

the inner life, to the performance of all duties with a pure motive, and yet not to the absolute rectitude understood by theology. It may be regarded as summing up the virtues possible for a man to obtain while engaged in the active work of the world, but falling short of the holiness (*hosiotēs*) which pertains to the contemplative life. Greek philosophy, as expounded by Porphyrios, recognized four classes of virtues, or, more properly speaking, three classes which culminated in wisdom: of these, self-control applied especially to the lowest grade of men, manliness to the military grade, uprightness to the commercial grade, and wisdom to the highest grade; while holiness was the attribute of truly spiritual men, who constitute the fifth or super-caste.

The Commercial Class Are Instructed

[Lk. iii. 12, 13. Matt. vi. 19, 20. Lk. xii. 33, 34. Matt. v. 42]

There came also merchants to be lustrated, and they said to him :
“Teacher, what are we to do?”

To them he said :

“Store not up for yourselves treasures on this earth, where moths destroy and rust corrodes, and thieves break in and steal; but create for yourselves in the world supernal a lasting treasure which no thief can touch, no moth destroy. For where your treasure is, there also will be your heart. Give to him who asks of you; and from him who would borrow, turn not away.”

COMMENTARY

These instructions of the Hydranos are given to candidates for initiation into the sacred Mysteries: therefore some of the rules of morality are more strict than they would be if intended for men of the world, the “profane”; but, on the other hand, principles of morality which have a general application, and therefore do not apply to the candidates in a special way, are not discoursed upon. Thus, an exhortation to honesty, or a denunciation of dishonorable methods of acquiring wealth, would be inappropriate here. The aspirants to the higher life are told not to set the heart on anything

transitory, impermanent, but to rely on that which is eternal and divine. The meaning, though apparently simple, can not be understood by those who conceive of heaven as a place where the resurrected dead disport happily in the presence of a personal God. Minds so immature can grasp only the crude doctrines of exoteric religion.

The Military Class Are Instructed

[Lk. iii. 14. Matt. xi. 12. Lk. iii. 14]

Those doing duty as soldiers also asked him :

“And what are we to do—even we?”

Said he to them :

“The realm of the starry spaces is carried by storm, and the forceful obtain mastery over it. But extort from no man by violence, neither use the tricks of a spy ; but be content with a soldier’s wage.”

COMMENTARY

Courage is one of the essential virtues of the aspirant, who must with dauntless energy force his way through the dark and hostile psychic planes of life which have to be traversed before the divine



Athēna

realm is reached ; and the realm itself belongs only to him who can become its conqueror. But the occult teachings are imparted to him, by those who know, only as he may merit them ; he will receive no more than his rightful wage, and he can gain nothing by compulsion or artifice. The neophyte is very apt to overestimate his own merits, and imagine therefore that he

is entitled to more than he is receiving ; also the craving for knowledge may cause him to lose sight of the fact that wisdom comes, not from listening to the words of others, but from the unfolding of the inner faculties.

Athēna, who was fabled to have sprung from the head of Zeus, was the Goddess of War as well as of Wisdom ; for whoever has wisdom wields power.

The Moral Code for All Candidates Is Proclaimed

[Lk. iii. 18. Matt. v. 6, 3-5, 7-9]

With many other admonitions he continued to address the postulants:

“Immortal are they who thirst for holy Wisdom: for they shall drink at its primeval fountain.

“Immortal are the supplicants in the supernal Air: for theirs is the realm of the starry spaces.

“Immortal are the mourners for the Sun-God crucified: for in them his deathless Flame shall rise anew.

“Immortal are the self-effaced: for they shall be heirs to the most sacred Earth.

“Immortal are the compassionate: for they shall receive Compassion Absolute.

“Immortal are the pure in heart: for they shall see the Self Divine.

“Immortal are they who reach the sacred peace: for ‘Sons of God’ shall they be called.

COMMENTARY

- The word *makarios*, as here used, conveys the conception of bliss eternal and supernal, and is descriptive of beings who are deathless and divine; only when applied colloquially to ordinary mortals can it be correctly rendered “blessed” or “fortunate.” Of the nine so-called beatitudes, the last two are unquestionably spurious; and the others have been degraded to the level of mere commonplaces by the priests who revised and rewrote the text to suit their own theological notions. Yet even in their mutilated form the first four refer unmistakably to the four elements: Air (*pneuma*), Fire (the fire of the Paraklete being retained in the expression, “they shall be parakleted,” which does not mean “comforted”), Earth, and Water (retained only in the word “thirst”). Placing this fourth beatitude at the beginning, the four elements are then in correct sequence. Now, to “hunger and thirst after uprightness,” and to “be filled” (literally “stall-fattened”) with it, is not a natural combination of

ideas: right-conduct depends upon a man's own efforts, not upon his acquiring anything extrinsic. To express the notion that a man was desirous of doing his duty, one would not naturally say that he hungered and thirsted for it. Obviously the beatitude has been overworked, "uprightness" being substituted for "wisdom," and an attempt being then made to give the sentence a plausible sound by supplementing thirst with hunger. The forgers, being opponents of Gnosticism, had a fanatical prejudice against "wisdom," and in many places in the text they have expunged the word, sometimes writing in a substitute, as "faith" or "righteousness," and sometimes leaving a *lacuna*. In symbolism the moon is associated with water and also with wisdom; and very probably the original beatitude may have contained an allusion to the Moon-God; while the beatitude in which the notion of mourning is connected with that of the Paraklete, the solar fire, referred to the Sun-God, whose allegorical "death" was mourned in the mystery-ceremonials.

As reconstructed, the first four beatitudes refer to the four occult elements, representing the fourfold manifested powers in the four worlds; and the last three, a splendid triad, to divine love, purity and peace: or, more fully, to the all-embracing love of the Logos (*Erōs*), the Son; the stainless purity of the World-Soul, the Mighty Mother; and the perfect peace of the Supreme Father.

The Moral Code, Continued

[Matt. v. 17, 19, 21, 27, 28, 38, 39, 43, 44. Lk. vi. 31]

"Think not that I am come to annul the moral law and the rules of morality laid down by the seers. I have not come to annul, but to add to and make more complete. Whoever, therefore, shall subvert one of these minor commandments, and teach men so, shall be called a 'minor' in the realm of the starry spaces; but whoever shall practise and teach them shall be called an 'adult' in the realm of the starry spaces.

"You have heard that 't was said to the people of old, 'Thou shalt not commit murder, and whoever commits murder shall be subject to judgment.' But to you I say, Every one who becomes angry with his brother-man shall be subject to judgment.

“You have heard that ’t was said, ‘Thou shalt not commit adultery.’ But to you I say, Every man who casts lustful eyes on a woman has already in his heart committed adultery with her.

“You have heard that ’t was said, ‘An eye for an eye, and a tooth for a tooth.’ But to you I say, Do not return evil for evil, but if any one deals you a blow on the right cheek, turn to him the other also.

“You have heard that ’t was said, ‘Thy neighbor thou shalt love, but thine enemy thou shalt hate.’ But to you I say, Love even your enemies, and do unto others as you would that they should do unto you.”

COMMENTARY

The commandments quoted in this discourse are taken, of course, from the Jewish code; but, as similar laws were in force in every civilized nation, the fact has no special significance. From whatever code the laws may have been quoted originally, the forgers were bound, under their general policy, to give them a Jewish color.

The doctrine of non-resistance to enemies is not of general application, but is laid down for neophytes in the sacred science. Much of the ethical teaching ascribed to Iēsous is intended for those only who have renounced the world to devote themselves to the spiritual, contemplative life. The futile attempt made by an exoteric church, based upon falsified and misunderstood scriptures stolen from the ancient Mysteries, to enforce upon the masses of mankind certain rules of morality designed primarily for ascetic philosophers leads rather to hypocrisy than to sound morality.

The Lesser Hierophant Foretells the Coming of the Greater

[Lk. iii. 15-17. Compare Matt. iii. 11, 12]

Now, as all the people were pondering in their hearts concerning Iōannēs, whether or not he might be the Enlightener whose coming they awaited, Iōannēs answered their unspoken thought, and said to them all:

“I indeed lustrate you with Water; but the Fan-bearer is coming, mightier than I, whose sandal-thong I am not competent to unlace:

he shall lustrate you with Air supernal and with Fire. In his hand is his mystic winnowing-fan, for the thorough cleansing of his discous threshing-floor; into his granary he will gather the wheat, but with inextinguishable fire he will burn up the chaff."



Dionysos

COMMENTARY

Iēsous is here unmistakably identified with the solar Dionysos, the Mystery-God, who was called "the Winnower." The mystic fan, the *likmos* or *liknon* (*mystica vannus Iacchi*, as Vergil calls it), was a wicker-work contrivance which answered equally well the purposes of a winnowing-fan, a basket and a baby's cradle. It was used in the sacred field to separate the grain from the chaff; in it were carried the first-fruits and the mystic utensils when it was borne on the head of the officiating priest (who personified the God) during the procession

at the Mystery-festival; sometimes it was worn as a crown; and in it was cradled the infant Dionysos, ὁ λικνίτης. In the text of the *Gospels* the word λίκνον is carefully avoided, because thus intimately associated with the "pagan" Mysteries, and the less significant synonym πτύον is substituted for it. The word *halōn*, or *halōs* (whence the English word "halo"), signifies "a round threshing-floor"; but here it is used, apparently, not for the floor itself, but metonymically for the round pile of heaped-up grain which is ready to be winnowed. The word was also applied to various circular objects, as the disk of the sun or moon, the halo surrounding either

of these luminaries, and even a coiled serpent; it is equivalent to the Sanskrit *chakra*. The Sun-God of the allegory is the spiritual Self, the sublime teacher whom the people (the lower principles and faculties of the neophyte) are said to be expecting; they are represented as questioning whether or not Iōannēs (the Moon-God, standing for the psychic self) may himself be the expected Illuminator. Many, indeed, are they who have, upon attaining the psychic consciousness, mistaken its reflected light for the direct radiance of the Nous, the spiritual sun.

2. The Fifth Grade, or Supernal Man—the Nous

The Neophyte Iēsous Impersonates the Sun-God, the Fan-Bearer

[Mk. i. 9. Lk. iii. 21. Matt. xi. 7-9, 11]

Now, Iēsous had come from the upper country, after all had received the lustral rite; and as the candidates were departing he said to them:

“What did you go to the sacred plain to see—a reed swaying in the wind? But what did you go out to behold—a man elegantly dressed? Lo, the wearers of elegant clothing live in palatial dwellings! What, then, did you go out to behold—a seer? So be it: for I say to you, Than Iōannēs, hierophant of the lustral rite, no greater man has arisen among them who are of women born, but a babe new-born in the realm of the starry spaces is a greater Man than he!”

COMMENTARY

The psychic principle is the highest part of the generable nature, which is “born of woman.” The play on the words *megas*, “great,” in the sense of “grown-up,” and *mikros*, “little,” as “young,” occurs elsewhere in the text, as in *Luke* ix. 48. Here “the very little one” (*ho mikroteros*), or new-born babe, is the initiate who, having passed through the mystic second birth, is greater than the men who are only carnally born.

The extraordinary dislocation of this passage, in *Matthew* and *Luke*, was probably made by the forgers who inserted the fictitious story of the imprisonment and decapitation of Iōannēs.

Iēsous, While Impersonating the Greater Hierophant, Receives
the Rite of the Lesser

[Matt. iii. 13-15. Lk. xii. 49, 50. Matt. iii. 15]

Came Iēsous then to Iōannēs at the sacred river, his lustral rite to receive. But Iōannēs, trying to dissuade him, protested:

“Need have I to receive thy lustral rite, and comest thou to me?”

But Iēsous answered him:

“I have come to sow Fire in the Earth, and why should I desire thy rite of Water if that Fire were already kindled? But I have yet thy lustral rite to undergo, and O how I am constrained until it is accomplished! Consecrate me now first, for thus 't is fitting for us to comply with all the holy ritual.”

Then the lesser hierophant consecrated him, plunging him thrice into the purifying stream.

COMMENTARY

By assuming the character of the Sun-God, Iēsous only asserts his innate divinity. He is but an aspirant presenting himself at the first of the perfecting rites: not yet has he kindled the sacred fire, nor sown it in the earth; his harvest of grain he has not winnowed with air, nor has he bathed in the waters of the sacred stream. The humility of the Hydranos before the applicant is a dramatic recognition of the latter's divine nature, even though it is as yet unmanifested.

The “saying” about sowing Fire in the Earth is absurdly dislocated in the so-called periscope of *Luke*.

The Neophyte Is Consecrated, and Is Declared Worthy

[Matt. iii. 15-17. Mk. i. 11]

And Iēsous, when he had undergone this first of the lustrations, rose up immediately from the water, and behold, the vaulted sky was riven, and he saw the supernal Air like a dove descending upon him; and a voice from the effulgent throne proclaimed:

“Thou art my Son, worthy to become the Anointed King of the starry realm.”

COMMENTARY

The dove, with the “pagans” sacred to Aphroditē, is in Christianity the emblem of love and compassion; and as the conventional symbol of the holy *pneuma* it is usually represented with an aureola of seven rays. The opening of the lower sky, or firmament (*ouranos*), to permit of the descent of the supercelestial Air, reveals the same uranology that is found in Plato’s exquisite allegory in the *Phaidros* (p. 247), where he tells of the immortal souls ascending to the top of the heavenly dome and beholding the region which is beyond the heavens, the place of true knowledge.

Initiated into the first degree by the rite of Water, Iēsous becomes a *Chrēstos*, “noble one,” or approved disciple in the Mysteries; it is not until he has passed through all the tests and occult “labors,” and has entered into the fourth degree through the rite of Earth—the mystic crucifixion—that he becomes a *Christos*, an Anointed King, a full Initiate. In the mutilated text the words from his heavenly Father are given as, “Thou art my beloved Son, of whom I have approved,” the latter clause being in dubious Greek; but to bring out more clearly the nature of that approval, the wording has been changed, as above, to a promise of his attaining the divine kingship.

3. The Triumph over the Tempter and the Wild-beasts—the Conquest of the Psycho-passional Nature

Iēsous Overcomes the Temptations to Which He Is Subjected

[Lk. iii. 23. Mk. i. 12, 13. Lk. iv. 13]

Now, Iēsous’ self was twenty-eight years of age when he began his initiation. And into the desert the Air supernal drove him forthwith; there, in the murky depths of a cavern, the den of beasts that prowl, he dwelt for forty-two days, fasting the while; and ever the Netherworld God, the primeval Serpent, and the wild-beasts, put to the test his fortitude and faith. But when the Tempter had subjected him to every ordeal, he departed from him until the next of the four mystic seasons, and the approving Gods served up for him a royal banquet.

COMMENTARY

In the *Mithraika*, which were copied from the older initiatory systems, the neophyte, after he had received the rite of lustration by water, and before he was admitted to participate in the higher Mysteries, was subjected to twelve consecutive trials or probations, called “tortures,” designed to test his courage and endurance. These trials were undergone within a telestic cave, suitably furnished for such initiation-ceremonies, and the evil powers were symbolized as wild-beasts, which were impersonated by the officiating priests. When he had successfully passed through these trials the neophyte was enthroned as a king, and a banquet was given in his honor. The twelve trials thus dramatically represented as many stages of self-conquest and purification, leading to sovereignty over self and the attainment of wisdom. As said in a Sanskrit poem in which the trials of a disciple are described allegorically:

“The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought; who conquers these
Is equal to the conqueror of worlds.”

The archaic Serpent (the “Satan” of the Hebraized text) is the *Kakodaimōn*, Evil Genius, the passional (epithumetic) psychic principle which each man harbors in his own nature. Satan, as a malignant Deity, an omnipresent fiend of cosmic proportions, is but a creation of theological fancy.

The age of Iēsous is given in *Luke* as “about thirty years.” As twenty-eight, or four sevens, it would refer mystically to the lower quaternary, or objective man. The “forty days” in the desert should also be a multiple of seven, as related to the septenates of forces. Six of the septenates (giving the number forty-two) are thus represented as being liable to temptation, while the seventh is inherently divine, and therefore sinless.

The bad *daimōn* is not finally vanquished: he departs “until the season,” that is, until the next stage in the initiation, the four degrees being likened to the four seasons of the year. For the temp-

tations, in subtler forms, recur on each of the four planes of manifestation, which are represented in zodiacal language by the four seasons. The disciple must conquer the evil powers at each of the first four stages of his upward progress. The three "temptations" of Iēsous foisted in the text of *Matthew* and *Luke* are too childish in conception to deserve serious consideration.

4. The Four Companions—the Manifested Powers of the Nous

Four Brothers of Iēsous Become His Disciples

[Mk. i. 14-20; iii. 17]

Now, after he had been handed over to these ordeals by Iōannēs, Iēsous came into the upper country, proclaiming the divine Gnōsis, and saying:

"The season is ended, and the realm of the starry spaces has drawn near. Cleanse ye both mind and heart, and in the Gnōsis put your trust."

And walking along the shore of the sea, he saw two of his brothers, Andreas and Simōn, spreading a dragnet in the sea; for they were fishermen. Said Iēsous to them:

"Hither! Follow my lead, and I shall make of you fishers of men."

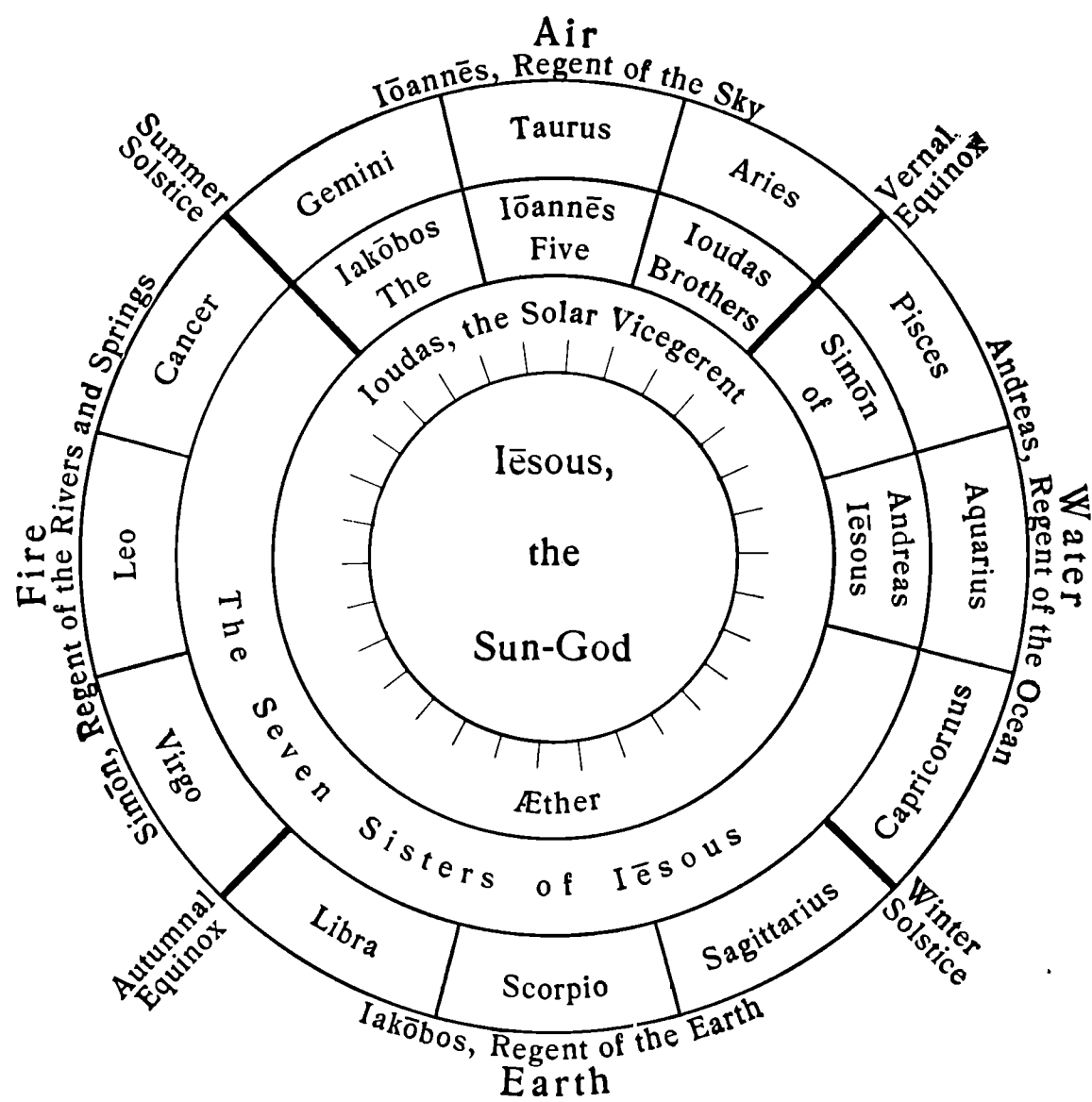
They at once left their net and went along after him. Going on a little further, he saw his brothers Iōannēs and Iakōbos, the "twin Sons of Thunder," who were in the ship. Them he summoned, and they left their father in the ship, and followed Iēsous.

COMMENTARY

Having fulfilled his duties as the Hydranos, there is no further need of Iōannēs in that capacity, and he drops out of the story. So far as the allegory is concerned, there is nothing mysterious about his disappearance; but to account for it "historically" a relation of his imprisonment and death has been worked into the text by some forger who had a hand in the work of falsifying the allegory. The same fable was also foisted in the text of Josephus (*Antiquities*,

xviii. v. 2), with two other forgeries in which the orthodox Jewish historian is made to record the crucifixion and resurrection of Iēsous, “the Christos,” and the stoning to death of Iakōbos, “the brother of Iēsous who was called the Christos.” That these passages are forgeries is apparent from the unskilful way in which they have been wedged into the text, aside from the improbability that an orthodox Jew would have written them.

In each of the four degrees, or mystic seasons, the entire zodiac is traversed, making four minor stages; while the northern and the southern course of the sun constitute the two six-month seasons of the year. Iōannēs, the Lunar Lord, represents also the sun, and his “season” extends from the summer solstice to the winter solstice, from Cancer to Capricornus: by the lustration in the sacred stream Iēsous progressed through the signs Cancer, Leo and Virgo, the Region of the River-God (along which lies Hydra, the Water-Serpent, the southern paranatellon of Leo); by the ordeal of “temptations” he progressed through the signs Libra, Scorpio and Sagittarius, the Region of the Earth-God, where are found the Dragon (the “archaic Serpent”) and the Wild-beast, *Thērion* (Lupus), two paranatellons of Scorpio; and so “the season [of shortening days] has come to its close,” and the season of lengthening days begins. Here Iēsous, as Lord of the new season, begins his “ministry.” He assumes the mystic “Yoke” which lies across the ecliptic (the stars ζ, σ and π Aquarii, anciently called “the Yoke of the Sea” and “the Proclamation of the Sea”), and making his proclamation, he passes along the shore (Capricornus) of the celestial Sea and finds the two “fishermen,” Andreas (Aquarius) and Simōn (Pisces), in the Region of the Sea-God; “going on a little further” (that is, through Aries), he finds Iōannēs (Taurus) and Iakōbos (Gemini) “in the Ship” (Argo Navis), in the Region of the Sky-God. Thus he makes a complete circuit of the zodiac, returning to the starting-point, Cancer, of which the Ship is the southern paranatellon. The word *πλοῖον* (from *πλεῖν*, “to sail”) is correctly rendered “ship” in the authorized version; and the revisers must have had “history,” not Greek, in mind when they made the change to “boat.” If they intended an emendation,



The Sun-God and His Twelve Companions

“ark” would have been better, for the constellation *Ἀργώ* was sometimes called *κιβωτός*, and regarded as “Noah’s Ark.” It represented the psychic body (*sūkshma sharīra*) : for Noah it preserved the seed of all living beings; and for Iēsous and his twelve companions, as also for Iasōn and his twelve companions, the Ship *Argō* was the appropriate craft for their celestial voyaging. In this allegory of the lustral rite, or self-purification, the signs are given in the order in which they are traversed by the sun on his annual circuit; but when they are taken as symbolizing the forces and force-centres in man, the microcosm, the order is reversed, because the forces begin to energize at the lower centres.

The four Companions of Iēsous, the Nous, are his manifested noetic powers: the two who spread the dragnet are the perceptive and retentive faculties, or apprehension and memory; and the two in the celestial Ship are the contemplative and devotional faculties, or abstract thought and divine love. The four powers of the Nous have also other correspondences, when regarded as regents of the somatic divisions, the *prānas*, etc. Iōannēs and Iakōbos, as personified electro-vital forces, are *īdā* and *pingala*, and in this aspect they are the twin Sons of Thunder: they are also called, in the *Gospel* “history,” “the sons of Zebedee”; Zebedee, however, is but a poor Hebraic substitute for Zeus the Thunderer, *βρονταῖος*, who is represented among the constellations by Cepheus, who may therefore be said to be in the Ship with them. Kēpheus (from the Chaldaic Kēph) is identical with Baal Tsephōn, “Lord of the North,” God of the Storm and of the Thunderbolt. These two disciples of Iēsous are identical with the Dioskouroi (“Sons of Zeus”), Kastōr and Polydeukēs, who were among the twelve companions of Iasōn when he sailed in the Argō.

In *Matthew* xiii. 55 and *Mark* vi. 3 the brothers of Iēsous are named as Iakōbos, Iōsēs (or Iōsēph), Simōn and Ioudas, and his “sisters” are mentioned. This is a list of the noetic disciples, Iōannēs being thinly disguised as “Iōsēs,” and Andreas being omitted. The seven psychic principles, which are “lunar” and may therefore be regarded as feminine, are the “sisters” of the Nous. This is not strictly orthodox, however, as six of the zodiacal signs are diurnal and six are nocturnal, while the Olympic Immortals presiding over the signs are six Gods and six Goddesses; but inasmuch as Hermēs, the Guardian-God of the sign Cancer, is considered androgynous, that is, both male and female, the Sun may be said to have five brothers and seven sisters in the family circle of the zodiac.

Iēsous Heals Simōn’s Wife’s Mother—Subdues the
Psycho-Mental Ebullition

[Mk. i. 29-31]

And these four, Simōn and Andreas, and Iakōbos and Iōannēs, came with Iēsous to Simōn’s house. Now, Simōn’s wife’s mother

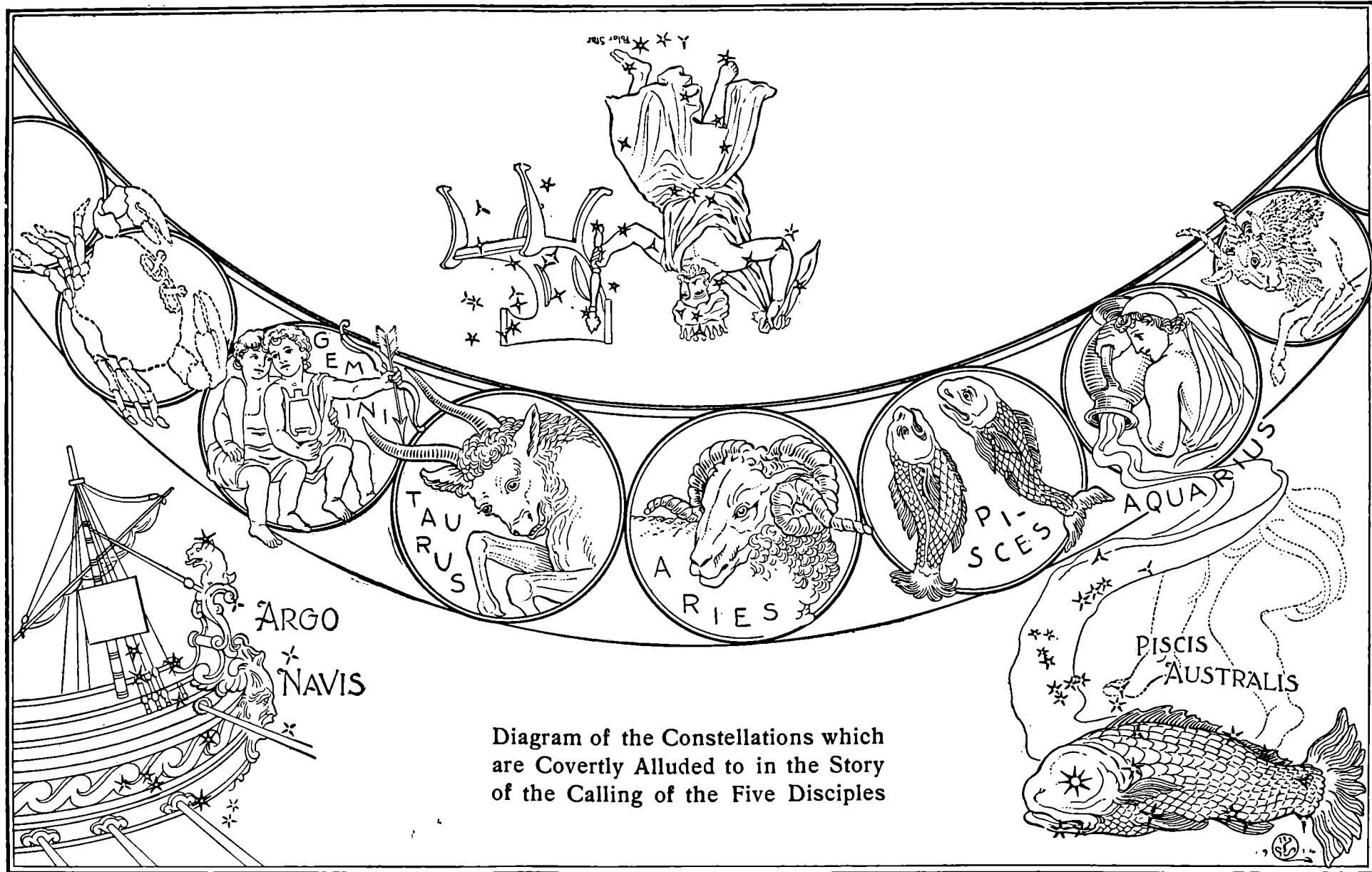


Diagram of the Constellations which are Covertly Alluded to in the Story of the Calling of the Five Disciples

was prostrated with a fever; and they spoke to Iēsous about her. He came and took her by the hand, and raised her up. Immediately the fever left her, and she waited on them at dinner.

COMMENTARY

One of the many "historical" fictions which have been foisted in the text is the surnaming of Simōn as Petros ("Peter"). In *Galatians* (ii. 11-14) Paulos tells of a certain Kēphas, whom he denounced as a hypocrite and evidently looked upon as a charlatan. The word *kēphas* is Chaldaic for "rock," and the name of this pseudo-teacher is frequently given in the *Epistles* in Greek form as Petros, "rock," or more properly, "stone." Whether or not this charlatan was the "rock" upon which the primitive Christian church was founded, he was such by tradition; and so, to give him prestige as one of the twelve disciples, his name has been tacked onto that of Simōn. Certainly, from a humorous point of view, a happier identification could not have been made. Simōn, as Regent of the sign Pisces, which is polar to Virgo, the cosmic Mother, represents in one of his numerous aspects the phrēnic or lower psychic mind, which is symbolized in the *Apocalypse* as the "Beast," Cetus, the southern paranatellon of Pisces.

With the quickening of the psychic faculties, and the increased sense of freedom as the neophyte becomes conscious of planes of life beyond the narrow confines of physical existence, he is apt to be too exhilarated by the newness and strangeness of his experiences, and to become wrought up to a feverish state psychically by the exuberance of the nervous ether; it takes the sober touch of the higher reason to dispel the illusions consequent upon this abnormal state.

The Fallen Woman Is Forgiven—The Devotional Faculty Clarified

[Lk. vii. 37-47]

As they reclined at table, a temple-woman, Mariam by name, who had found out that Iēsous was dining at Simōn's house, came bringing an alabaster flask of very precious scented oil, and standing

behind at his feet, weeping, she bedewed his feet with her tears and dried them by wiping them with the hair of her head; and she kissed his feet again and again, and anointed them with the oil. Then Simōn whispered to Iēsous:

“Being a seer, you should have perceived what sort of a woman this is who is fumbling over you; for she ’s a prostitute.”

Iēsous answered him:

“Simōn, I have something to say to you.”

Said he:

“Then say it, Teacher.”

Iēsous continued:

“A certain money-lender had two debtors; one owed him five hundred *drachmas*, and the other fifty. When they were unable to pay, he generously cancelled their debts. Which of them, therefore, will love him most?”

Simōn answered:

“I presume it would be the one for whom he cancelled the bigger debt.”

Iēsous said to him:

“Rightly have you decided.” And turning toward the woman, he continued, addressing Simōn: “You see this woman? I entered your house: you gave me no water for my feet, but she has rained tears on them and has wiped them with her hair; you gave me no kiss, but she, since she came in, has not ceased from passionately kissing my feet; with oil you did not anoint my feet, but she has anointed them with oil sweetly scented. Because of this I say to you, Her sins, which are many, are forgiven; for she loved much.”

COMMENTARY

Here Simōn appears in his character as the discursive reason, cold, unsympathetic and undiscerning, while the repentant Mariam plays the part of the devotional nature, the sins of which, as revealed in the fanaticism and irrational emotionalism of exoteric religion, are indeed many, but which has in it the redeeming quality of love.

In *Matthew* and *Mark* this allegory has been hopelessly mutilated by sanctimonious forgers, and Simōn is disguised as “the leper.” According to their version the woman, who is not described as a “sinner,” anoints the head of Iēsous, who thereupon explains that she has done so to prepare him for his burial! But according to *Luke* she is a fallen woman, and she anoints the feet of Iēsous—the allegorical meaning plainly requiring that it should be so. But in *Luke* Simōn is cloaked as a “Pharisee.” Mariam is not named



Rhea

in the story as given in the *Synoptics*, but it is generally accepted that she is the fallen woman in *Luke's* version of it; while the (supposedly) virtuous woman who anointed the head of Iēsous is identified with the Mariam (the sister of Lazaros) who, according to *John* (xii. 3), anointed the feet of Iēsous. But by thus applying the oil to his feet, and not to his

head, she betrays her identity as the heroine of the story in *Luke*. Lazaros is a mythical personage unknown in the *Synoptics*. Mariam is called “the Magdalen,” an epithet which clearly connects her with the worship of the Great Mother, Rhea, the Goddess with the mural crown; for *magdalēnē* is plainly “woman of a tower-temple” (*magdal*), and even if the word is taken in the gentile significance, “of Magdala,” it broadly hints at the same thing, since a town of Magdala would have derived its name from the circumstance that it contained a “tower” of the Goddess. Anointing the feet was a Greek custom. Thus Aristophanēs (*Wasps*, 608) has Philokleōn say, “My daughter washes me, and anoints my feet, and stooping over me gives me a kiss.”

The parable of the two debtors does not apply very neatly to the case of the Magdalen: the sins of the latter were forgiven because she loved much, whereas the debtor loved much because his debt was forgiven. Possibly this parable may have been added to the story by the compiler of *Luke*, who was singularly puzzle-headed.

5. The Fifth Companion—the Creative Power of the Nous

The Twin Brother of Iēsous Becomes His Disciple

[Mk. ii. 13, 14. Lk. v. 27, 28]

And Iēsous went forth again beside the sea; and as he passed on he saw his twin brother Ioudas sitting among a group of friends, and said to him:

“Come, follow me.”

And Ioudas rose up, and left all, and followed him.

COMMENTARY

Anciently the year began when the sun was in Aries, and the Ram was therefore the leader of the starry flock. The golden Ram is a symbol of the sun, and this is reduplicated in the sign. At the first point of Aries the sun, going northward, crosses the equator, and so appears to hang on the cross formed by the equator and the ecliptic. Hence the Regent of Aries (Ioudas) is the Crucifier of the Sun-God (Iēsous), while the Regent of Pisces (Simōn) is the carrier of his Cross. In the *Apocalypse* Iēsous is called “the little Ram” (*arnion*) and has the martial aspect of Arēs, who is domiciled in this sign. In *John* (xxi. 15) Iēsous, while eating fish with his disciples, calls his followers “little rams” (*arnia*), and is himself called (i. 29) “the Lamb (*amnos*) of God, who carries the sin of the world.” The sign Capricornus, the Goat-fish, which the sun enters at the winter solstice, is a composite reduplication of the Ram and the Fish, and the Sun-God was said to be born in this sign. Now, the six constellations extending from midwinter to midsummer represent, in the microcosmic zodiac, the forces of the inner man: the regent of the sign Capricornus is the primary *tattva*, centred in the *mūlādhāra chakra*, its six differentiations being the regents of the six signs (in reverse order) from Sagittarius to Cancer; and the regents of the remaining five signs are the *prānas*, the solar “life-winds.” These five noetic forces are the “brothers” of Iēsous, the Nous. Ioudas personifies *udāna*, the *prāna* that “goes upward to immortality,” and being thus the occult creative power of the Nous (the Sun-God

Iēsous), he is more intimately related to him than are the other four brothers, and is, allegorically, his twin. Simōn and Andreas, and Iōannēs and Iakōbos, are also twins, and as such are inseparable.



Ancient Mystic Dionysos

The northern paranatellon of Aries is Cassiopeia, whose "Chair" probably suggested the notion that Ioudas, when found, should be sitting; the constellation forms one of the notable family-group made up of Cepheus, Cassiopeia, Andromeda and Perseus.

The head of the so-called "Mystic Dionysos" (shown in the engraving here reproduced from Plate LV in *Specimens of Antient Sculpture*) is a composite symbol of the six zodiacal signs from Capricornus to Cancer: it has the claws of the Crab, which by their position represent also the horns of the Ram; it has the ears of the Bull, and the "dewlap" and loose, shaggy hair of the Goat; the hair appears

wet, and the face and breast are partly masked by the leaves of an aquatic plant, thus giving the whole an Aquarian aspect; and out of the temples spring eels, symbolizing alike the Fishes and the Twins, since the eel, although it is a fish, resembles a serpent. The Twins symbolize, among other things, the positive and the negative currents of the serpent-force, the *speirēma*, as do also the two serpents entwined on the central rod of the caduceus, or wand of Hermēs. As is well known, the worshippers of Dionysos aspired

to become Dionysos. Through the mystic rite of crucifixion the Iēsous of the sacred drama finally becomes the Lord Dionysos; but from the very first he personifies Dionysos, and therefore in the astronomical rendering of the allegory he is identical with him.

In the process of converting the allegory into a pseudo-historical narrative, Ioudas was made out to be a traitor; but it seems that in the first instance his name was allowed to stand as that of the fifth disciple chosen by Iēsous, the forgers being content to describe him as a tax-renter (*telōnēs*) "sitting at the tax-office." The officials who collected revenues were, as a class, regarded by the people with detestation. Later Ioudas was degraded from the rank of fifth disciple and his name was placed last in the list of the twelve; hence his name was erased from the passage in which the fifth disciple is called and the name "Matthew" substituted in *Matthew*, and "Levi" in *Luke*, and "Levi" or "Iakōbos" in *Mark*; the forgers were evidently "inspired" with the same motive, but worked independently and made the manuscripts discordant. But this fictitious Matthew-Levi-Iakōbos, thus inadvertently given the rôle of a detestable tax-renter, is not mentioned again in the story: there is no place in the zodiac for a thirteenth sign.

These five companions of Iēsous are absolutely identical with the regents of the five *prānas*, "life-winds," of the *Upanishads*, the five "winds" (*anemoi*) of the *Apocalypse*. In the *Apocalypse* (vii. 1, 2) four of these regents are said to stand at the four corners of the earth, holding the four winds, while the fifth regent ascends from the source of the sun, and has the signet-ring of the living God (the Sun-God); and again (ix. 14; x. 1) four of the regents are said to be bound at the great river Euphratēs (the cerebro-spinal system), while the fifth, the "strong Divinity," is in a cloud (aureola), with a rainbow upon his head, his face shining like the Sun, and his feet like pillars of fire, and in his hand he holds a little book open—the secret teachings. In the *Chhandogya Upanishad* (iii. 1–11) the Sun is said to have five rays, four extending towards the four quarters, and the fifth going upward. They proceed from, and spread around, the Sun, and are the nectars of the Gods. To four of them are ascribed respectively the four *Vedas*, while to the

fifth are ascribed the secret teachings, which are "the nectar of nectars." Four of these rays are said to be forms of the Sun, the fifth being the pristine force within the Sun: *prāna*, the "outgoing life-wind," is the Sun's ruddy form as it rises in the east (symbolizing physical birth); *vyāna*, the "distributing life-wind," is the Sun's clear form at noon, its meridional or southerly aspect (symbolizing life at its prime); *apāna*, the "downgoing life-wind," is the Sun's dark form as it sets in the west (symbolizing physical death); *samāna*, the "uniting life-wind," is the Sun's very dark form at midnight, its northerly aspect (symbolizing the subjective life in the invisible world, between incarnations); and *udāna*, the "upgoing life-wind," which "throbs in the heart of the Sun," is the power that confers immortality. The four manifested powers are connected with the four castes, respectively; while the fifth power is that which sustains "the perfect," the spiritual men. The four quarters (zodiacal regions) are presided over by the Fire-God, the Sky-God, the Ocean-God and the Moon-God; while the central region is that of Brahmā (the Logos).

In the Iēsous-mythos, Simōn represents *prāna*; Iakōbos, *vyāna*; Andreas, *apāna*; Iōannēs, *samāna*; and Ioudas, *udāna*: hence, as regents of the five regions, Simōn rules the Leo-quarter; Iakōbos, the Scorpio-quarter; Andreas, the Aquarius-quarter; Iōannēs, the Taurus-quarter; and Ioudas, the Solar centre. In the *Chhandogya Upanishad* (iii. 13) the five *prānas* are termed "the keepers of the gates of the heaven-world"; but in the garbled text of the *Synoptics* (*Matthew* xvi. 19) Simōn is given all the keys of heaven. Simōn and Andreas correspond to morning and evening, east and west; and Iakōbos and Iōannēs, to noonday and midnight, south and north. The four thus answer to every quaternary in manifested nature; while Ioudas has to do with the occult, invisible aspect of nature. In the solar cult the Sun-God was said to be born at the winter solstice, and the sign Capricornus was therefore supposed to be peculiarly sacred to him; the birth of Iēsous, as an "historical" event, is still commemorated when the Sun is entering that sign. The five succeeding signs, Aquarius to Gemini, extending to the summer solstice, are ascribed to the five companions of

Iĕsous; and as Aries is the place of the Sun's highest exaltation it is therefore the "house" of Ioudas, who represents the solar life-wind that "throbs in the heart of the Sun" and "goes upward to immortality." The remaining six signs, together with Capricornus, pertain to the seven *tattvas*, which are personified by the other companions of Iĕsous, his sisters, of whom Mariam the Magdalen (the only one named in the *Synoptics*) represents the *tejas tattva*.

How Iĕsous Employed the Days and Nights—The Action of
the Four Life-winds

[Mk. i. 32-35]

In the evening, at set of sun, they used to bring to Iĕsous all who were sick, and those who were possessed by evil spirits; and at times 't would seem that all the inhabitants of the city were congregated at his door. Many were the sufferers whom he healed of various diseases, many were the unclean spirits whom he expelled; and these impure spirits he silenced, lest they might betray dark mysteries of the underworld. And very early, when the dawn-star heralded the coming of the sun, he used to rise up and depart to a place of solitude, there with the invisible Presences to commune.

COMMENTARY

The four manifested powers in nature rule the revolutions of the seasons and the lesser quaternary divisions. There is a distinct change in the electric atmosphere of the earth at sunrise, noon, sunset and midnight, and these changes are clearly felt by any one sensitive to the subtile forces. In man the positive electro-vital forces prevail during the daytime, and the negative ones during the night. Toward the close of the day the body is more strongly charged with the positive solar force than at other times, and the force can therefore be employed more efficiently in healing; and during the night the subjective nature is more active. In Greek mysticism Sleep and Death were said to be twin brothers; and this is more than mere poetical fancy. During deep sleep the soul is free for the time from the physical body, and passes into the psychic and spiritual worlds. The material brain receives no records of the soul's subjective ex-

periences except those that may be impressed upon it at the moment of waking.

The Paralytic Is Healed—The Action of the Fifth Life-wind

[Lk. v. 17. Mk. ii. 2-5. Lk. v. 21. Mk. ii. 6. Lk. v. 21-25]

And on one of those days he was teaching; and grouped about him were the orthodox and men of conventional learning, who had come from every village of the upper and lower countries, and from the sacred city. The rumor had spread that he was in his house, and many were congregated there, so that there was no more room for them, even at the door. Came four men to him, carrying a paralytic; and when they could not bring him nearer to Iēsous because of the crowd, they made an opening in the roof over the room where he was, and they lowered through the opening the couch on which the paralyzed man was lying. And Iēsous, seeing how they had surmounted all obstacles, said to the paralytic:

“My son, by your sufferings you have atoned for your sins.”

The learned men and the orthodox began to argue in their hearts, subjectively, saying:

“Who is this man who arrogates to himself divine authority? Who but God only can remit sins?”

But Iēsous, being aware of their thoughts, said to them in reply:

“Why are you arguing in your hearts? Which is easier, to say, ‘Your sufferings have atoned for your sins,’ or to say, ‘Arise and walk’? But that you may know that the Son of the Celestial Man has power on earth to heal the body and to purify the soul”—he said to the paralytic—“I say to you, Arise, take up your couch and go to your house.”

And at once the man stood up before them, and taking up the couch to which he had been confined, he departed to his house.

COMMENTARY

The fifth life-wind, the up-going *prāna*, has for its channel the *sushumnā nādī*, which extends to the *Brahmarandra* (“door of God”) at the crown of the head. It is said that the soul passes through this “door” at the moment of death, and through it, during

life, the spiritual influences enter. The *udāna* is almost dormant in the unpurified man, in whom the faculty of receiving spiritual intuitions is, so to say, paralyzed; and in this condition the “sins” of intuition are those of distortion, error of interpretation, overcredulity, and the like: the imperfectly developed faculty has to be sustained by the manifested four, and only at the command of the Nous can it move independently and proceed to its own mystic “house.”

The appellation *ὁ υἱὸς τοῦ ἀνθρώπου* can not be taken as “the son of man” in the sense of mortality; Iēsous is the Son of the “Grand Man,” the Celestial Being symbolized by the forty-eight constellations, and when he becomes one with his Heavenly Father he is the Anointed King (*Christos*) of the realm of the starry spaces—the full spiritual consciousness.

6. The Banquet at the House of the Fifth Disciple—the Abode of True Knowledge

The Twin Allegories of the Lost Sheep and the Lost Coin—The Spiritual Faculty Regained

[Lk. v. 29–32; xix. 10. . Matt. xviii. 12, 13. Lk. xv. 8, 9]

Ioudas at his house entertained Iēsous with a banquet; and there reclined at table with them a crowd of tradesmen and others. And the orthodox and their men of learning kept grumbling in whispers at his disciples, saying:

“Why do you eat and drink with swindling tradesmen and social outcasts?”

Iēsous answered them:

“The sick, not the healthy, require a physician. I have come to exhort the erring, not the virtuous, to reform. For the Son of the Celestial Man has come to save the ruined and to seek the lost. What think ye? If a man owns a hundred sheep, and one of them has gone astray, does he not leave the ninety and nine, and go upon the hills and seek for the one that has strayed? And when he has found it, he rejoices over it more than over the ninety and nine that strayed not. Or what woman, having ten silver coins, should she lose one of them, does not light a lamp and search carefully till she

finds it? And when she has found it, she calls together her neighbors and friends, saying, 'Congratulate me, for I have found the coin which I lost.' "

COMMENTARY

As the five noetic powers have their positive and negative aspects, they are often enumerated as ten, while their differentiated powers may, of course, be multiplied indefinitely. The forces of the incarnated man are inverted; and it is precisely the highest attributes of his nature that are most debased: his creative power is wedded to lust, and his devotional faculty is divorced from reason.

The likening of a hardened sinner to a lost sheep would not be an apt similitude. Few men, however, have the ability to become purposely wicked; sins are more generally due to weakness than to strength. The Greek word here used for "sin," *hamartia*, has for its root-signification "missing the mark": it is sin in the sense of failure to do that which is right, or error of judgment. Here the similitude is an allegory within an allegory; for "the ruined and the lost" are the finer faculties of individual man.

Merely to avoid a literary oddity, the "tax-renters" of the text are here changed to "swindling tradesmen," as if reading *κάπηλοι*, "higglers," or petty retail dealers.

The Allegory of the Prodigal Son—the Soul in the Cycle of Reincarnation

[Lk. xv. 11-32]

And he related an allegory:

"A man there was who had two sons; and said the younger of them to his father:

" 'Assign to me, Father, my proper share of the substance.'

"So he apportioned to them the living. And not many days after, the younger son, having brought together all his possessions, wended his way to a distant land, and there he dissipated his substance, leading the life of a profligate. Now, when he had spent his all, grim famine stalked throughout that land, and he had his first experience of utter poverty. He was driven to become a menial of one of the citizens of that land, and he sent him into his fields

to feed swine. He used to long to allay the pangs of hunger with the carob-pods which the swine were eating; but no one was generous to him. And when he came to himself he said:

“‘How many of my father’s wage-workers have bread more than enough, and here I am dying for want of food! I shall arise and go to my father, and I shall say unto him, Father, I have sinned against my inner consciousness and in your esteem; I am unworthy now to be called your son; give me employ as one of your menials.’

“And he arose and went to his father. Now, while he was yet far away, his father saw him, and his heart was thrilled, and running to him he fell on his neck and kissed him again and again. But the son said to him:

“‘Father, against my inner consciousness and in your esteem have I sinned. I am now unworthy to be called your son.’

“But the father said to his servants:

“‘Bring out quickly the robe of first rank and invest him with it; on his hand place the seal-ring of authority, and lace sandals on his feet. Fetch the fatted calf and slay it as a thank-offering; and let us celebrate with joyous feast, for this son of mine was dead and has come to life, was lost and is found.’

“And they started in on their festivity. Now, the older son was in the field, and as he drew near, on coming back to the house, he heard festal music and dancing. Calling to him one of the servants, he inquired what was the occasion of these festivities. He answered him:

“‘Your brother has returned, and your father has sacrificed the fatted calf, because he has regained him hale and hearty.’

“Then the older son gave way to anger, and sullenly refused to go in. His father came out and tried to persuade him. But he answered his father:

“‘Behold, I have worked like a slave for you for many a year, and never a command of yours have I transgressed; yet you have never given me even a kid that I might feast joyously with my companions; but when this son of yours came back, after he had consumed your living with strumpets, you have killed in honor of him the fatted calf.’

“But his father said to him:

“ ‘My child, you are with me always, and everything of mine is yours; so ’t was natural and becoming to celebrate with feasting and rejoicing because your brother was dead and is restored to life, was lost and is found.’

COMMENTARY

The allegory pictures the descent of the soul into the sphere of generation, where it dissipates its divine life-essence, until, at the lowest point of the cycle, it realizes the emptiness and misery of material existence; and then its reascent to the divine sphere when it has regained self-consciousness. When incarnated, the soul is spoken of as being dead; its return to the house of the Father is its resurrection to life eternal.

Iēsous Banters the Conventionalists—the Immature Souls

[Matt. xi. 16–19. Lk. vii. 31, 35; v. 33, 34]

“But to what shall I liken the men of this generative sphere? They are like children sitting in the market-place, who call to their playmates:

“ ‘For you the flute we merrily played,
But you did n’t dance with twinkling feet;
And when a mournful dirge we made,
Your breast you did n’t wildly beat.’

“For Iōannēs came neither eating flesh nor drinking wine; and they say, ‘He ’s possessed by a spirit.’ The Son of the Celestial Man comes eating and drinking; and they say, ‘Behold, he ’s a glutton and a wine-drunkard, a boon companion of knaves and vagabonds.’ And by all her disciples ‘Learning’ is held to be accurate!”

They retorted:

“The disciples of Iōannēs fast often; so also do the followers of the orthodox priests. But yours keep eating and drinking.”

Said Iēsous to them:

“Can you make the friends of the bridegroom fast while the bridegroom is with them in the festal hall?”

COMMENTARY

Having superbly likened the awakened soul to a repentant prodigal son, Iēsous humorously casts about for a similitude of the souls who are lost in the dream-like illusions of the lower life, and he finds it in the children, who, having no serious occupation, divert themselves by mimicking the joyful and the sorrowful proceedings of grown-up people. The juvenile jingle which he quotes alludes to childish pastimes imitative of festal dancing and funeral ceremonies. To the conventionalist, even if he is a man of learning, the psychic appears to be a person of unbalanced mind or a victim of superstition, the man spiritually exalted is a mentally intoxicated visionary, and the unselfish humanitarian is an eccentric who disgraces himself by associating with the lowly and the disreputable.

Iōannēs is spoken of as an ascetic, one engaged in subduing the desires of the physical nature; while Iēsous, who has passed through the preliminary purificatory discipline, quaffs deeply the wine of the spiritual life. Bakchos was sometimes described as the jovial God of wine, and sometimes his character was given as of the most exalted purity: owing to these inconsistent accounts of him, Dio-dōros, Cicero and others supposed that several personages had been confounded together under the name of Bakchos. Indeed, the Semitic Dionysos, the God of Seership and Divine Inspiration, and fabled founder of the Mysteries, appears to have been confounded with the indigenous Hellenic Bakchos, who, as God of the Vine, represented the productive and generative principle in nature.

Iēsous terms his five disciples, or companions, according to the perverted text, "the sons of the bridechamber," the latter word probably being used, as in *Matthew* xxii. 10, for the hall in which the wedding feast took place; the same word, *nymphōn*, was also a pagan term for a temple of Bakchos. The mystic marriage was celebrated in the Mysteries, and its meaning is beautifully elucidated in the *Apocalypse*. Here Iēsous represents himself as the bridegroom and his disciples as his groomsmen; the word "sons," for attendants, in the falsified text, is used in an attempt to imitate Hebraic expressions.

The Twin Allegories of the Patched Garment and the Old Wineskins—New Truths Too Vital for Old Organizations

[Lk. v. 36. Mk. ii. 21. Matt. ix. 17. Lk. v. 39]

And he related to them two other allegories:

“No man sews a patch of uncarded cloth on an old cloak, for the stiff new patch tears off from the worn old cloth, and a worse rent is made; nor does the cloth so added harmonize with the old. Neither do men put new wine into old wineskins, for if that is done the skins burst, the wine is spilled and the skins are ruined; but they put new wine into new-made wineskins, and both are preserved. And no man cares for new wine directly he has drunk the old; for he says, ‘The old is better.’ ”

COMMENTARY

An old religious organization, with its deteriorated faith, can not be made the proper vehicle of new truths, nor can its worn-out creed be harmoniously patched by the addition of new material representing bolder beliefs. Truth itself is changeless; it is only its varying forms of expression that may be termed new or old: the great philosophers and religious teachers are not originators, but transmitters; they only hand down the traditionary lore, adapting the form of statement to suit the requirements of each age.

However, much that is brought forward as “new” by exoteric philosophers and religious sectarians is merely speculative and often untrue, and so does not appeal to the student who has gained insight into the ancient esoteric philosophy.

The Enfeebled Woman Healed, and the Moribund Maiden Awakened—The Exoteric and the Esoteric Systems Revivified

[Matt. ix. 18. Mk. v. 23. Lk. viii. 42. Mk. v. 24-27. Lk. viii. 44. Mk. v. 28. Lk. viii. 44. Mk. v. 29-40. Lk. viii. 53-55]

While he was speaking these allegories to them, came the king-archōn, ruler over all exoteric worship, and bowing low before him urgently entreated him, saying:

“My little daughter is at the point of death: long has she lain in deathlike trance, and none can awaken her, nor can any nourish-

ment pass her lips. I implore you to come and lay your hands on her, that she may be restored to life and health."

Now, this little daughter, thus entranced and wasting away for want of food, was twelve years of age. Iēsous went with him; and a great crowd went along after Iēsous, and jostled him. And a certain woman, who for twelve years had been drained of her vitality by an issue of blood, and had undergone many treatments by many physicians, until she had spent all her means, yet was in no way benefited, but rather grew worse, having heard the reports about Iēsous, came in the crowd behind him and touched the hem of his mantle. For to herself she said:

"If only his outer garment I touch, I shall be healed."

And immediately her issue of blood ceased, and she felt in her body that she was healed of her infirmity. Iēsous, perceiving subjectively that his exodic force had gone forth, instantly turned to the crowd behind him and said:

"Who touched my outer garment?"

Said to him his disciples:

"You see the crowd jostling you, and you ask, 'Who touched me?' "

His gaze swept around to detect her who had caused this. But the woman, awed and trembling from the realization of her instantaneous cure, came and prostrated herself before him, and told him the whole truth. He said to her:

"Daughter, your faith has saved you; go in peace."

Even as he spoke, messengers arrived from the king-archōn's house, saying:

"Your daughter is dead. Why put the Healer to further trouble?"

But Iēsous said to the king-archōn:

"Fear not; only retain your faith in me."

And he permitted no one to accompany him save Ioudas, Iakōbos and Iōannēs. They reached the house of the king-archōn; and the scene it presented was one of uproar, the members of the household weeping and uttering piercing cries. Having entered, he said to them:

“Why are you weeping and creating an uproar? Death has not claimed the child; she is but clasped in the arms of slumber.”

But they, firmly convinced that she was dead, scoffed at him with mirthless laughter. But Iēsous, grasping her hand, with ringing voice addressed her:

“Awake, little maid!”

And her soul returned, and immediately she arose; and he directed that something should be given her to eat.

COMMENTARY

In this rather elaborate allegory the little maid represents the esoteric doctrine, and the woman the exoteric or popular religion. The tendency of a formulated system of belief is to lose its vitality; and the efforts of exoteric religious reformers and speculative theologians to reinvigorate it, so far from renewing its strength, only serve to weaken it the more. Its moral force can be renewed only when it touches the outer robe of the higher consciousness. The esoteric knowledge also tends to die out in the world for lack of learners who are spiritually awake and capable of receiving it. The woman is said to have been suffering for twelve years, and the age of the little maid is given as twelve years; thus in each case the number of the psychic and spiritual forces is stated. The scoffing mourners, who are quite sure that the girl is dead, may be taken to be the agnostics and materialists, who regard religion as a corpse.

By analogy, the woman and the little maiden may be taken to personify two stages in the intellectual life of the neophyte. For usually, in the quest for truth, the seeker begins by studying the various religious cults, only to find his faith diminishing rather than increasing because of his investigations; while at the same time his intuitive faculty is too dormant for him to apprehend spiritual realities: so his soul slumbers until it is called back by the awakening touch of the Self.

It was the popular belief that the hem of a magician's cloak was especially charged with healing virtue, his *prāna*, which is called in the text “his outgoing force” (ἡ ἐξ αὐτοῦ δύναμις). But when he goes to awaken the little maid, Iēsous takes with him the three

companions who correspond to the triple fire of the *kundalinī*: Iōannēs and Iakōbos, “the two Sons of Thunder,” representing *īdā* and *pingala*, and Ioudas the central current, *sushumnā*. In the falsified text Petros, the mythical patron saint of the church, has been substituted for the discredited Ioudas. Although the malady of the little maid is not named or described in the text, the statement of Iēsous that “she is not dead, but is sleeping,” and his command that she should be given food, may be taken as a sufficient diagnosis.

The “archōn of the synagogue,” in the falsified text, is very probably a pseudo-Jewish substitute for the Athenian king-archōn, who was second of the nine chief magistrates and had charge of all public worship.

7. The Voyage to the Place of the Abyss—the Psychic World

Iēsous Stills the Tempest—Brings the Psychic Forces to Equilibrium

[Lk. viii. 22, 23. Mk. iv. 37–39]

Now, it befell that on one of those days he went, at even-tide, on board the ship, his disciples accompanying him; and to them he said:

“Let us pass over to the other side.”

They put out to sea. As they sailed, he fell asleep. A violent storm swept down upon the sea, and the waves broke over the ship, so that it was on the verge of foundering. But Iēsous slept on, recumbent in the stern of the ship, his head resting on the cushion. His disciples awoke him, and said to him:

“Save us, Captain: we are perishing!”

He awoke, and reproved the wind, and to the sea he said:

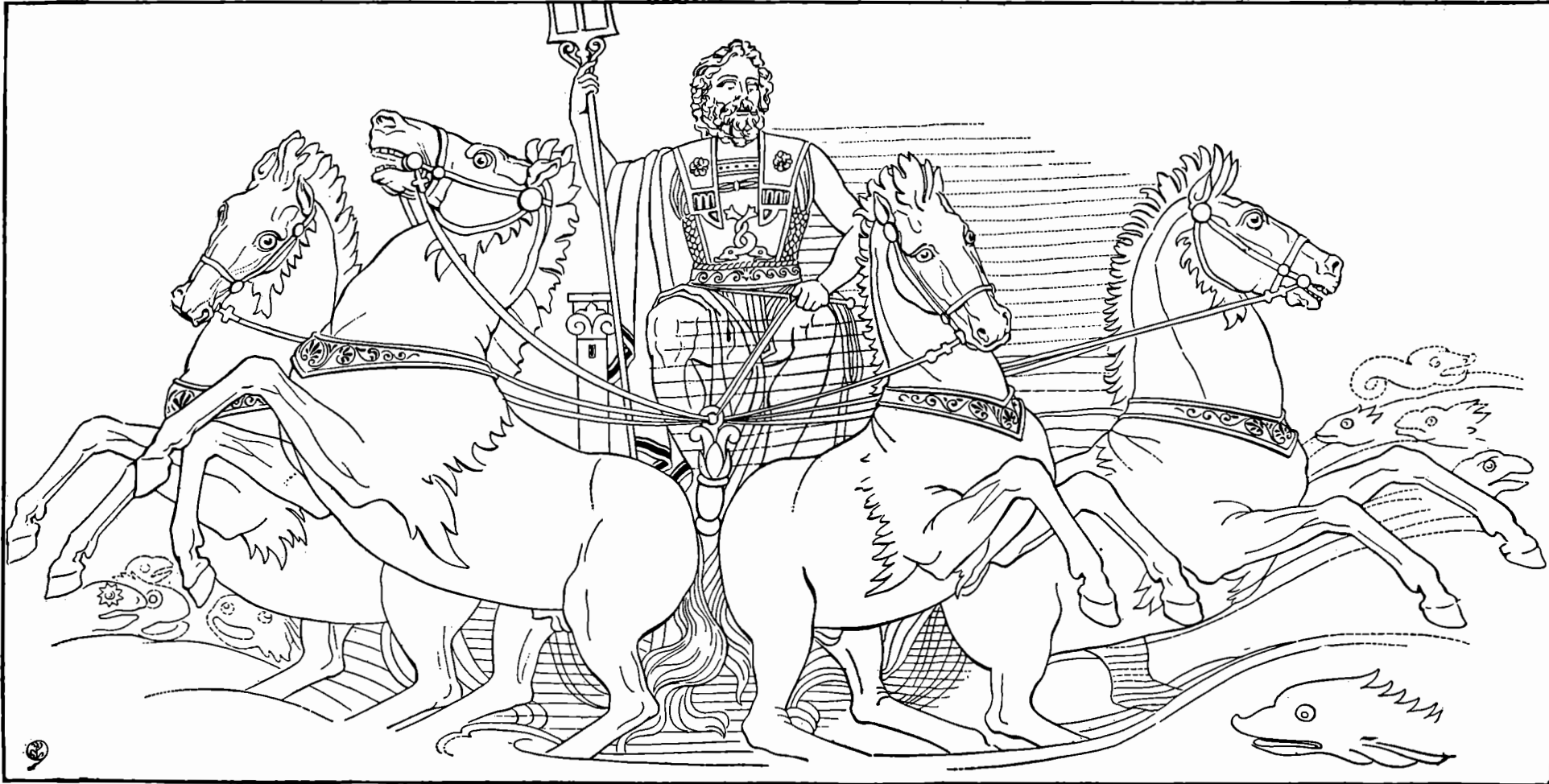
“Be quiet, and put a bridle on thy wrath.”

Then raging storm gave way to calm serene.

COMMENTARY

Having completed the twelve initial labors, by arousing the twelve forces symbolized by the twelve zodiacal signs, the neophyte has now become capable of conscious action in the psychic realm,

Poseidōn in His Chariot



After Flaxman

“Be quiet, thou, of Gods most boisterous!
The Storm-wind in his prison-cave confine,
And draw the reins on those wild steeds of thine.”

the world of unequilibrated forces, which is often termed, in mystical literature, "the sea," or deep of chaos. The "ship" in which he journeys is the subtle body, which is normally the vehicle of the soul when the physical body is asleep. Among the constellations it is represented by Argo Navis. The Argō, according to Greek mythology, was the first ship ever built. Iasōn, so runs the myth, when he became of age demanded his kingly crown, but before it was given him he was sent in quest of the golden fleece of the Ram. The Argō was built to contain *fifty* men (the round number for *forty-nine*), and in it Iasōn embarked with his *twelve* companions, among whom were Orpheus and the twins Kastōr and Polydeukēs, the egg-born sons of the Thunderer. When a violent storm threatened to sink the ship, Orpheus played on his harp and stilled the storm, and stars then glittered upon the heads of the twins.

Iēsous Expels the Unclean Spirits from the Tomb-dweller—
Banishes the Elemental Self

[Mk. v. 1, 2. Lk. viii. 27. Mk. v. 3-5. Lk. viii. 28, 30. Matt. viii. 29.
Mk. v. 7. Lk. viii. 31-37. Mk. v. 17]

To the other side of the sea they came, to a place where there is a great chasm. And when he had gone ashore from the ship, there met him a certain man, a native of that country, who was possessed by spirits and for a long time had gone unkempt and unclad, and had abandoned the homes of the living to dwell among the tombs of the dead. And now no one could place him under restraint, even with a chain; for often he had been fettered and chained, but the chains had been snapped by him, and the fetters shattered. No one was able to tame him. And always, night and day, he prowled among the tombs and in the hills, screaming and gashing himself with stones. When he caught sight of Iēsous, he ran to him, screaming hoarsely, and fell at his feet. Iēsous asked him:

"What is your name?"

But the spirits, answering through the man, said:

"What matters that to you? There is a throng of us, and our names are many. Have you come here to torment us before the season?"

For indeed many spirits had got into the man; and they abjectly implored Iēsous not to send them into the bottomless chasm. Now, there was a herd of many swine hard by, grazing on the hill; and the spirits entreated him to grant them permission to enter into them. He granted it; and the spirits came out of the man and went into the swine. But the swine, rather than be possessed by these foul shades, rushed down over the precipitous shore-land into the sea and drowned themselves. When the swineherds saw what had taken place, they fled, and spread the report throughout city and country. The inhabitants went out to see what had happened; and when they found the man from whom the spirits had been expelled sitting clothed and restored to sanity at the feet of Iēsous, they regarded Iēsous with superstitious fear. Then the entire populace, who were worshippers of spirits, were angered at the loss of both the swine and the spirits, and they urged Iēsous to depart from their borders. So he went aboard the ship, and left that land.

COMMENTARY

There is a principle in man's nature which is even more gross than the physical body, though less material; and this is the elemental self, that part of him which after death becomes the "ghost," or "unclean spirit," and which during life may be regarded as his evil genius. In it are centred the animalistic tendencies and impure desires; and as a psychic entity, during the life of the physical body, as well as after the death of the latter, it is, on its own plane, the associate of evil spirits, a haunter of graveyards. It is a principle that may be purified and subjugated, becoming then an element of strength; but if it becomes irredeemably evil it is doomed to the "abyss," to annihilation.

The reference in the text to the Abyss, or bottomless chasm, in connection with the herd of swine, and the curious statement that the pigs "were choked in the sea"—for the verb used was rarely employed to signify drowning—are reminiscent of the "mystic pigs" which, in the Thesmophorian Mysteries, were thrown into underground caves or vaults in commemoration of the lost swine of Eubouleus. When Ploutōn seized Persephonē to carry her away

to the underworld, so runs the myth, a swineherd named Eubouleus was herding swine at that very place, and the swine were engulfed in the chasm down which the netherworld God vanished with his fair captive. The story told in the *Gospels* has suffered the loss of its point, no reason being given for the suicide of the pigs, and no plausible reason being suggested for the entreaty of the people that Iēsous should depart from their borders. But, obviously, the spirits, who desired to possess the bodies of the pigs, would not have instigated the swine to drown themselves; the swine, unlike the possessed man, refused to harbor the unclean spirits. It is a satire on spiritualism. The vaults used in the Thesmophoria, into which pigs were thrown to stifle (though usually only clay images of pigs were employed), were called *megara* (also *magara*); and possibly this combination of letters may have had some influence on the mind of the forger who invented the word *Gadarēnos*. The text speaks of "the country of the Gadarenes" (with playful variations, as "Gerasenes" and "Gergasenes"); but no country named Gadara existed, and although there was a city of that name, the metropolis of Peræa, it was some miles inland.



Ploutōn and Persephonē

The words "before the season," as also "until the season" in the passage about the temptation, are significant. The zodiacal regions, corresponding to the seasons of the year, had each its Regent. Ploutōn ruled the Scorpio-quarter.

II

THE INITIATION BY AIR—SPIRITUAL
DEGREE; STELLAR1. Iēsous Appoints Forty-eight Disciples—the
Forty-eight Constellations

The Twelve Companions Are Chosen and Assigned to Their Thrones—
The Zodiacal Constellations and Their Signs

[Matt. v. 1. Mk. iii. 13, 14, 16–19. Matt. xix. 27–29. Lk. xviii. 29. Matt. v. 14.
Lk. xi. 33. Matt. v. 15. Lk. xi. 34. Mk. iv. 24. Lk. viii. 17, 18]

Iēsous ascended the sacred mountain; and when he was seated there, his disciples came to him. And he appointed twelve to be his companions: his five brothers—Iōannēs and Iakōbos, who are as the forkèd lightnings of the shining cloud; Andreas and Simōn, who are as its reverberating thunders; and Ioudas, who is as the thunderbolt that strikes—and his seven sisters, whom he likened to the seven rainbow hues. Then Simōn spoke up, and said to him:

“Behold, we have renounced all, and have followed you. What, then, are we to obtain?”

Said Iēsous to them:

“When, after the new birth, the Son of the Heavenly Man shall be seated on his effulgent throne, you who have followed me shall also sit upon your twelve thrones and rule over the twelve celestial houses. Every one who has renounced his earthly house and all material possessions in his quest for the realm of the starry spaces shall receive in that realm celestial a house and possessions vastly larger, and shall have share in the life supernal. In man is the light of the universe. But no one, when he has lighted a lamp, secretes it in the cellar or under a bushel; but he puts it on the lampstand, and it shines for all who are in the house. The lamp of the body is the ‘single eye’; therefore when that eye is open the whole body is bathed in light, but when it is atrophied the body is shrouded in darkness. If, then, your inner luminary is extinguished, how dense is the darkness! But nothing is latent that shall not become mani-

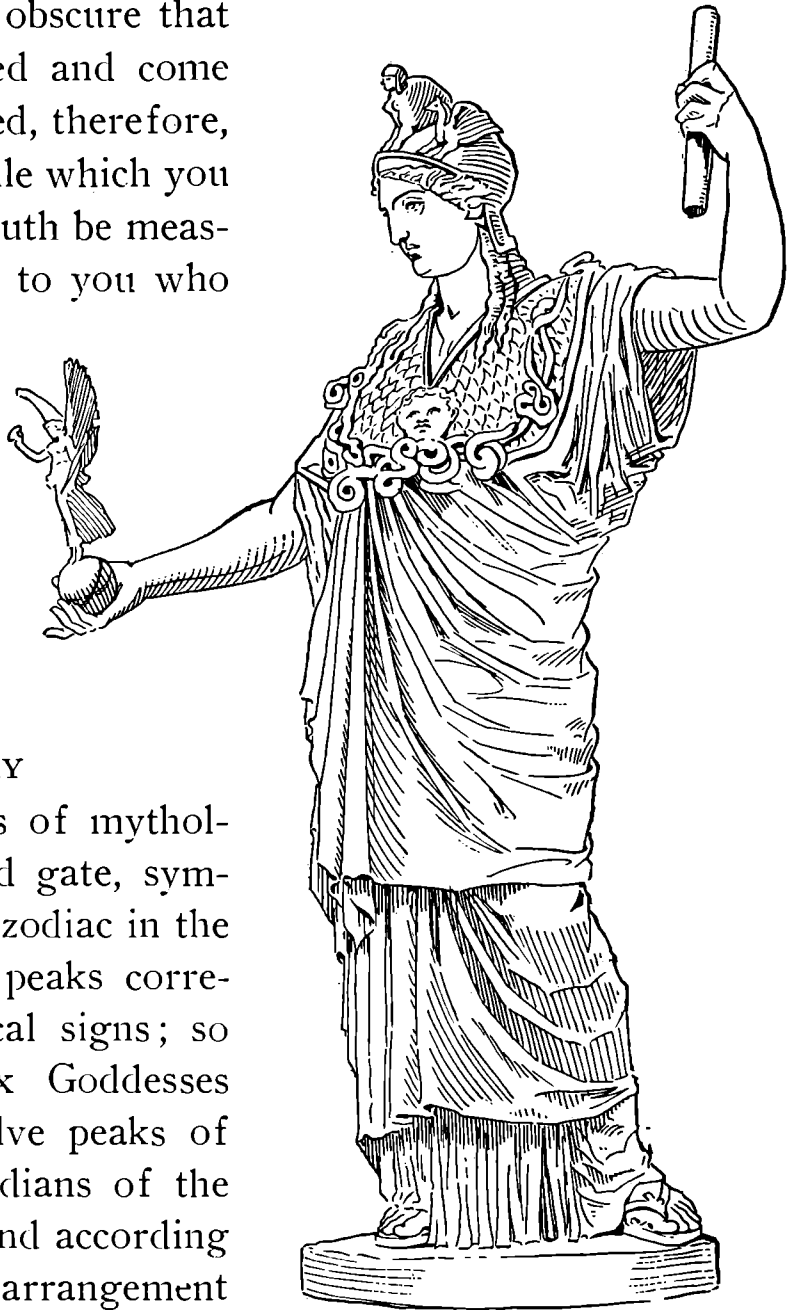
fested, nor is anything obscure that shall not be investigated and come to be obvious. Take heed, therefore, how you hear : by the rule which you use in measuring will truth be measured to you again, and to you who understand greater wisdom will be added; for to him who has shall truth be given, and from him who has not shall be taken away even that which he imagines he has."

COMMENTARY

The Mount Olympos of mythology, with its cloud-land gate, symbolized terrestrially the zodiac in the heavens, its encircling peaks corresponding to the zodiacal signs; so the six Gods and six Goddesses who sat upon the twelve peaks of Olympos are the Guardians of the twelve zodiacal signs, and according to the ancient Hellenic arrangement they are allotted to the signs in pairs of opposites, as follows :

Gemini (<i>Didymoi</i>) . . . Apollōn	Sagittarius (<i>Toxotēs</i>) . . Artemis
Taurus (<i>Tauros</i>) . . . Aphroditē	Scorpio (<i>Skorpios</i>) . . . Arēs
Aries (<i>Krios</i>) . . . Athēna	Libra (<i>Chēlai</i>) . . . Hēphaistos
Pisces (<i>Ichthyes</i>) . . . Poseidōn	Virgo (<i>Parthenos</i>) . . Dēmētēr
Aquarius (<i>Hydrochoös</i>) . Hēra	Leo (<i>Leōn</i>) . . . Zeus
Capricornus (<i>Aigokerōs</i>) Hestia	Cancer (<i>Karkinos</i>) . . Hermēs

But in the Iēsous-mythos the Guardians of the five signs Gemini, Taurus, Aries, Pisces and Aquarius are males, and the Guardians of the remaining seven signs are females. To meet this condition



Athēna

Athēna must exchange places with her polar opposite, Hēphaistos, and so also of Aphroditē and Hēra, while Hermēs, the androgynous Deity, must wear a female aspect. Thus arranged, Andreas corresponds to Zeus, Simōn to Poseidōn, Iōannēs to Arēs, Iakōbos to Apollōn, and Ioudas to Hēphaistos. Ioudas, presiding over the sign in which the Sun on its ecliptic path crosses the equator at the vernal equinox, is necessarily the agent of the crucifixion, even as Hēphaistos, artificer to the Gods and forger of thunderbolts, riveted Promētheus to the rock. In the task of crucifying the Seer Promētheus, Hēphaistos was assisted by Kratos ("Strength") and Bia ("Force"), the three personifying the triple divine fire.

The *Synoptics* name all the twelve companions as men (the primitive "Christians" being fanatically prejudiced against women); but none of the seven substitutes for the sisters are mentioned by name anywhere else in the text. As described in the reconstructed passage above, the five brothers (*prānas*) are referred to the *kundalinī* (vital electricity), and the seven sisters (*tattvas*) to the colors of the solar spectrum.

Simōn, in his character as the discursive reason, is satirized: he has renounced everything—in expectation of a reward for so doing! Yet there is more than satire in this: it expresses a profound truth. Looking for a reward is but a form of covetousness, even though the reward desired is a spiritual one. The perfect renunciation of all that pertains to the lower life, of all that is ignoble, that constricts and dwarfs character, must make for entire unselfishness: the larger life is not to be attained by him who strives for it with selfish or covetous motives. Yet even when the neophyte imagines that he has killed out this tendency to look for a reward for right-conduct, it springs to life in subtler form, and on closer introspection he finds that he has unconsciously been entertaining the hope of a spiritual recompense.

The earthly house is, of course, the physical body, and the celestial one the "solar body," which is undying; but, as allotted to the twelve companions of the Sun-God, the twelve celestial houses are the twelve divisions of the starry heavens which in conventional astrology are formed by drawing great circles through the north

and south poles of the horizon, in the same way that meridians pass through the terrestrial poles.

The saying in *Matthew* v. 14, "Ye are the light of the world," applied to the disciples, is misleading; the true light is Iēsous, the Nous, though the disciples are, as it were, rays diverging from that light. The mystic "eye" of the seer, as the organ of spiritual perception, is the manifesting centre of the light. Whether a man is broad or narrow minded depends upon himself; he sets his own limitations in the search for truth. He who has intuitive wisdom continues to receive it in larger measure; but he who has it not must forsake false learning, must part with the illusory knowledge which he mistakes for wisdom, before he can receive the elementary teachings of the sacred science.

The Thirty-six Hermaic Couples Are Chosen and Sent
Forth—the Paranatellons

[Lk. x. 1; vi. 13; x. 1, 2. Mk. vi. 8, 9. Lk. x. 4-11. Matt. x. 16. Lk. ix. 6]

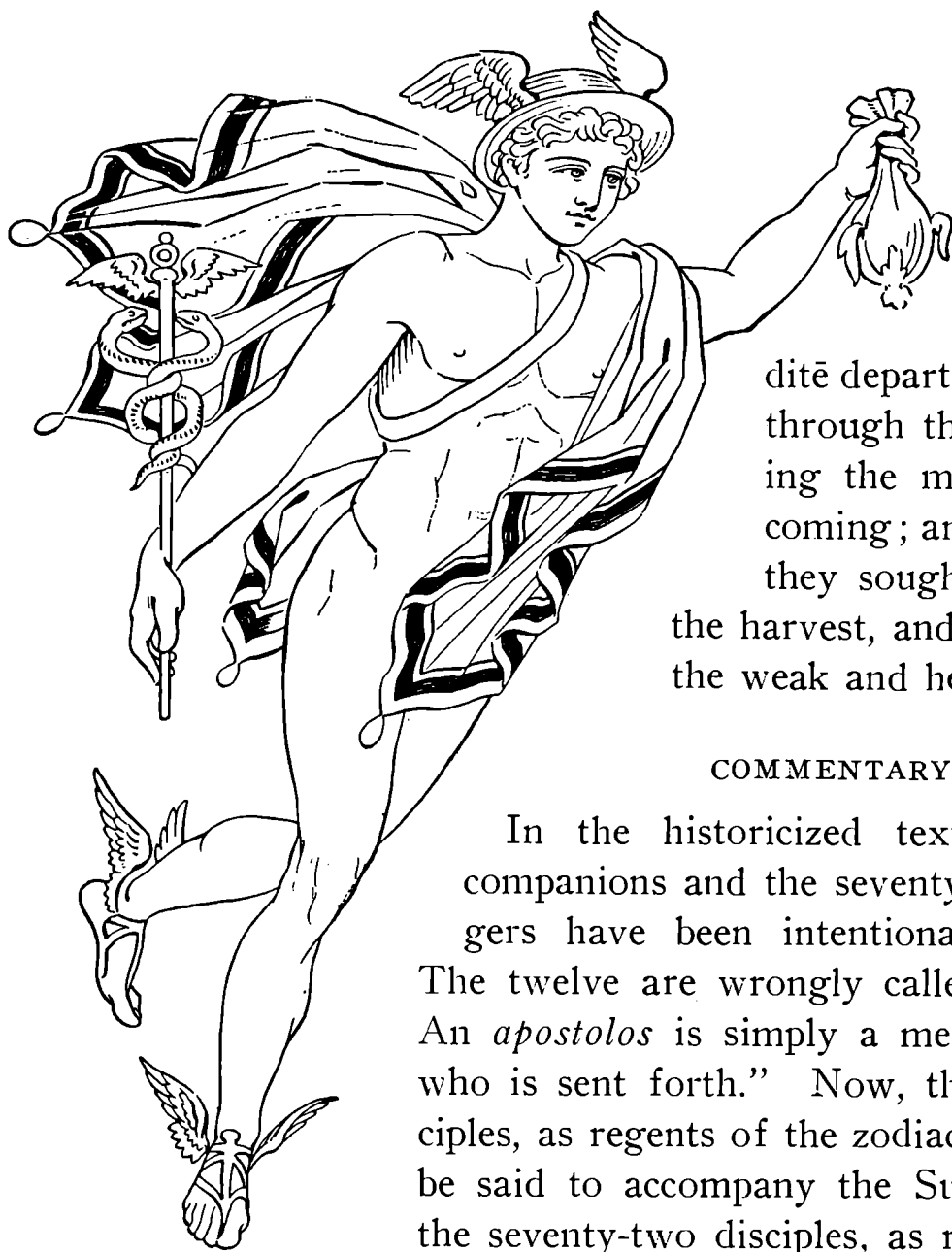
The Master next appointed seventy-two other disciples, whom he named "Messengers of Love"; and he sent them two by two before his face to every city and place where he himself was about to come. To them he said:

"Heavy is the crop to be harvested, but the reapers are few. Therefore implore the Goddess of Tillage to send reapers to the harvest. For your journey take nothing save a wand and a purse; go shod with sandals, wear only one tunic, and delay not to talk with loafers on the way. In whatever house you shall first enter say, 'Peace to this house!' If a lover of peace be there, on that house your peace will rest; but if not, it will return to you. Abide in that same house, and pay your host from your well-filled purse: go not from house to house as do religious mendicants. And in whatever city you may enter, and its inhabitants honor you, accept their hospitality, and with your magic wand heal the sick in that city, and say to the citizens, 'The King of the starry spaces has drawn near to you.' But in whatever city you may enter, and its citizens do not extend you hospitality, go out into its streets and say, 'Even the dust from your city which has adhered to our feet

we wipe off against you; but know this, that the King of the starry spaces has drawn near.' Go, now, bearing my message. Behold, I am sending you forth as sheep in the midst of wolves: therefore be ye as crafty as the serpents of Hermēs and as unvenomed as

the doves of Aphroditē."

And the paired impersonators of Hermēs and Aphroditē departed, and passed through the cities, bearing the message of his coming; and everywhere they sought reapers for the harvest, and strengthened the weak and healed the sick.



Hermēs

COMMENTARY

In the historicized text the twelve companions and the seventy-two messengers have been intentionally confused. The twelve are wrongly called "apostles." An *apostolos* is simply a messenger, "one who is sent forth." Now, the twelve disciples, as regents of the zodiacal signs, may be said to accompany the Sun-God, while the seventy-two disciples, as regents of the paranatellons, are very properly called messengers, as they go out into the extra-zodiacal spaces. Each decanate, or third part of a zodiacal sign, containing ten degrees, has a corresponding constellation reduplicating the sign; thus there are thirty-six of these paranatellons, each of them related to ten degrees of the zodiac. In the allegory these thirty-six constellations symbolize the differentiated noetic powers, and

as the latter have both positive and negative aspects, the personified forces are enumerated as seventy-two disciples who are sent out as male-female pairs. Each of these couples consists of a Hermēs and an Aphroditē, being thus a potency of conjoined Thought and Love. Hermēs, the interpreter and messenger of the Gods, bore a serpent-twined wand and a purse, and was clad in a light tunic and shod with winged sandals. The serpent was sacred to him, and the dove was sacred to Aphroditē. In the falsified text the messengers are told, in *Matthew* and *Mark*, to take no money in their purses, and, in *Luke*, to carry no purse: they are to eat what is offered them, without paying for it, but are to heal the sick. The favorite maxim of parasitic priests is quoted, “The laborer is worthy of his hire”—or, as it is given in *Matthew*, “his food.” But these messengers are sent out to employ reapers for the harvest-field, and are not religious mendicants; they carry a purse from which to pay their travelling expenses, and a wand (caduceus) with which to heal the sick. Mystically they are the loving thoughts of the Sun-God sent out into all the stellar spaces to herald the coming of the King: that is, the divine influences of the Nous pervade even the remotest recesses of the pure man’s being, everywhere healing with the touch of love and inspiring to wisdom with the golden wand of intuition.

2. Iēsous and the Twelve Take an Outing—The Midsummer Peace of the Soul

The Loaves and Fishes Multiplied—The Planetary Influences
Distributed among the Stellar Spaces

[Mk. vi. 30–34. Lk. ix. 12. Matt. xiv. 16. Lk. ix. 13, 14. Mk. vi. 39, 40.
Lk. ix. 15–17]

But the twelve companions of Iēsous clubbed together for an outing, and he said to them:

“Let us go off by ourselves to a lonely spot and recruit our strength a little.”

So they went away by themselves in the ship to a secluded spot. But the crowds saw them going, and hurried to the place afoot and thronged about Iēsous. His heart went out to the untaught rabble,

who are oppressed and downtrodden by the rich and powerful, even as sheep are scattered and torn by wolves, and he welcomed them and taught them many noble truths. And when the day was drawing to its close, the twelve disciples came to him and said :

“Dismiss the crowd, that they may go to the surrounding villages and country, and buy themselves food ; for we are here in a desert place.”

But he said to them :

“They need not go ; you should give them something to eat.”

They answered him :

“Five loaves and two fishes are all that we have ; and there are forty-nine hundred people here.”

Said he to the companions :

“Arrange for them to recline on the greensward in forty-nine groups of a hundred each.”

They did so, and had them all recline on the tender greensward, in mess-parties, and in their bright-colored garments they looked like flower-beds in a garden. Then Iēsous took the five loaves and the two fishes, and letting his gaze circle the celestial vault, he invoked the blessing of the seven planetary Gods upon them, and broke them in fragments, which he gave to the twelve companions to set before the multitude. They ate, and all had their fill ; and the left-over fragments which were gathered up filled twelve baskets.

COMMENTARY

The five loaves symbolize the five male planets, and the two fishes the two female ones, Venus and the Moon, or Aphroditē and Selēnē. The planetary influences permeate all the celestial spaces occupied by the forty-nine constellations, besides filling their own especial domiciles, the twelve zodiacal signs. A particular planet governs each sign ; but every sign contains twelve minor signs, which again are allotted to the seven planets.

In relating the planets to the signs the system begins with Cancer, at the summer solstice. Cancer and Leo, the two signs nearest to the solar position at midsummer, are assigned respectively to the Sun and the Moon ; the two next highest signs are made the domi-

cile of Mercury, the planet nearest to the Sun, and so on, Saturn, the last and farthest planet, being allotted to Capricornus and Aquarius, the two signs polar to Cancer and Leo. The "desert place" where Iēsous multiplies the loaves and fishes is therefore Cancer, which was anciently called "the dark constellation," as it contains no brilliant stars. It is the great northern "gate"; here Iōannēs lustrated the candidates who personified the forces of the four somatic divisions, and here Iēsous started on his first circuit of the zodiac. The second circuit is also begun at this point: the multiplication of the loaves and fishes has the same meaning, though applied to a higher plane, as the lustral rite of Iōannēs. The "desert" of the temptation of Iēsous, however, is not Cancer but Scorpio, which is likewise a "dark" sign, though containing the conspicuous red star Antārēs ("equal to Arēs"): and as Antārēs is considered an "evil" star, it may well be associated with the "ancient Serpent" (Drakōn) and the "Wild-beast" (Thērion), the paranatellons of Scorpio.

The Seventy-two Messengers Return Exulting—The Downfall
of the Serpent

[Lk. x. 17-20]

The seventy-two impersonators of Hermēs and Aphroditē returned with joy, saying:

"Master, even the good genii are subject to us in your name!"

Said he to them:

"I beheld the Evil Genius, the archaic Snake, with all his hateful brood, falling from the sky and by the lightning lashed: thus hurled from heaven, he now prowls on earth. But you he can not harm; for I have given you power to conquer him and to destroy the scorpions of desire. Nevertheless, do not rejoice merely because the good genii, the Demigods, are subject to you; but rejoice because your mystic names are written in the starry spaces."

COMMENTARY

The expulsion of the serpent by the seventy-two, in this second act of the drama, parallels the triumph over the serpent in the first act, when Iēsous was tempted in the desert. In the second conquest

in the *Apocalypse* Michaël (Hermēs) likewise hurls the ancient serpent from the sky. The mystic Guide in the *Apocalypse* is Hermēs. His “rod” (caduceus) signifies the triple serpent-fire. The vine-wrapped *narthēx* of Dionysos, with its pine-cone (a symbol of the conarium, the “third eye”), has the same meaning.

The “names” which “are written in the skies” are those of the thirty-six ancient extra-zodiacal constellations, twenty-one of them being in the northern hemisphere and fifteen in the southern.

3. Iēsous Explains the Conditions of Discipleship— the Necessary Qualifications

The Neophyte's True Home Is Not on Earth

[Matt. viii. 19, 20]

Came a lone man of learning and said to him :

“Teacher, wherever you go I shall follow you.”

Said Iēsous to him :

“The foxes have holes, and the birds of the sky have nests ; but no place to lay his head has the Son of the Heavenly Man.”

COMMENTARY

Fortunate is the man who has a well-disciplined mind, amply stored with wholesome ideas and useful knowledge. But it is nevertheless true that arbitrary systems of education, based on inadequate or erroneous conceptions of what constitutes knowledge, lead almost inevitably to the disproportionate development of the lower intellectual faculties, to the sacrifice of the loftier powers of intuition, independent analytic and synthetic thought, philosophic reason and creative imagination. If mere learning is mistaken for wisdom, the mind is made a storehouse of unrelated facts, incompatible theories and useless intellectual curios. Indeed, the exclusive cultivation of the brain-consciousness, when carried to the extreme, results in the extinction of all the nobler faculties of the soul and the utter loss of the power of spiritual cognition. The ranks of the few real aspirants for wisdom are recruited more from the uncultured but normally right-minded people than from the abnor-

mally cultured conventional scholars. The "lone man of learning" who offers himself as a disciple stands out conspicuously among the many followers coming from the lowlier classes. The condition of discipleship laid down for him is that he must abandon all the comfortable homes of thought, that is, all crystallized creeds, formal systems of knowledge and fixed schools of philosophy; for the true disciple must become intellectually a world-wanderer, who calls no place his home until he reaches Wisdom's eternal habitation.

The Neophyte Must Renounce All Earthly Ties and
Entertain No Lingering Regrets

[Matt. viii. 21, 22. Lk. ix. 61, 62; xiv. 26. Matt. x. 34. Lk. x. 51.
Matt. x. 35-37. Lk. ix. 23, 24]

Another would-be disciple also said to him:

"Master, give me leave first to go and bury my father."

But Iēsous said to him:

"Follow me, and leave 'the dead' to bury their own dead."

Said also another:

"I shall follow you, Master; but give me leave first to bid farewell to the folks at my home."

But Iēsous said to him:

"No one who, having laid his hand on the plow, keeps looking at the things that are behind, is qualified for the realm of the starry spaces. If any one comes to me and yet cares less for me than he does for his father, mother, wife, children, brothers and sisters, yea, his own psychic self even, my disciple he can not be. Think not that I have come to sow peace on the earth; I have come to sow, not peace, but dissension. For I have come to sever the mortal from the immortal; and ties of family bind man to earth. Unworthy of me is he who loves father and mother more than me. Unworthy of me is he who loves son or daughter more than me. If any man would be my disciple, let him renounce his lower self, and day by day sustain his cross, and follow me. For whosoever longs to save his psychic life shall lose it in the gloom of Erebus; but whosoever shall lose his psychic self for my sake shall find it in the World of Light.

COMMENTARY

Those who are concerned wholly with the things of the material life, their consciousness not extending to the higher realm, are termed "the dead." He who would attain the immortal life must extinguish all desire for the mortal: he can not become deathless while he retains in himself the efficient cause of death and birth—the psychic longing for carnal existence. He must forsake the generative sphere if he would become a dweller in the divine world. But this does not mean that he is to desert humanity, or cease to love those who in the cycle of generation have been closely related to him; on the contrary, his love must expand to utter unselfishness until he includes all sentient beings in his broad compassion.

The word *ψυχή*, here rendered "psychic life," has no exact equivalent in English. Its range of meanings includes the entire psychic nature, namely, the psychic body with its organs of sensation and action, the vital forces, the animal instincts, and the lower mental faculties. Intermediate between the material nature and the spiritual, it participates in both the mortal and the immortal. In it is centred the evanescent personal self, or egoity, which is a reflection, so to say, of the true Ego, the Nous. If in its nobler aspect it is merged or "lost" in the noetic selfhood it is preserved; but if by the constricting quality of selfishness it becomes detached from the higher consciousness and isolated as a sort of spurious individuality it becomes wholly mortal and must eventually perish.

The Neophyte Should First Determine Whether He Is Prepared
to Make the Renunciation

[Lk. xiv. 28-34. Matt. v. 13]

"Therefore, first consider what is required of a disciple. For which of you, designing to build a castle, does not first sit down and make an estimate of its cost, to find out whether or not he has funds for completing it? Else, when he has laid a foundation and is unable to finish the structure, all beholders should ridicule him, saying, 'This man began to build, but was unable to finish.' Or what king, ere going to engage another king in war, does not sit down first

and take counsel whether he, with ten thousand warriors, is able to meet the foe who is coming against him with twenty thousand? If not, he 'll quite surely be sending an embassy and suing for terms of peace, while the foe is yet in the distance. So, then, no one of you who does not bid farewell to all his possessions, material and intellectual, can be my disciple. Intellectuality, like spice, is an excellent thing; but if the spice has become insipid, with what shall it be flavored? It no longer serves any useful purpose, and is thrown away.

COMMENTARY

These teachings are for those only who are ready to devote themselves wholly to the sacred science. Before the disciple can place his feet upon the path that leads to immortality he must cease to desire the things that belong to the lower life. Before making the renunciation of worldly things, he should be sure of his motives and of his ability to tread the path he wills to follow.

The passage concerning the "salt" which, by some reaction unknown to chemistry, has "lost its savor," is here freely paraphrased: "salt" is evidently employed for wit or intellectual brilliancy.

The Neophyte Should Fix His Thought on the Highest, and Not Rely on
Rules for Psychic Development

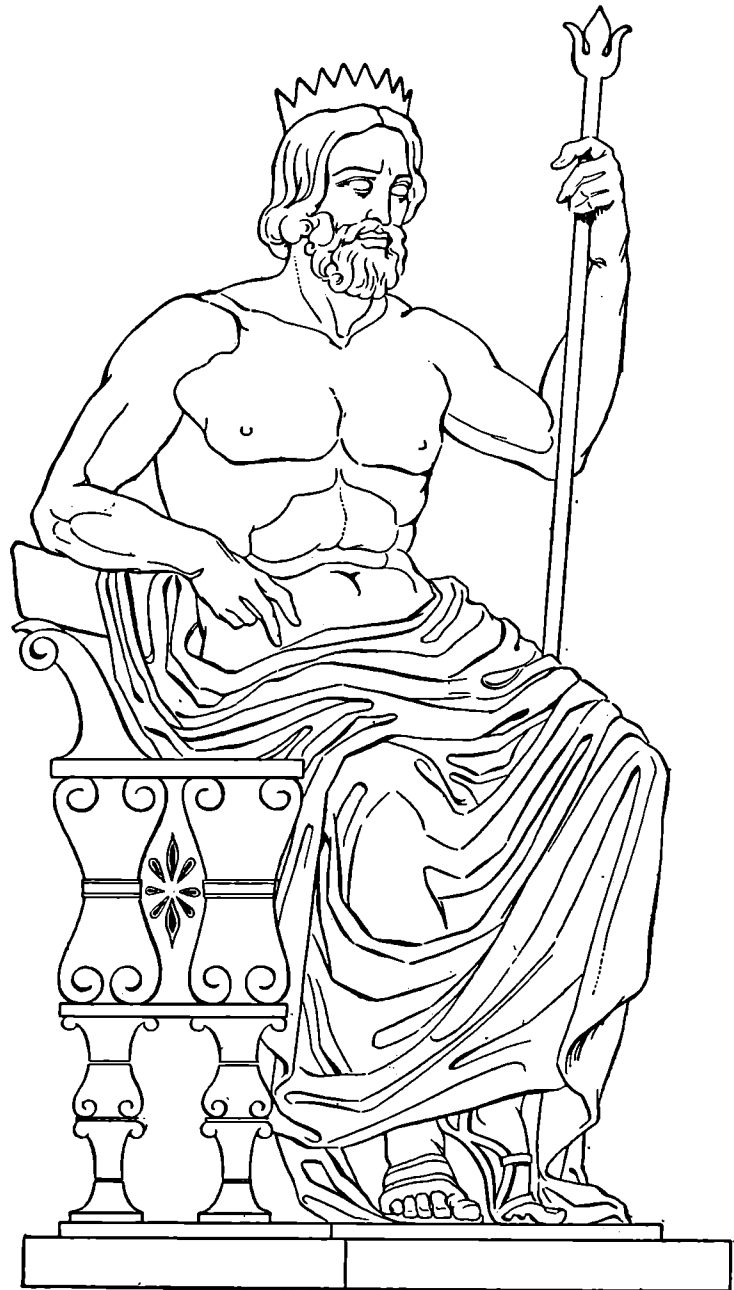
[Matt. vi. 24, 25. Lk. xii. 23. Matt. vi. 27. Lk. xii. 26. Matt. vi. 28-30, 33]

"No man can serve two masters whose interests are opposed: for if he is faithful to the one he is unfaithful to the other. You can not serve Zeus and Ploutōn. Therefore I say to you, Do not keep your mind concentrated on the requirements of the psychic self, as to what food is best for its development, nor yet on the physical body, with what raiment you should clothe it. Is not purity of the psychic self more important than the food, and cleanliness of the body more important than the fashion in which it is clothed? Which of you can, by mental concentration, increase by a single foot his physical stature? If, then, you can not control the smallest of the life-centres, why concentrate your mind on the rest? And why let the subject of raiment occupy your mind? Consider the lilies of

the field, how they grow: they toil not, neither do they spin; but I say to you, The great king himself, in all his glory, was not arrayed like one of these. But if the All-Father thus in beauty robes the wild flowers that to-day are fragrant and many-hued, and to-morrow are withered away, shall he not clothe you in fadeless robes of splendor when you enter into his eternal realm? Therefore, seek first the Father's realm, and all these glories shall be yours.

COMMENTARY

The compilers of the *Gospels*, being ignorant of the esoteric meanings in the text, have systematically degraded them from higher to lower levels, from the psychic and spiritual to the merely material; and, unfortunately, their work has been carried still further by the orthodox translators. Thus this portion of the discourse of Iēsous



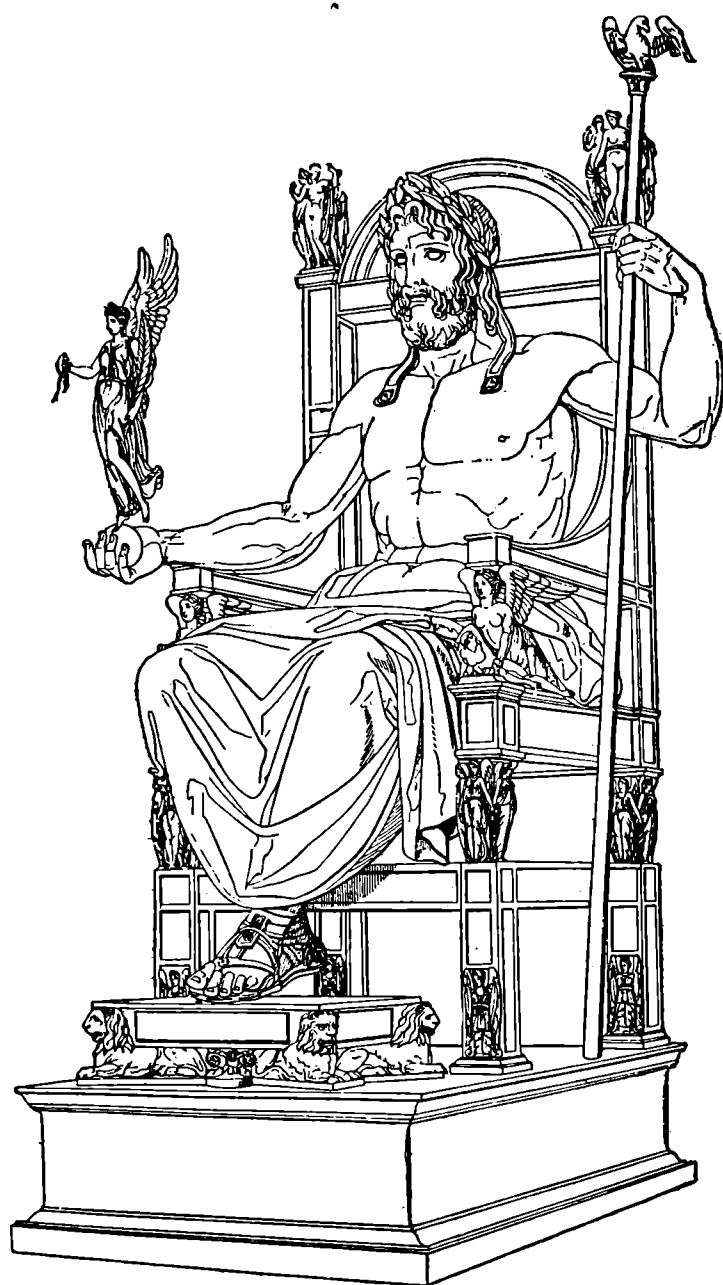
Ploutōn Enthroned

has been made to treat of the needs of the physical body, food and raiment, whereas it really refers to the rules of asceticism laid down for neophytes who are in the psychic stages of training. Irrelevant matter has also been inserted, as *Matthew* vi. 26: "Consider the birds of the sky, that they do not reap, nor do they gather

into granaries; and your heavenly Father feeds them." This is stated far more beautifully in the *Hitopadesa*: "Be not anxious for subsistence: it is provided by the Creator. When the child is born

the mother's breasts flow with milk. He who clothed the birds with their bright plumage will also clothe you."

Finding no satisfactory substitute for Ploutōn in the Hebrew scriptures, the compilers evidently adopted *Mamōnas* from some other source. The simile of the lilies has also suffered from the pen of the forger, who, not content with introducing the mythical King Solomon, has so abridged the passage as to make it refer merely to the clothing of the physical body. Here Zeus is not the Olympian Deity but the Supreme Spirit; and Ploutōn is the "Subterranean Zeus," *Zeὺς καταχθόνιος*, as he is called by Homer (*Iliad*, ix. 457), or "Stygian Ju-



Zeus Enthroned

piter," as Vergil calls him (*Æneid*, iv. 638). The full antithesis would be peculiarly Greek: "You can not serve both the Heavenly and the Subterranean Zeus." Who or what "Mamōnas" was is unknown. A man can not, while subject to his elemental self, that psychic principle in his nature that belongs to the realm of Ploutōn,

the underworld God, be truly devoted to his inner God. Without ceaseless aspiration to reach his Heavenly Self, all lesser purifications are of no avail. The ascetic may abstain from eating flesh and drinking alcoholic stimulants, and wear the orange-yellow robe of the oriental devotee, but still be morally unworthy and psychically impure.

The "smallest of the life-centres" referred to is the pituitary body, which, as modern physiologists have demonstrated, governs the growth of the physical body. It is by concentrating the mind upon this organ that the forces in the brain are liberated and the "single eye" opened, giving the inner sight.

The Neophyte Should Beware of False Guides, and Keep
to the Small Old Path

[Matt. vii. 15; xv. 14. Lk. vi. 40. Matt. vii. 13, 14. Lk. xi. 9, 10]

"Beware of pseudo-seers, who come to you in guise of lambs, but who in their inner nature are rapacious wolves. And follow not the exoteric priests: blind leaders of the blind are they. And if a blind man leads a blind man, the two of them fall into the ditch. The disciple is not superior to his teacher; but every one when his character is moulded will be like his teacher. Pursue the straitened path that rises to the golden gate at heaven's height. For the way to Ploutōn's realm is broad and easy of descent, and through his great gate, which day and night stands open, 'the many' enter when they pass from earth; but the small old path that leads to life eternal goes steeply upwards, and they who reach its golden gate are few. Ask, and the gift of seership shall be yours; seek, and you shall find the small old path; knock, and to you the golden gate shall open. For every pure disciple who keeps asking receives the holy power, who keeps seeking finds the path, and who knocks has the gate opened to him.

COMMENTARY

One of the greatest dangers the aspirant for occult knowledge must guard against is that of being misled by the charlatans who in every age pursue their nefarious propaganda and lead their dupes

to moral ruin. The neophyte should use the utmost caution until he is able to discriminate between the true and the false. He should instantly reject the overtures of those who propose to teach the sacred science for pay, and stand aloof from all who delve into psychical matters or relax in the least the uncompromising morality of the ancient teachings. He should seek for interior illumination rather than for any light that may come from without.

The two "gates" are, mythologically, the cloud-gate of Olympos and the great gate of Ploutōn. As Vergil poetically says, the great gate of the King of the Netherworld is open day and night, and through it pass the souls of the dead after journeying down the "easy descent to Avernus" (Hadēs), where they are purified by water, fire and air, after which they in due time reincarnate on earth, only the few irretrievably wicked souls being thrown into Tartaros. But according to the falsified text of the *Gospels* the many, the great majority of mankind, who follow the broad road, go thereby to "destruction." The ancient teachings were based upon the actual knowledge of initiated seers; but the hideous doctrines woven into Christianity and other exoteric religions were fabricated by designing priests and morbidly dogmatic theologians, the self-appointed religious teachers, who are, as a class, not only spiritually blind guides, but are also the rancorous opponents of every truth that does not fit in with their fanciful systems of belief or that tends to weaken their power over the ignorant masses.

The Neophyte Should Obey the Divine Will, and Not Seek for Psychic Powers

[Matt. vii. 21-24. Lk. vi. 48. Matt. vii. 25-27]

"Not every one who says to me, 'Master, Master,' shall enter into the realm of the starry spaces: he only shall enter who does the will of the heavenly Father. Many, seeking to enter, shall say to me, 'Master, Master, by thy name did we not attain to seership, by thy name cast out evil spirits, and by thy name do many wondrous works?' And then I shall declare to them, I know you not. Every one, therefore, who hears these doctrines from me, and carries them out in practice, shall be likened to a prudent man building a house,

who excavated and deepened, and laid a foundation upon the rock; and when pouring rain, swelling floods and rushing winds assailed that house, it fell not, for 't was founded on the rock. And every one who hears these doctrines from me, and puts them not in practice, shall be likened to a stupid man who built his house upon the sand; and when pouring rain, swelling floods and rushing winds beat upon that house, it fell, a total ruin."

COMMENTARY

The many who are rejected and disowned by the spiritual Self are those who devote themselves to psychic development, and practise the so-called "occult arts." Psychic vision is not true seership; the psychic senses open out upon a world of illusions. The subtle elements of this intermediate nature are the shifting sands of the allegory, the spiritual principle being the solid rock of security. The man who exploits the psychic regions, instead of conforming to the will of his inner God, his heavenly Father, is travelling the broad road and not the narrow path. He acquires nothing that is of lasting value, and he hazards moral ruin.

4. The Psychic Mind and the Intuitional

The Expulsion of the Unclean Spirit—Safety from Evil Influences
Lies in Union with the Nous

[Lk. xi. 14. Matt. xii. 24. Lk. xi. 15, 17. Matt. xii. 25-28. Lk. xi. 21-26]

Iēsous was casting out a spirit that caused its victim to be dumb; and when the spirit was expelled, the erstwhile dumb man talked; and the crowds wondered. But some of the orthodox priests said:

"He is casting out spirits by the power of the Netherworld God, the King of the spirits."

But he, understanding their mental processes, said to them:

"Every realm divided against itself is devastated, and no house divided against itself can stand. If the Netherworld God is expelling his own subjects, he is divided against himself. How, then, can his realm endure? And if I by the power of Ploutōn cast out spirits, by whose power do your disciples, the exorcists, cast them out?"

Your puerile incantations and exorcisms are sufficient evidence that your power does not come from above. But if I by the supernal Air am casting out spirits, then that heavenly power has taken you by surprise. Now, when the stalwart warrior, armed head-to-foot, is guarding his own mansion, his belongings are in peace, unless one more stalwart than he comes upon him and conquers him; and then the marauder binds him and takes away from him the panoply on which he relied, and having plundered his house distributes the spoils. He who is not with me is against me; and he who does not unite with me dissipates his forces. The unclean spirit, when driven away from his victim by a man having authority over the spirits, wanders about in rainless deserts, seeking respite from his torments; and finding no respite, he says, 'I 'll return to my house, whence I was driven out.' And having returned, he finds it swept and decorated, and the door left ajar. Then he goes out and gets seven other spirits more malignant than himself, and they enter in and dwell there; and that man is then in far worse plight than he was at first."

COMMENTARY

Although he frees the man from the evil shade that had taken possession of him, Iēsous explains, with picturesque imagery, that a man is safe against evil influences only when he allies his forces with those of the Nous, since even purity of motive and strength of will are not a sufficient protection. When freed from the possessing spirit by a man able to deal with the shades of the dead, the victim, though purified temporarily, may be even more vulnerable than before.

The "Satan," or "Beelzeboul, archōn of the spirits," of the falsified text, is but a shabby substitute for Ploutōn, the King of the Shades. In this passage, as frequently elsewhere, the word "power" (*dynamis*) has been stricken out, apparently, leaving the curious expression "in Beelzeboul," instead of "by the power that is in Beelzeboul." Sometimes the word "name" (*onoma*) has been substituted for *dynamis*, as in the phrase "the name of Iēsous," when Iēsous is employing the power of the supernal Air—the *Pneuma*.

In *Luke* this incident and the discussion and discourse following upon it are given intact; in *Matthew* it is split into two stories, both of which are incomplete and badly told, while the portion of the discourse which treats of the seven malignant spirits is inserted in a spurious passage concerning the sign of Jonah; and the compiler of *Mark*, with cheerful irrelevance, has omitted the story altogether, but has inserted a fragment of its moral in the discourse given after the calling of the twelve disciples, where it is ludicrously out of place and comes in apropos of nothing.

The Sign of the Higher Mind Is Not Given to Those Who Are
Sexually Impure

[Matt. xii. 38, 39. Mk. viii. 11, 12]

Said to him some of the learned and the orthodox:

“Teacher, we wish to see your sign in the stellar regions.”

He answered them:

“The men of this generative sphere, evil and sexually depraved, keep seeking for a sign, but my sign shall not be revealed to them; and no sign shall be given to you but the constellation Cetus.”

COMMENTARY

The constellation Cetus, the Greek *Kētos*, the Sea-monster, is the southern paranatellon of Pisces; it is the “Beast” of the *Apocalypse*, and symbolizes the lower mind. In the *Septuagint* the marine monster (the “whale” of the English version) which swallows Jonah is called *kētos*, and it was this circumstance, no doubt, that led to the interpolation of the passage which draws a false analogy between Jonah, who spent three uncomfortable days and nights in the belly of the sea-monster, and Iēsous, who is said to have been three days and nights in “the heart of the earth.” From the Sea-monster’s belly to the Earth’s heart is a far cry; and the story of Jonah’s misadventure is irrelevant in this passage.

The word *γενεά* signifies primarily “birth,” and means not only a “generation” but also an “age,” being applied in the latter signification to each of the four ages—of gold, silver, bronze and iron

—and thus covering the whole cycle of generation. In older English the word “sign” was used for any constellation, but it is now generally limited to a constellation or a division of the zodiac. The men of formal learning are given the sign Cetus, to signify that their consciousness rises no higher than the rational principle; but the sign of the divine Mind is not given. Aside from the astronomical symbolism, each degree of spiritual development is designated by a geometrical figure, that of the neophyte’s degree being a triangle.

Iĕsous Receives No Honor in His Own City—Spiritual Intuition Is Antagonized by the Brain-consciousness

[Matt. xiii. 54, 55. Mk. vi. 3–5. Matt. xiii. 56–58]

Iĕsous returned to his native city, his companions going along with him. Entering the temple, he tried to teach the people of his native place; consequently they were astonished and said:

“From what source has this fellow derived this learning and these magic powers? Is n’t this the son of the carpenter Iōsēph? Is not his mother named Mariam? Are not these men with him his five brothers, Iakōbos, Iōannēs, Simōn, Andreas and Ioudas? And are not his seven sisters also here with him?”

And they took offence at him. But Iĕsous retorted on them:

“Save in his native city, and in his own house, a seer is not thus dishonored.”

And because of their incredulity he could not confer the holy Power upon them.

COMMENTARY

The Carpenter, the father of Iĕsous, is the Demiurge, the World-builder; and the Mother is the Archē, the great sea of cosmic and divine substance. But this father should not be confused with the heavenly Father.

In incarnated man the “native city” of the Nous is the brain; but, owing to the atrophy of its higher force-centres, the brain is now the seat of the lower intellectual and psychical faculties, which are antagonistic to the spiritual mind.

5. The Coming of the Spiritual Consciousness—The Allegories of the Starry Realm

Iêsous Likens the Realm's Beginning to the Germinating Seed and Productive Plant—the Allegory of the Sower

[Matt. xiii. 1-3. Mk. iv. 30-32. Matt. xii. 32. Mk. iv. 26, 27. Matt. xiii. 3-8]

On that day Iêsous went out of the temple and sat by the seaside. And a large crowd gathered about him; so he entered the ship and was seated, while the throng of people all stood on the beach. Then he told them many allegories of the divine realm, saying:

“How shall we liken the realm of the starry spaces, and by what allegory shall we illustrate it? But nay; that realm itself is too great for any similitude. Yet small, very small, is its beginning: 't is like a tiny mustard-seed, which is among the smallest of all the seeds sown on the earth; yet when 't is sown, it shoots up and becomes the biggest of all the herbs, so that the feathered songsters come and perch on its sturdy little branches. Thus the seed, by its germination and productivity, affords a similitude of the dawning of the realm of the starry spaces: 't is as if a man should sow seed in the ground, and while he is awake by day and asleep by night the seed germinates and grows up, he knows not how. Behold, the sower went forth to sow, and as he sowed, some of the seeds fell by the roadside, and the birds came and ate them up; and others fell on the stony places, where they had scant earth, and sprouted soon from not being deep enough in the soil, and when the sun rose they wilted, and because they were shallow-rooted they withered away; and others fell among prickly weeds, and the weeds grew up and choked them; and others fell upon good soil and yielded fruit—one seed producing thirty, another sixty and another a hundred-fold.

COMMENTARY

Throned in the celestial Ship, and speaking to those who stand upon the shore of the mystic Sea of Knowledge, the Teacher illustrates, with seven superb similitudes, the faint, almost imperceptible beginning and later growth of that spiritual cognition which in its

ultimate expansion extends throughout all worlds and passes beyond the limitations of space and time.

The realm of the starry spaces is the limitless, sky-like expanse of man's subjective consciousness. Into the soil of his mental nature may come, like a tiny seed, an almost indiscernible intuition, germinating and growing, with no conscious effort of thought, and yielding rich returns of wisdom when it has fallen on mental soil that is fertile and deep. The Sower of such seeds is the Nous; the birds, the winged creatures of the lower atmosphere, are the mental faculties, which absorb and destroy the intuitions that touch upon the formulated system of thought, the travelled road; the stony places, scant of soil, are the more superficial religious beliefs and aspirations, in which the intuitions are nourished for a time but fade away with the rising of the ardent sun of the new life; and the weeds are the sensuous and emotional elements of the mind. Thus the mind in its three lower phases proves to be infertile or unproductive; but the fourth phase, that of philosophic reason, is the good soil in which the seeds of intuition become reproductive.

The Allegory of the Worthless Weeds

[Matt. xiii. 24-30]

"The Hierophant of the realm of the starry spaces has been likened to a farmer who sowed good seed in his field; but while men slept, his enemy came and sowed darnel among the wheat, and went away. And when the blade had sprung up and headed out, then the darnel also appeared. Came the servants of the house-lord and said to him:

" 'Master, did you not sow clean seed in your field? From what source, then, has it become foul with darnel?'

"He said to them:

" 'A crafty enemy has done this!'

"The servants asked him:

" 'Then do you desire that we should go and weed them out?'

"But he replied:

" 'No; lest in weeding out the darnel you should uproot the wheat

with it. Together let them both grow until the harvest; and at the season of the harvest I shall say to the harvestmen, Pluck up first the darnel and bind it into bundles to burn it, but gather the wheat into my granary.'

COMMENTARY

The enemy of spirituality is the psychic self, man's evil genius. It is often impossible for the neophyte to distinguish the pure noetic impulses and intuitions from the psychic impressions and notions that closely resemble them when they first germinate in the mind; but when both become distinctly formulated as ideas, those which are of psychic origin and are therefore spurious are easily recognized as such and can be repudiated without risk of rejecting the valid intuitions. The darnel ("tares"), or rye-grass, resembles wheat; it was supposed to induce intoxication.

The Allegory of the Buried Treasure

[Matt. xiii. 44]

"The arcane doctrine of the realm of the starry spaces is like a buried treasure in a field, which a man discovered and left buried; and, rejoicing over his find, he goes and sells all that he has, and buys that field.

COMMENTARY

The buried treasure is the Gnōsis, the sacred science of the Mysteries. He who becomes convinced of the existence of this system of esoteric knowledge, and desires to possess it, must indeed part with "all that he has" before he can own the field of consciousness in which the higher knowledge is hidden.

The Allegory of the Precious Pearl

[Matt. xiii. 45]

"The seeker for the realm of the starry spaces is like a merchant who travelled far, searching for beautiful pearls; and having found one very precious pearl, he went and sold all his possessions and bought it.

COMMENTARY

In this beautiful little allegory the travelling trader (*emporos*) represents the searcher for wisdom: the pearls he seeks are the pearls of truth, and the wondrous pearl that he finds is the one great Truth, that spiritual Self who is verily the perfect Way, the primal Truth, and the eternal Life.

The Allegory of the Dragnet

[Matt. xiii. 47, 48, 52]

“The reminiscence of the realm of the starry spaces is like a dragnet which was cast into the sea and enmeshed fish of every kind, and which, when ’t was filled, the fishermen hauled up on the beach; and they sat down and sorted the edible ones into baskets, but the worthless ones they threw away. Therefore every man of learning who has become a disciple to the realm of the starry spaces is like a house-lord who from his rich accumulation produces treasures new and old.

COMMENTARY

It is one of the cardinal tenets of the ancient philosophy that the immortal spirit of man possesses all knowledge; and that, therefore, as said by Plato (*Phaidōn*, p. 76), “our knowledge is recollection.” The faculty of recalling the knowledge stored up in the eternal memory of man is in the allegory likened to a dragnet. The reasoning faculties sort out, arrange and formulate the knowledge acquired. Here the neophyte with disciplined mind and wide range of information has a great advantage over those who are less cultured.

The Allegory of the Ten Bridesmaids

[Matt. xxv. 1-12]

“The powers that await the coming of the realm of the starry spaces have been likened to ten bridesmaids who took their torches and went forth to meet the bridegroom. Five of these maidens were heedless, and five were thoughtful. For the foolish maidens,

when they took their torches, neglected to provide oil with which to make their torches burn brightly; but the prudent maidens took cruets of oil with their torches. Now, the bridegroom delayed coming, and the maidens all became drowsy and fell asleep. But at midnight arose a cry:

“ ‘Behold, the bridegroom! Go forth to meet him.’

“Then all those maidens awoke, and the prudent ones oiled their torches and lighted them. And the foolish maidens said to the sober-minded:

“ ‘Give us some of your oil; for our torches give no light.’

“But the prudent maidens replied:

“ ‘Oh, no! There was only enough for our torches. Better go to the dealers, and buy some for yourselves.’

“But when the heedless ones had gone away to buy the oil, came the bridegroom, and with him to the wedding-feast went the maidens who were ready; and the door was shut. Afterwards came also the other maidens, saying:

“ ‘Master, Master, open the door to us.’

“But he answered:

“ ‘No; for I know you not.’

COMMENTARY

The bridegroom is the Nous and the ten maidens are manifesting centres of the five higher and five lower intellectual faculties, which are represented by the torches. The word *λαμπάς* properly signifies a torch, or flambeau; the rendering “lamp” is extremely doubtful. It was a common custom of the Greeks to have the bride and the bridegroom met by a band of torch-bearers. The allegory is obviously Hellenic.

The Allegory of the Wedding-feast

[Matt. xxii. 2-13]

“The Immortal King of the realm of the starry spaces has been likened to a mortal king who prepared a feast in celebration of his son’s wedding, and sent his servants to summon the invited guests;

and the guests would not come. Then he sent other servants, to whom he said :

“ ‘To those who are invited convey this message : Behold, I have made preparations for the feast ; my oxen and my fatlings are killed, and everything is ready : come to the wedding-feast.’ ”

“ ‘But they slighted the invitation, and went away, some departing to their estates in the country, and others going on voyages for traffic ; and those who stayed laid hold of his servants, maltreated them, and killed them. Then was the king enraged ; and he sent companies of soldiers, and put to death those murderers, and gave their city to the flames. Said he then to his servants :

“ ‘The wedding-feast is ready ; but unworthy were they who were invited. Go, therefore, to the places where three ways meet, and invite to the feast everybody you may find ; and provide each one of them with a wedding-garment.’ ”

“ ‘To the places where three roads meet went those servants, and brought in all the wretched ones who had gathered at those places to eat the food offered up to Hekatē ; and with these poor folks as guests, the wedding was thronged. But when the king entered to behold them as they reclined at table, he observed there a man who was not wearing a wedding-garment, and to him he said :

“ ‘Friend, how came you in here without a wedding-garment ?’ ”

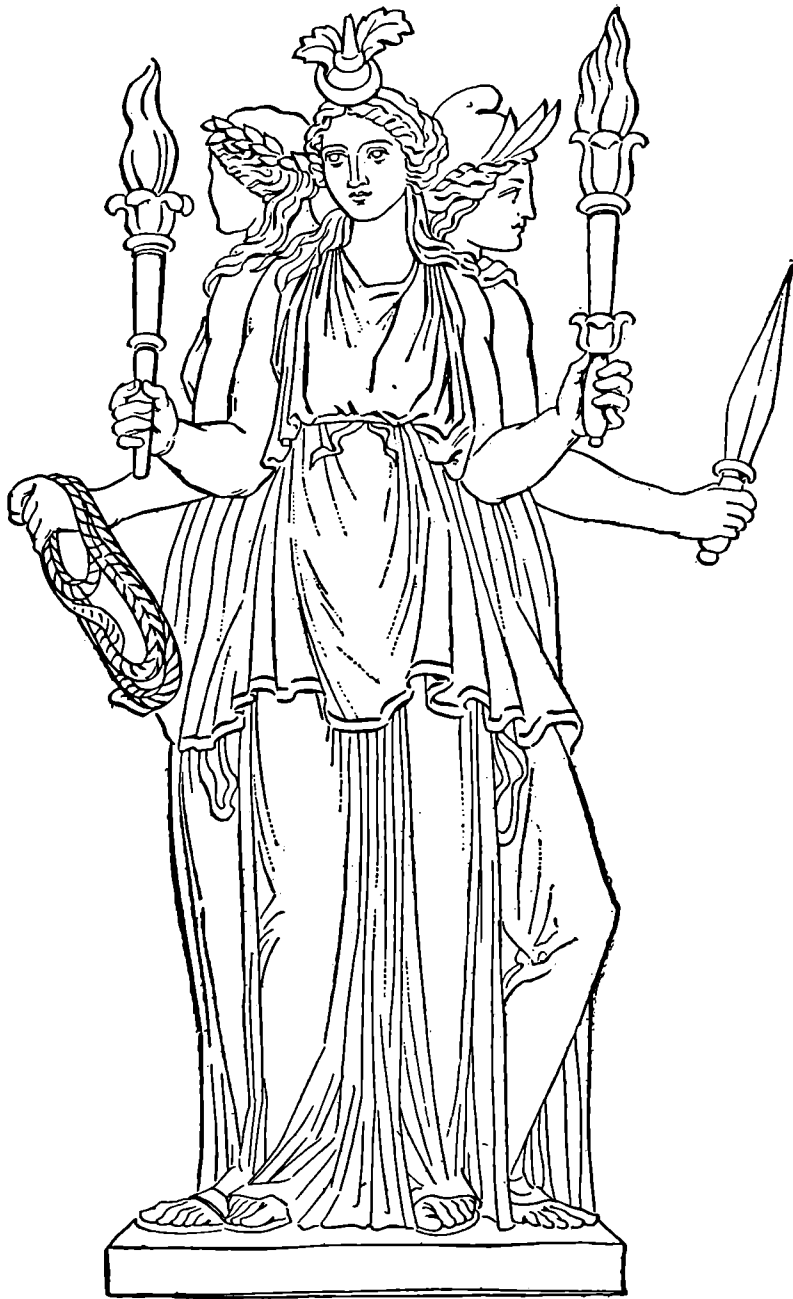
“ ‘That graceless guest was too abashed to speak. Said then the king to the servants :

“ ‘Take him and cast him out of the banquet-hall, and let him go back and dine upon the unclean offerings made to Hekatē.’ ”

COMMENTARY

Mystically, that which is spiritual or subjective is considered masculine, and that which is material or objective, feminine ; the marriage or conjoining of the two may therefore have various meanings. Here the *Nous*, the intuitive mind, is wedded to the formative mind, the matrix of defined or formulated ideas. The invited guests who refuse to attend the celebration of the wedding are the conventional, stereotyped notions and beliefs of exoteric philosophies and religions ; these have the brain-consciousness as their city,

and many of them are the murderers of intuitions which come as messengers from the spiritual Self. The outcasts gathered at the



Hekatē

cross-roads, "the places where three ways meet," are the philosophic tenets and esoteric reminiscences that are denied a respectable standing in formal cults of learning and so-called "orthodox" systems of belief. These guests, however, must each don a wedding-garment, that is, conform to truth and reason; the guest who fails in this respect represents the element of vulgar superstition. For, while much that is regarded as superstition has a real basis in ancient traditions of the sacred science, some of it is the offspring of ignorance, and is erroneous and irrational.

The awkward phrase in the mutilated text, "the roads passing out through the roads," which the revisers construe as "the partings of the highways," is evidently a substitute for *τρίodos*, "a meeting of three roads." At such triple crossings Hekatē, as Goddess of Purifications, was worshipped, wherefore she was termed *Trioditis*. On the thirtieth of each month the food used in the house-purifying rites was deposited at the cross-roads, where the very poor, includ-

ing followers of the cynical philosophy, gathered to eat "Hekatē's dinner" (Ἑκάτης δειπνον); and these "cross-roads loafers" would furnish the wedding-feast with guests appropriate to the allegory. But the word *triodos* was too reminiscent of a pagan Greek custom to be retained in a Jewish "history"; and the "historian" had to strike out everything relating to Hekatē's dinner, which is contrasted with the king's feast, although by doing so he destroyed the artistic beauty of the allegory and deprived it of its point.

The Three-road Goddess (called Hecate Trivia by the Romans) was depicted as triform, because she represented Artemis on earth, Selēnē in the heavens, and Hekatē in the underworld.

In the text of the *Synoptics* these seven parables (with about as many more which are clearly the unlovely and worthless work of forgers) are given specifically as similitudes of the divine realm: the set phrase is used, "the kingdom of the skies is like unto" a king, a buried treasure, a mustard-seed, etc., with singular incongruity. Yet not one of the similitudes applies to the realm itself; each relates to a particular phase of the larger intellectual life.

Iēsous Cautions the Disciples against Revealing Esoteric
Truths to the Unworthy

[Matt. xiii. 34. Mk. iv. 10. Matt. xiii. 10, 11. Mk. iv. 22, 11. Matt. vii. 6]

All these truths Iēsous taught in allegories when speaking to the multitude; and other than by allegory he taught them no sacred mystery. And when he was alone, came the companions and asked him:

"Why do you veil the truth from them in allegories?"

He answered them:

"The Real is concealed only when it wears the form of Illusion; and the sacred teachings are enigmatically stated, so that none but the discerning may discover the hidden meaning. To you it has been granted to gain knowledge of the Mysteries; but to the outsiders these teachings are imparted only in myths and allegories. Do not turn the temple-fane into a kennel for dogs; neither cast your pearls before swine, else they will trample them under their feet, and turn about and rend you."

COMMENTARY

Each of the great religions of antiquity had for the profane, aside from its moral code, only mythological and allegorical teachings, combined with symbolic ritualism; while its system of sacred science and philosophy was reserved for an inner circle of initiates. Even the Christian church, although it never at any time possessed the sacred Gnōsis, in its primitive days professed to have its “mysteries,” and was organized in the form of a secret society, in puerile imitation of the pagan Mysteries. Every great philosopher communicated the more profound truths to a few chosen pupils only. Thus Plato (*Theaitētos*, p. 152) puts these words in the mouth of Socrates: “Now I verily and indeed suspect that Protagoras, who was an almighty wise man, spoke these things in a parable to the common herd, like you and me, but he told the truth, ‘his truth,’ in secret to his own disciples.” And of Plato himself Prof. Erdmann truly says (*History of Philosophy*, p. 97) that only his exoteric teachings are given in his writings, and that he taught his esoteric philosophy to the disciples in the Academe. In what is probably the oldest literary composition extant the distinction is drawn between esoteric and exoteric teaching, as shown by the following accurate translation, by Dr. John Muir, of *Rig Veda*, 8. 164, 45:

“Speech consists of four defined grades.

These are known by those *Brāhmans* who are wise.

They do not reveal the three which are esoteric.

Men speak the fourth grade of speech.”

Here the word *Brāhman* means a Knower of Brahma, the Deity, as the hereditary caste of Brahmans did not exist in the Vedic age.

A literal rendering of the phrase in *Matthew* vii. 6 would be, “Give not the sanctuary (τὸ ἅγιον) to the dogs”; idiomatically it is an injunction not to convert the sacred place into a kennel. It forcibly expresses the rule that the unpurified should not be admitted into the inner circle. The metaphor of the pearls and the swine similarly enjoins against declaring sacred truths to the morally unworthy.

6. Purity and Brotherly Love are Essential Qualifications

Iĕsous Alludes to the Lost State of Childhood

[Mk. x. 13, 14. Matt. xviii. 10. Mk. x. 16. Matt. xviii. 1, 3, 4]

Parents were bringing him little children, that he might touch them; but the disciples kept reproving those who brought them. When he saw it, Iĕsous was displeased, and said to the disciples:

“Let the little children come to me, and hinder them not; for ’t is to those who have regained the child-state that the realm of the starry spaces belongs. See that you disdain not one of these infants; for I say to you, In the sphere divine their Gods ever behold the face of the All-Father.”

And he folded them in his arms and went on praising them. Said to him the disciples:

“Then who in the realm of the starry spaces is an adult?”

Said he to them:

“Verily I say to you, He who does not turn back and regain the child-state shall not at all enter the realm divine. Therefore whosoever stoops to become an ‘infant,’ ’t is he that is an ‘adult’ in the realm of the starry spaces.”

COMMENTARY

The incarnating Self comes into contact with the various planes of existence by means of the corresponding functional organs and vital centres of the body; hence, until a child has reached the age of puberty, its soul, or higher subjective consciousness, is not in touch with the gross planes of the generative sphere. The souls of little children, as said by Plato, are still in the overworld. “The living soul,” says the *Svetasvatara Upanishad*, “is not woman, nor man, nor neuter; whatever body it takes, with that it is joined only.” To reach the divine consciousness, the perfect purity of the child-state must be regained. All true disciples lead lives of chastity: in this matter the mystic discipline is absolutely uncompromising.

In the Greek text this beautiful passage has been sadly mutilated; and the “authorized” translators, missing the technical points, have

made it almost meaningless. For instance, *meizōn* ("greater") here signifies, like the Latin *major*, one who has attained his majority.

Iēsous Declares That among the Followers of the True There Are
No Sectarrians

[Mk. ix. 38-40. Matt. x. 32, 42; xviii. 5, 6]

Said Iōannēs:

"Teacher, we saw a roving healer who was casting out spirits by the Power you use; and we forbade him, because he does not go along with us."

But Iēsous said to him:

"Hinder him not: for no one who may energize that holy Power can ever again speak lightly of the Self Divine; and he who is not against us is for us. Every one, therefore, who acknowledges me before men, him shall I acknowledge before the Father; and whosoever, with a disciple's grace, gives but a cup of cold water to one of these babes who believe in me, verily I say to you, His reward he shall not lose. And whoever extends hospitality to one such little child, imparting to him my Power, is thereby receiving me as his guest. But whoever places impediments in the way of one of these babes of the realm, 't were well for him if a ponderous mill-stone were hanged about his neck and he were plunged into the abysmal sea."

COMMENTARY

The "babes" of the metaphor are those men and women in whom the inner life is quickening. The impediments that may be placed in their way are the false teachings of the charlatans, who bring upon themselves and their dupes woe unutterable. For, of all crimes there is none greater than that of polluting and poisoning the few wells of wisdom that are to be found in the thirsty desert of human life.

In the falsified text "name" has been substituted for "power," apparently because the forgers wished to conceal the fact that Iēsous employed a natural (though occult and magical) force in healing.

Iĕsous Discourses on Divorce, Marriage, and Celibacy

[Mk. x. 2-9. Matt. xix. 10-12. Lk. xx. 34-36]

Some of the orthodox put to Iĕsous a test-question:

"Is it right for a husband to obtain a divorce from his wife?"

He answered them:

"What says the law?"

Said they:

"The law sanctions release from ill-starred marriages, and grants either husband or wife a decree of divorce."

Said Iĕsous to them:

"The law concedes this because of the animality of the generative cycle. But the immortal Self of man is sexless; and in the germ of evolution the All-Father made all human beings androgynous. But what the All-Father thus joined together, man has put asunder; so that, in this generative sphere, man and wife, though two, become as one body for the purpose of reproduction."

The disciples said to him:

"If thus is the accusation against man, along with woman, 't is not advisable to marry."

Said he to them:

"The sons of this generative sphere marry, and its daughters are given in marriage; but the disciples who are resolved to reach the divine realm neither marry nor are given in marriage. 'T is not all who can embrace this arcane doctrine, but only those who are qualified for it. He who is able to embrace it, let him embrace it: for they who attain to the resurrection are emancipated from birth and death, and are received into the eternal habitations."

COMMENTARY

Whenever the text touches on the subject of sex, marriage, or divorce, it betrays discrepancies, *lacunæ*, and other evidences of having been clumsily altered; while later manuscripts contain interpolations not found in the earlier ones. But, even as it stands, the law of divorce referred to is that of the Greeks, not of the Jews;

for in *Mark* x. 12 it is admitted that a woman could divorce her husband—which she certainly could not do under the Jewish code. It is clear that the text has been rewritten by the ecclesiastics to suit their own peculiar notions of morality. But modern legislators, in the more civilized Christian countries, have refused to be bound by the narrow views imposed upon Christianity by the fanatical priests who thus falsified the text. Liberal divorce laws are conducive to true morality, instead of being subversive of it.

According to ancient Greek traditions, the first human beings were not “male and female,” but were male-female, androgynous, and later they separated into the two sexes. The Kabbalistic interpretation of the myth of Adam and Eve is to the same effect.

7. True Religion Does Not Consist of Outer Observances

Iêsous Places Love for Humanity above All the Externals of Religion

[Mk. xii. 28. Matt. xxii. 36–39. Mk. xii. 32–34]

One of the learned men, who had drawn near and had listened to their mutual discussion, perceiving that Iêsous had answered them appositely, put this question to him:

“Teacher, what is the all-important maxim of morality?”

Iêsous answered him:

“The priests place first this noble precept, Man should love his God. Wise, too, are they who bid you, Love mankind.”

Said the learned man to him:

“Cautiously but truly spoken, Teacher! Love for mankind avails more than all sacrifices to the Gods and ritualistic worship.”

And seeing that he answered with intuition, Iêsous said to him:

“You are not far from the realm divine.”

COMMENTARY

Love of humanity and love of God are essentially the same; for man is the Divine Principle incarnated. The true Self of man dwells eternally in the heavens, consciously a God, overshadowing the manifested man of the objective world. Thus for each mortal

on earth there is an Immortal in heaven; and these many Gods constitute a divine Unity, the Logos. Love of mankind in its higher aspect is therefore love of the sublime Self of all; and he who truly and unselfishly loves his fellow-men is near, very near, to the invisible Presence and the holy realm. But love for an imaginary anthropomorphic Deity is mere sentimentality verging on fatuity.

Iĕsous Denounces the Conventional Religionists Who Desecrate the Inner Truth,
but Adorn the Outer Falsity

[Matt. xv. 1, 2. Lk. xi. 39. Matt. xxiii. 25, 27, 24, 13; xxii. 14. Lk. xi. 52, 45, 46.
Matt. xxiii. 29-32; xii. 14]

Then said to him one of the orthodox priests:

“So, then, you would do away with all lustrations! Is it for this reason that your disciples eat their bread with grimy, unwashed hands?”

And the Master said to him:

“Now, ye orthodox are like cups that have been washed on the outside but not on the inside: you are cleanly in person, but your subjective nature is full of rascality and rapacity. Woe to you, exemplars of orthodoxy! For you are like stuccoed burial-vaults, which on the outside present an ornate appearance but within are full of dead men’s bones and utter filth. In your fear of defilement you strain out the gnat, and blindly swallow the camel! But woe to you, priests of the exoteric faith! For you were among the many who were thyrsos-bearers in the processions, but you were not among the few who were called to enter the Temple of the Mysteries. Refused initiation because of your turpitude, you stole and hid the key to that Temple, leaving the door locked against mankind. Because you yourselves could not enter, you have prevented even the worthy candidates who sought entrance.”

One of the conventional scholars remonstrated with him, saying:

“Teacher, by these assertions you are heaping abuse on us as well.”

Said Iĕsous:

“Woe to you conventional scholars also! For you restore the ruined burial-vaults of the seers of old, and decorate the monu-

ments of the ancient sages, and keep saying, 'Had we lived in the days of our fathers, we should not have been their accomplices in shedding the blood of the seers—though, of course, we must hold to the faith of our fathers, however blood-stained it may be.' Thus you yourselves testify that you are disciples of the murderers of the seers and sages. Then fill ye with blood, to the very brim, the measure which your fathers partly filled!"

Then the priests went out and took counsel against him, how they might cause him to be put to death.

COMMENTARY

Ceremonial washings and purifyings were practised in all the ancient religions, the notion of physical cleanliness being naturally linked with that of moral purity. With the superstitious, even mere hygienic measures came to be regarded as sacred ceremonies. Forks being unknown, the Greeks and all others ate with their fingers, and it was therefore deemed important to wash the hands before and after eating; but as unclean hands, as a figure of speech, represented guilt or an impure motive, washing the hands acquired a ritualistic significance. Thus in the *Iliad* (vi. 265) Hektör says, "I dread with unwashed hands to make a libation of sparkling wine to Zeus."

The saying in *Matthew* xxii. 14, "Many are the called, but few are the chosen," is obviously an adaptation of the Mystery-saying quoted by Plato, "Many are the thyrsos-bearers, but few are the initiates." Some of the "Fathers" of the Christian church were men who had been refused initiation in the Greek Mysteries as being morally unfit.

The statement in the text, that the "scribes and Pharisees," by saying that if they had lived in the days of their fathers they would not have been their accomplices in shedding the blood of the seers, thereby admit that they are "the sons of those who slew the seers," is illogical and absurd. The offence of the men of learning is that they continue in the faith of their fathers, and so endorse a religion promulgated by murderous priests, thereby acknowledging themselves to be the followers (not "sons") of the murderers, and hence

accomplices after the fact. The passage clearly shows that it has been emasculated by priests of the very class against which it is directed.

III

THE INITIATION BY FIRE—NOETIC
DEGREE; SOLAR

1. The Action of the Triple Fire

Iĕsous Restrains the Twin Sons of Thunder from Destroying a Village

[Lk. ix. 51-56]

When the perfective season was drawing to a close, and the day was soon to dawn when he should ascend to the kingdom appointed to him by the Father, Iĕsous resolutely set his face towards the sacred city. Beginning his journey, he sent the seventy-two messengers before him. But when the messengers entered into a certain village in the mid-country, to make ready for him, the inhabitants of that village refused to extend him hospitality, for they were opposed to his going up to the holy city. Now, when Iōannēs and Iakōbos, the twin Sons of Thunder, saw this affront, they said to him:

“Master, is it your will that we should call down fire from the sky and consume them?”

But Iĕsous turned and reproved them; and they went to another village.

COMMENTARY

In the mystic meditation by which the threefold *kundalinī* is brought into action, the mind is concentrated on the various nerve-centres consecutively, beginning at the lower ones and going upward. The tissues of any nerve-centre not prepared for the action of the higher force would be injured or even destroyed by the impact of the positive and negative currents. The noetic regents of these two “fires” are represented by Iōannēs and Iakōbos, who cor-

respond to the two fire-breathing "witnesses" of the *Apocalypse* (xi. 1-4), who are also called "the two olive-trees." They are represented by the two serpents on the wand of Hermēs. This wand was originally an olive-branch, which is still the emblem of peace. The olive was also sacred to Athēna.

2. The Inner Meaning of the Rite of Crucifixion

Iēsous Explains the Doctrine of the Cross, and Reproves Simōn
for Desiring to Avert the Ordeal

[Matt. xx. 17-19. Mk. viii. 32, 33]

As Iēsous was journeying towards the sacred city, he kept the twelve companions about him as an inner circle, apart from the others, and on the way he said to them:

"Behold, we are going up to the sacred city, and there the Son of the Starry King shall be handed over to the priests; and they will pass sentence of death on him and hand him over to the rabble to mock, to buffet, and to crucify; and on the third day he shall be raised from the dead."

And he elucidated the arcane doctrine in clear and unmistakable language. Then Simōn took him to himself and began to reprove him for speaking ill-omened words; but Iēsous, turning and looking around upon his companions, reprimanded Simōn, and said:

"Get behind me, you evil genius! For your mind is centred on human affairs, and not on things divine."

COMMENTARY

As it passes away from one plane of life the soul emerges upon another: from the point of departure it seemingly dies; from the point of arrival it is apparently born. The death on the cross symbolizes the birth "from above," the transition of the soul from the physical body to the mind-born solar body.

Simōn here appears in his lower character as the discursive reason; he is shown in his destructive aspect, as were Iōannēs and Iakōbos when they proposed to destroy the inhospitable villagers.

3. The Three Vestures of the Soul

The Three Visible Forms of Iēsous Are Manifested Simultaneously

[Matt. xvii. 1-5. Lk. ix. 36]

On the seventh day of the journey Iēsous took with him Ioudas, Iōannēs and Iakōbos, and brought them to a lone and lofty mountain; and before them his semblance was changed to that of a God: his face irradiated golden light, as shines the sun, and his garments turned gleaming white, like the silvery light of the moon. And behold, there appeared to them the Lawgiver and the Seer, who held high converse with the Teacher. Then said Ioudas to him:

“Master, if ’t is your will, let us build here a habitation with three halls—one for you, one for the Lawgiver, and one for the Seer.”

While he was yet speaking, behold, a fire-laden cloud enfolded them, and a voice from its luminous depths proclaimed:

“These three, Lawgiver, Seer and Teacher, are but one. Hear ye the Teacher; my beloved Son is he, and o’er the realm supernal he shall reign.”

And when the voice had ceased, the vision vanished, and the disciples saw no one with them save Iēsous only.

COMMENTARY

Ioudas is here the regent of the central fire, *sushumnā*; in the falsified text “Petros” has been substituted for the discredited disciple. The three companions represent the threefold *kundalinī*, the creative fires; and the “mountain” of the transfiguration is the *sahasrāra chakra*, the highest of the brain-centres.

The three outer forms, the vehicles of the soul on the three planes of life, are shown simultaneously, and the physical body, the lowest of the three, exhibits the golden luminosity of the as yet unborn solar body; as the physical body is sustained by the “lunar” (psychic) forces, the *tattvas*, the garments of Iēsous are said to shine with the moon’s radiance. The fire-laden cloud, whence issues the voice, shows this to be the lustration of fire. In the perverted text the disciples are said to propose building “three tabernacles.” But

the formative forces are at this stage building up the one eternal habitation, the solar body, which is to take the place of the physical and psychic forms (which are mortal) and the spiritual body, which is but an ideal pattern for the permanent vesture of the soul.

4. The Abode of Thought

Iēsous Rides the Steed of the Sun-God When Entering the Holy City

[Mk. xi. 1-9. Matt. xxi. 2. Lk. xix. 38]

When they drew near to the sacred city, towards the mountain of the olive-trees, he sent Iakōbos and Iōannēs in advance, saying to them:

“Go to the village over against you, and directly you enter it you will find a young ass tied, which never yet has mortal bestrode. Untie it, and lead it hither; and if any one says to you, ‘Why are you doing this?’ say, ‘The Master has need of the young ass, and he will duly return it.’ ”

They departed, and found the young ass tied at the gate, outside the stable, by the road-bend; and they untied it. Some of the bystanders said to them:

“What are you doing, untying the young ass?”

The two disciples made reply as Iēsous had directed them, and the bystanders did not interfere with them. And they led the young ass to Iēsous, and put their cloaks on it for a saddle, and he bestrode it. Meantime many of the people spread their cloaks upon the road, and others spread rushes which they had cut in the fields. And those who went before and those who followed behind kept crying out:

“*Iō, ia, iē!* Blessed is the unanointed King! Blessed is his coming realm! *Iō, ia, iē!*”

COMMENTARY

In the *Apocalypse* (xi. 3, 4) the “two witnesses” are called also the “two olive-trees.” As they stand for the two currents *īdā* and *pingala*, which extend to the sixth of the major *chakras*, the pituitary body, the latter may be safely regarded as the “mountain of

the olive-trees"; its zodiacal correspondence is Cancer. In the subdivisions of this sign are the Manger (Φάτνη) or Stable (*Præsepe*) and the Asses (ὄνοι) of Bakchos. The two disciples are not named in the text; but as the signs Gemini and Taurus, of which Iakōbos and Iōannēs are regents, immediately precede Cancer, the village where the Ass is found lies "over against" those two companions of the Sun-God. The word ἄμφοδον (*Mark xi. 4*), which signifies "a road leading around a place," is erroneously rendered in the authorized version "a place where two ways met." The place here is, astronomically, the summer solstice, at which point the sun seems to pause for a little before again moving back obliquely towards the equator. The meeting-points of the ways are the equinoxes, where the ecliptic intersects the equator. The word θύρα, "door," should be πυλῶν, "gate," since it refers to Cancer as the highest gate of the ecliptic.

The Greeks looked upon the ass as a stupid animal: among the ancients, as among the moderns, a dunce was called a donkey, an ass. The humble donkey is really far more intelligent than is generally supposed; but, singularly, his reputed vacancy of mind, patience and almost unconquerable obstinacy are the very qualities which made him sacred to the Sun-God. The triumphal entry of Iēsous into the holy city represents allegorically the attainment of the highest state of spiritual illumination. Now, the sixth stage in the mystic contemplation leading to the final illumination is said to be one of unwavering concentration (*dhāranā*), accompanied by complete abstraction from all objects of sensuous perception, alike on the material and the psychic planes of consciousness: so far as the phenomenal world is concerned, the mind is a perfect blank, its entire energy being directed, by a supreme effort of the will, towards the sacred goal. This sixth stage, of patient, determined concentration and blank abstraction, is symbolized by the humble donkey which carries Iēsous into the holy city. The two Asses in Cancer presumably stand for mind-carriers on the two sensuous planes; but here in the allegory but one of them is needed, though in *Matthew* a she-ass and her colt are spoken of, and Iēsous is said to ride "them."

The nondescript word *hōsanna*, which is neither Hebrew nor Greek, and for which no satisfactory explanation has ever been offered, is here replaced by the Greek Mystery-cry used in the Eleusinian procession, of which the whole incident is strongly reminiscent.

Iēsous Defies the Tetrarch, and Laments over the Murderous City

[Lk. xiii. 31-34; xix. 41. Matt. xiii. 37]

That very hour came to him some of the exoteric priests and said: "Away! Depart from this place; for the tetrarch purposes to kill you."

Said Iēsous to them:

"Go and take to that wolf this message from me: Behold, to-day and to-morrow I shall cast out, as if they were evil spirits, those priests who possess the city, and shall point out the true path to those whom they have misled; and the third day I shall have myself initiated."

And he broke into lamentation, saying:

"O sacred city, thou murderess of the seers! How often would I have gathered thy children together, even as a hen nestles her chickens under her wings—and you would not!"

COMMENTARY

The heart, which in the purified man is the manifesting centre of the divine love, is in the unregenerate the organ of the psychic or phrēnic mind, the foe of spirituality.

According to the text of *Luke*, Iēsous calls the tetrarch (Herod) a "fox." But the allegory demands that he should be a personification of the Wolf (Lupus), the southern paranatellon of Scorpio. The Greek name of the constellation is *Thērion*, "Wild-beast." By the Sumero-Akkadians it was named *Ligbat*, "the Beast of Death," and was fabled to be a Demon of Darkness opposed to the Sun-God. The "historian" who compiled *Luke* probably deemed it desirable to soften the epithet, and therefore changed it to "fox." The text also makes Iēsous say, "I am casting out ghosts and performing cures to-day and to-morrow"; but in the narrative Iēsous casts out

the priests from the temple and teaches the people during the first two days. On the third day he begins his initiation by partaking of the feast in celebration of the vernal equinox, and on the fourth day he is crucified; he then remains in the tomb during the fifth and sixth days, and rises on the seventh. The forgers have juggled with the text in an ineffectual attempt to make out that more than seven days elapsed between the entry of Iēsous into the city and his resurrection.

5. The Purification of the Centre of Divine Love

Iēsous Drives Out Those Who Are Desecrating the Temple

[Mk. xi. 15. Matt. xxi. 12, 13. Lk. xix. 47. Matt. xxi. 17]

When he had come into the city, he entered the temple and began the work of purifying it by casting out the traffickers who made it a place of barter and sale: he overturned the tables of the money-changers and the seats of the wretches who sold the doves. For he said to them all:

“This place should be the fane of the Love Divine; but ye have made it a den of prowling beasts of prey.”

And making the temple his own, he therein taught the noble truths. But the priests whom he had cast out plotted to destroy him, and to win over the people to their side.

When it was evening, he went, with his twelve companions, to the village at the foot of the mountain of the olive-trees, where they had found the ass, and lodged with the hospitable villagers.

COMMENTARY

The money-changers and dove-sellers are, allegorically, the base desires and passions which defile the heart; in the literal sense, they are the exoteric priests, for whom the maintenance of religion is mainly a money-making pursuit. The doves (sadly soiled doves) were the temple-women, from whose immorality the priests reaped a profit.

The teaching in the temple by day, and withdrawal from the city

at nightfall, refer to the objective and subjective states of consciousness, and to the interaction between the heart-centres and the brain-centres; here the heart, as a centre of spiritual consciousness, is made positive and the brain negative.

6. The Extirpation of the Procreative Centres

Iēsous Withers the Fig-tree, and Tells of the True Creative Power

[Matt. xxi. 18-21. Mk. xi. 24, 25. Matt. vi. 9-11]

In the morning, as Iēsous was returning to the city, he was hungry, and seeing a lone fig-tree by the roadside, he came to it, and found on it nothing but leaves. Said he to the tree:

“Nevermore throughout the ages shall fruit be borne by thee!”

Before the eyes of the companions the tree turned into a lifeless trunk, with scorched and leafless branches; and the wondering disciples asked him:

“How is it that the fig-tree instantly withered away?”

Iēsous answered them:

“If you have unwavering faith, you shall not only perform the magic work of blasting the fig-tree, but even should you say to this mountain, ‘Be removed from your place and cast into the sea,’ the event would come to pass. Therefore I say to you, Hold to the conviction that you have already received all things whatsoever that you keep praying and asking for, and they ’ll be yours. And whenever you essay to commune with the overshadowing Presence, first forgive any and every wrong you may have suffered from any one, that your heavenly Father may also forgive you your misdeeds. Let this be the form of your petition:

“Our Father in the starry heavens enthroned,
In sacred ritual be thy name intoned;
Thy realm established be among the blest,
Thy will on earth, as in the heavens, expressed.
Supernal wisdom grant us now to know,
Nor stay its coming through the ages slow:
To-morrow’s bread of life to-day on us bestow.”

COMMENTARY

The withered fig-tree represents the wholly atrophied generative system of the perfect ascetic. The procreative function has to be done away with before the brain can be made the organ of the divinely creative and formative power of the true Mind, the Nous. It is by energizing the pituitary body, or *hypophysis cerebri*, by pure will-power, that the "single eye" is opened and vision gained of the æthereal "sea."

The paradoxical statement that the aspirant shall receive everything he seeks, if he believes that he already has received it, is but an affirmation that the divine realm is within man, and not without: all knowledge and all the higher powers are stored up and latent in the soul, and no man will attain them unless he believes that he possesses them.

The model prayer, as given in *Matthew*, is metrical, and consists of eleven lines; to these, in later manuscripts, interpolators have added various doxological formulæ, such as, "For thine is the realm, and the power, and the glory, throughout the æons. Amēn." These endings are unquestionably spurious, and are rejected by all careful textual critics. The last four lines of the prayer, "And forgive us our debts," etc., are in a different literary style from those preceding them: they are greatly inferior in rhythmical construction, and contain objectionable sentiments. That Iēsous would teach his disciples to implore the Father not to lead them into temptation, but to deliver them from the Evil One (the Devil), is a conception that must be rejected: for the Father leads no one into temptation, and the Devil is a creation of vulgar superstition. Thus only seven lines of the prayer can be accepted as genuine; and the seven lines are complete in themselves, while seven is a peculiarly sacred number. The coined word *ἐπιούσιον*, which is found only in this prayer, is most probably a verbal adjective formed from *ἔπειμι*, and meaning "for the coming (day)." The rendering "daily bread" is wholly inadequate; for "bread" is here used metaphorically for spiritual wisdom, the mystical "bread of life," which the great majority of mankind will obtain only at the close of the evolutionary period,

when they shall have progressed beyond the animal-human stage of generation. While wearing his "muddy vesture of decay" man belongs more properly to the animal kingdom than to the divine realm.

7. Iēsous Discourses of the Coming of the Self

The Semi-divine and the Divine Lustrator

[Mk. xi. 27-31. Matt. xxii. 26, 27]

They came again to the sacred city; and as he was teaching in the temple, the priests came and said to him:

"By what authority are you teaching in our temple, which you have usurped?"

Iēsous said to them:

"I shall put to you a question concerning one rite instituted in the Lesser Mysteries; give me the answer to it, and I will tell you by what authority I am teaching in this temple. This is the question, Was the lustral rite of Iōannēs instituted by the Gods or but by men?"

The priests debated among themselves, saying:

"Were we to say, 'By the Gods,' he would say, 'Why, then, did you not believe in him?' But were we to say, 'By mortal men'"—

They feared the common people, who all held that Iōannēs was a seer! So they answered Iēsous:

"We do not know."

He in turn answered them:

"Neither do I tell you by what authority I am teaching in this temple."

COMMENTARY

Iōannēs, as the personified psychic self, purifies with the lunar element, water, and is both divine and human; whereas Iēsous, as the spiritual Self, purifies with the solar fire, and is wholly divine. The cleansing of the temple completes the work of this degree; the discourses which follow it treat of the advent of the Self in the final degree, the new birth, which in the next and last act of the drama is mystically represented by the crucifixion and resurrection.

Two Allegories of the Vineyard—the Duality of the Mind

[Mk. xii. 1. Matt. xxi. 28–33. Lk. xx. 9–16. Mk. xii. 12]

Then he began to speak to them in allegories:

“Now, what is your opinion in this instance? A man had two boys; and he came to the first and said, ‘My child, go to-day and work in my vineyard.’ He answered, ‘I will not’; but afterwards he repented and went. The father came to the second son and made the same request, and the son said, ‘I ’ll go, Sire’; but he did not go. Which of the two children did the will of their father?”

The priests answered:

“The first one.”

Said Iēsous to them:

“Verily I say to you, The worldly men and the strumpets are going before you into the realm divine. For when Iōannēs came with his moral code, the worldlings and the unfortunate women had faith in him, but you had none! Even when you saw how they were reformed, you did not change your minds and receive his purifying rite. Listen to another allegory: A man planted a vineyard, leased it to husbandmen, and went abroad for a long stay. When the season of vintage came, he sent a servant to the husbandmen to demand his share of the profits; but the husbandmen assaulted the man with clubs and drove him away empty-handed. The owner sent another servant, and him also they sent away empty-handed, after beating him and heaping abuse upon him. He sent a third servant, and him also they wounded and drove away. Said the owner of the vineyard:

“ ‘What shall I do? I shall send my beloved son; they will, no doubt, treat him with respect.’

“But when the husbandmen caught sight of the son, they considered the matter among themselves and said:

“ ‘This is the heir; let us kill him, so that the inheritance may become ours.’

“So they slew him, and threw his body outside the vineyard. What, therefore, will the owner of the vineyard do to them? He

will return, and he will crush them as grapes when trodden in the Master's wine-vat; yea, he will scatter them like chaff which the wind carries afar when grain is winnowed with the Master's fan."

The priests, perceiving that Iēsous directed the allegories against them, longed to lay violent hands on him, but were held back by their fear of the common people.

COMMENTARY

Both of these allegories have for their subject the duality of the mind. The higher mind, which is tardily developed in man, is said to refuse, at first, to engage in the work of evolution (the Master's vineyard), while the lower mind, seemingly willing, shirks the toil of spiritual development. In the other allegory the intuitive mind is represented as the belovèd son, who is slain by the husbandmen, the forces of the reasoning mind. The Master's vineyard, in the first allegory, is the higher plane of evolution, psychic and spiritual; but the leased vineyard of the second allegory is the material phase of human evolution, which the materialistic mind, faithless to the divine purpose, seeks to usurp. The more superficial application of these allegories to particular classes of men is one on which little stress should be laid. Yet it is quite true that self-righteous religionists, uncharitable to those whom they can not convert to their own views, are usually less imbued with the spiritual influences than are the more normal men and women whom they regard as worldly and sinful.

The Realm of the Anointed King Is Not Objective

[L.k. xvii. 20, 21; xii. 54-56]

Then the orthodox asked him:

"When does the divine realm come?"

Iēsous answered them:

"The realm divine comes not through external perception; nor do the Gods say, 'Lo, 't is here!' or 'Lo, 't is there!' For behold, the divine realm is within you. When you see a cloud rising in the west, you promptly predict, 'There 's a shower coming'; and your

forecast proves to be correct. When you note that a south wind is blowing, you say, 'There will be hot weather'; and it so befalls. Ye wiselings! you know how to foretell the weather by the aspects of the earth and the sky; but how is it that you can not interpret the signs of the coming of the realm divine?"

COMMENTARY

Spiritual truths are revealed by interior illumination; enlightenment can not come from without. Knowledge derived through the senses, whether on the physical or on the psychic planes, relates only to phenomena, never to noumena. Teachings conveyed by word of mouth or by the written page can act only as external stimuli: they are understood and accepted only in proportion as they revive latent memories in the subconscious mind of the recipient. But the profane, instead of seeking to evolve knowledge from the inexhaustible depths of the inner consciousness, the sole source of true wisdom, ever cherish the vain hope that some God will descend to earth, some great teacher incarnate, to impart to humanity as a whole that wisdom which in reality each man must find for himself; while even more unwise are they who imagine that an incarnated God can atone vicariously for the sins which each man must of necessity expiate individually. Within each human being is the one God, the divine Teacher, who is for him his only Savior. It is only the pseudo-teachers and exoteric religionists who raise the cry, "Lo, here!" or "Lo, there!"

The Signs That Precede the Manifestation of the Self

[Mk. xiii. 1, 2; xiv. 58; xiii. 3, 4. Matt. xxiv. 3. Lk. xxi. 8. Mk. xiii. 21, 22. Matt. xxiv. 24-27]

And when, the second evening, he was leaving the temple, Ioudas said to him:

"Teacher, behold what massive stones, and what well-nigh indestructible buildings!"

Iēsous said to him:

"Are you gazing at these magnificent buildings? 'T is you who

shall be instrumental in destroying a nobler temple, leaving not one stone upon another; and in three days I shall replace it with an eternal sanctuary, a temple not built with hands."

And when they had returned to the village at the foot of the mountain of the olive-trees, over against the sacred city, and while they were gazing back at the temple, Ioudas, Iōannēs, Iakōbos, Simōn and Andreas asked him privately:

"Tell us, when shall these things be? And what shall be the sign of thy Manifestation, and of the quick completion of the stately structure that shall crown our age-long toil?"

Iēsous answered them:

"Take heed that you are not led astray: for many pretenders will come in my name, saying, 'I am the Anointed King,' and, 'The realm has drawn near.' Do not follow them. And then should any one say to you, 'Behold, the Anointed King is here,' or, 'He is there,' believe it not. For there shall arise those falsely claiming to be Anointed Kings, and false seers; and they shall seek with cunning lures to lead astray them who are trying to be disciples. I have forewarned you. If, therefore, they say to you, 'Behold, he is in the desert,' go not forth; or if they say, 'Behold, he is in the dim and quiet cloisters,' believe them not. For as at dawn a glimmer of light shows in the east, and spreads even to the west before the rising of the sun, so shall be the Manifestation of the Self Divine.

COMMENTARY

Emancipation from the bondage of physical existence does not at all involve the immediate death of the mortal body, which lives out its allotted span even when the deathless body is fully formed. The "death" on the cross is purely mystical. Ioudas, as the agent of the crucifixion, is the destroyer of the "temple" (here the material body) in this sense only: the highest of the noetic powers frees the soul from the illusions of material life. Ioudas is but a personification of the most exalted of the five solar "fires," the forces of the Nous, or individual Logos; and the solar body, the eternal and incorruptible body of the resurrection, is the consummation, or per-

fect accomplishment (*συντέλεια*), of the labor of these forces during the æon, or cycle of human evolution. The word *παρουσία*, "advent," or "presence," is found in the *Synoptics* only in *Matthew* xxiv. 3, 27, 37, 39, where it is evidently a disingenuous substitute for the "pagan" term *ἐπιφάνεια*, which signifies the glorious manifestation of a God. Here the Manifestation is that of the divine Self, man's inner God. In the historicized text this allegory is converted, in a bungling way, into a prophecy of the second coming of Iēsous in his resurrected physical body.

The Turbulence of the Lower Forces—The Pangs of the New Birth

[Matt. xxiv. 32, 33. Mk. xiii. 34-36, 7, 8. Lk. xxi. 11, 20. Matt. xxiv. 28. Mk. xiii. 26]

"Now, learn from the fig-tree the meaning of the allegory: when the fig-tree's new and tender shoots are leafing out, you know that summer is near; even so shall the tree of life, in your inner nature, put forth its healing leaves and fruits of heavenly wisdom when the summer of your soul is near. The divine Self has been likened to a man who, having delegated his authority to his servants, assigning to each his duties, and enjoining the gatekeepers to keep vigilant watch, gave over his house to their charge while he went to sojourn in a distant land. Therefore, keep sleepless watch: for you know not when the master of the house may come, whether at sunset, at midnight, at dawn, or at noon; lest coming unexpectedly he should find you asleep at your post. And when in your inner nature there is war and the crashing of battles, make no outcry, for all these ordeals must be undergone; but not yet is the initiation attained. For then it will be as if the powers of heaven were at war with the powers of earth, with jarring of earthquakes and dread celestial phenomena; these are the throes preceding the new birth. And when you see the city's wall beleaguered by legions, know then that its devastation is impending; for wherever the carcass is, there will flock the vultures. And then amidst the golden clouds, as when the sun at rosy dawn ascends, the Son of the Starry King shall be manifested in all his might and majesty.

COMMENTARY

The Logos, having set in motion the evolutionary forces, leaves the incarnating soul to work out its own destiny; but at the close of the cycle, the perfective period, which, however far it may be in the future for the mass of mankind, may come at any time in the present to the individual who has outdistanced his fellows, the Self returns. When the mental and psychical life of the man has so unfolded and expanded as to make possible the divine union, it is likened to a tree putting out buds and blossoms in the spring. But as the Self draws nearer, the accompanying spiritual forces exert a tremendous pressure upon the whole nature of the man, disrupting the old order of things preparatively for the spiritual economy. The carnal man dies, as it were, before the spiritual man is born. The imagery of the beleaguered city, and of the vultures flocking to the dead body, is found also in the *Apocalypse*: the constrictive and disintegrating forces of the elemental self are figuratively represented.

In *Mark* xiii. 35 the four night-watches are given; but the four quarters of the day fit the context better.

The Final Judgment—the Separating of the Sons of Light from
the Sons of Darkness

[Mk. xiii. 27. Matt. xxv. 31-46]

“Then shall he send forth his messengers, and shall gather together his own from the four winds, from the four quarters of the universe. Then shall he be seated on his effulgent throne; before him shall be gathered all who were his own in every nation; and he shall separate them one from another, as a shepherd separates the sheep from the goats, placing the sheep on his right hand and the goats on the left. To those on the right hand he will say:

“‘Come, ye of whom my Father approves, enter into the realm divine! For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you entertained me; naked, and you clothed me; I was sick, and you watched over me; I was in prison, and you visited me.’

“They will answer him :

“ ‘O King most glorious, when could we have done these humble services to thee?’

“Then will he answer them :

“ ‘Inasmuch as you did them to even the humblest of your fellow-men, you did them unto me.’

“And to those on the left hand he will say :

“ ‘Depart from me, ye the rejected, into the outer darkness. For I was hungry, and you fed me not ; I was thirsty, and you gave me no drink ; naked, and you clothed me not ; sick and in prison, and you visited me not.’

“Then will they also answer :

“ ‘O King, when did we see thee in need, and not minister to thee?’

“He will answer them :

“ ‘Inasmuch as you did not these services to your fellow-men, even the lowly, you did them not to me.’

“And the rejected shall go away into darkness and oblivion ; but the accepted shall abide in the light of life eternal.”

COMMENTARY

The last judgment, as here depicted, is the summing-up by the incarnating Self, at the end of its cycle of earth-lives, of all that the soul has done during the period of evolution. Through the long and weary ages the soul has been incarnated successively in every nation, passing through all experiences of human existence. All these earth-lives, the personalities that the true Ego has assumed during the generative cycle, are now reviewed, and every pure and noble element of character in them is revived, while all that is unworthy is obliterated from the eternal memory. In a lesser way, the soul, after each incarnation, passes judgment upon all that was done during that life-time. In the *Apocalypse* both these judgments are allegorically described, and the subject is more fully treated than it is here. This last judgment follows the crucifixion ; and as it could not be fittingly represented in the action of the drama, it is therefore introduced in a discourse.

IV

THE INITIATION BY EARTH—REGENERATIVE
DEGREE; PLANETARY

1. The Energizing of the Forces for the Final Ordeal

Iēsous and His Companions Make Preparations for the Feast of
the Vernal Equinox

[Mk. xiv. 12. Lk. xxii. 8. Mk. xiv. 13-16]

On the first day of the festival of the vernal equinox, when the ritualists sacrificed a young ram, the disciples of Iēsous said to him:

“Where do you wish that we should go and make ready for you to celebrate the equinoctial feast?”

He chose Simōn and Andreas, and said to them:

“Go to the western gate, and a man bearing a water-pitcher will meet you. Follow him, and wherever he may enter, say to the master of the house, ‘The Teacher says, “Where is there a dining-room in which I may celebrate the equinoctial feast with my disciples?”’ And he will show you a commodious dining-room on the upper floor. Make ready for us at that place.”

The two disciples went forth, and came to the gate, and everything befell as he had foretold; and they made preparations for the feast.

COMMENTARY

In the solar cult four great feasts were held, celebrating the beginning of each of the four seasons. When the sun, in ancient times, crossed the equator in Taurus, bulls were sacrificed; and when, owing to the precession of the equinoxes, the crossing took place in Aries, rams were offered up. These sacrifices and ceremonies belonged to the exoteric ritualism of the priests and the rabble. The coming of Spring was celebrated more beautifully by the Athenians with the Anthestēria, or three days’ festival of Dionysos.

The text of *Luke* gives Petros and Iōannēs as the two disciples who were sent to meet the Water-carrier; but Iōannēs is not con-

cerned with that sign, while Andreas is the Regent of Aquarius. The "man carrying a water-jug" is the Regent of the Aquarius-quarter of the zodiac, which consists of the signs Capricornus, Aquarius and Pisces; and this quarter being considered as his "house," the "upper floor" is the sign Pisces, and this sign immediately precedes Aries and the equinoctial point. The word *οἰκοδεσπότης*, "master of the house," used in the text, is the Greek astrological term for the ruling planet of a zodiacal division. The descriptive phrase, "a man carrying a jug of water," is equivalent to *Hydrochoös*, the constellation of the Water-pourer. In *Matthew*, where this portion of the text has been very thoroughly revised in the interest of "history," the individual to whom the two disciples are sent is called "So-and-so" (*δεῖνα*), and all allusions to his being a house-lord, and to the water-pitcher, and the house and its room on the upper floor, have been carefully expunged. In the interest of symbolism, the vague direction, "Go to the city," is here changed to, "Go to the western gate."

The Flesh and Blood of the Logos—the Elements and Forces of
the Immortal Body

[Mk. xiv. 17, 22–25]

When it was evening, Iēsous came with his twelve companions to the house of the Water-pourer; and as they reclined at table, he took a loaf of bread, and having consecrated it, he broke it in twelve pieces, and giving them to the disciples, he said:

"Take them: this is my flesh which is portioned among you."

Then he took his cup and filled it with wine; and having poured out a libation, he held aloft the cup, and said:

"This is my blood of the new life. Of a truth I say to you, Nevermore shall I drink of the fruit of the vine until that day when I drink it new in the realm appointed to me by the Father."

COMMENTARY

The incidents of the concluding portion of the drama mark a complete circuit of the zodiac. The entry of Iēsous into the city,

when riding the Ass, which belongs in the constellation Cancer, refers to the sun traversing the Leo-quarter of the zodiac, from the summer solstice to the autumnal equinox; the blasting of the fig-tree relates to his further progress through the Scorpio-quarter, to the winter solstice; at the "last supper" he has passed through the Aquarius-quarter, to the point of the vernal equinox; and his crucifixion, and resurrection "after three days," relate to the traversing of the Taurus-quarter, which completes the circuit. The first quarter of this mystic circuit is that of purification: Iēsous purifies the temple. The second quarter marks the attainment of the lost state of childhood: Iēsous blasts the fig-tree. The third quarter is that of the perfect formation of the nascent solar body: Iēsous apportions his flesh and blood among the twelve companions—the forces and elements of that "body of the resurrection." The fourth quarter is that of the new birth, the attainment of the divine state: from the tomb of material life Iēsous rises glorified in his eternal vesture.

This feast, in which Iēsous figuratively apportions his flesh and blood among the twelve companions, represents allegorically the perfecting of the as yet unborn solar body. As in the banquets in the houses of Simōn and of Ioudas, the feast is made the occasion, in characteristic Greek style, for discourse and discussion; but in the mutilated text of the *Synoptics* undue stress is laid upon the prediction concerning Ioudas, and passages which clearly belong here have been transferred to other places in the narrative. In *Luke*, however, the account is more complete and more orderly than in the others.

Iēsous Appoints Twelve Thrones to His Companions—the Centres of the
Twelve Ruling Powers

[Mk. x. 35, 37-40. Matt. xvi. 18, 19. Mk. x. 41-44. Lk. xxii. 27-30]

Then, having tasted of the cup, he passed it first to Iōannēs and Iakōbos. But they, the twin Sons of Thunder, ere they drank of the cup, said to him:

"Master, grant us to be seated, one on your right hand and the other on your left hand, when in your glory you are throned."

But Iēsous said to them :

“Dare ye drink the cup which I drink, and undergo the lustration which I am to undergo?”

They answered him :

“We dare!”

Said Iēsous to them :

“You shall drink the cup which I drink, and undergo the lustral rite which I undergo ; but ’t is not for me to assign to you the thrones on my right hand and my left hand, because you are the two disciples for whom they have been prepared by my Father. For you are the guardians of the two gates of the netherworld, the gate of birth and the gate of death ; therefore I shall give you the keys both of the generative sphere and of the heaven-world ; and whatever soul you may bind in the heaven-world shall descend to its prison on earth, and whatever soul you may set free on earth shall ascend to its heavenly home.”

Then the Sons of Thunder drank of the cup, and so also did all the others. But the ten, having heard the promise spoken by Iēsous, were inclined to be envious of their two brothers, Iōannēs and Iakōbos. Therefore said Iēsous to them :

“You know that those who are reputed to rule over the common people have legal authority to govern them, and their great ones domineer over them. But among you it is not so : for, as brothers and sisters, you are of equal rank ; and now as you recline at table, I am in the midst of you as the one who serves. When I come into the realm which the Father has appointed to me, you shall sit on twelve thrones and rule over its twelve great regions.”

COMMENTARY

Of the two principal “gates” of the zodiac Porphyrios says (*Cave of the Nymphs*, xi) : “Theologists assert that these two gates are Cancer and Capricornus ; but Plato calls them entrances. And theologists say of these that Cancer is the gate through which souls descend, and Capricornus that through which they ascend. Cancer is indeed northern, and adapted to descent ; but Capricornus is southern, and adapted to ascent.” Thus the northern signs, he says,

“pertain to souls descending into generation”; and the Milky Way (*γαλαξίας*) was “so called from the milk with which the souls are nourished when they fall into generation.” But the southern gate is that through which souls departing from the generative sphere “ascend to the gods.” In Plato’s allegory (*Republic*, x. 14) Ēr saw “two openings, adjoining one another, in the earth, and exactly opposite them two openings above in the heaven”; and “he beheld the souls on one side taking their departure at one of the openings in the heaven and the corresponding opening in the earth, after judgment had been passed upon them; while at the other two openings he saw them arriving, squalid and dirty, or pure and bright, according as they ascended from earth, or descended from heaven.” The solstitial “gates” pertain to the sphere of generation; but the gate of Aries, the vernal equinox, is, according to this symbolism, the entrance to eternal life, while the autumnal equinox, or Libra-gate, signifies the reverse. When the nights have become longer than the days, the powers of darkness appear to be gaining the ascendancy.

As regents of the northern and southern quarters, Iōannēs and Iakōbos are the wardens of the solstitial gates; while Simōn and Andreas, as regents of the eastern and western quarters, hold the keys of the equinoctial gates. In the *Chhandogya Upanishad* (iii. 13) the five *prānas* are termed “the keepers of the gates of the heaven-world.” But in the historicized version of the Iēsous-mythos “Petros” (Simōn) is given all the keys, and is deprived of his greatest honor, that of carrying the cross of Iēsous, that service being performed, according to the falsified text, by “a man of Cyrene, Simōn by name.” The discussion between Iēsous and his companions relates to the respective functions of the twelve ruling powers, and the conclusion arrived at is that all are necessary and may therefore be regarded as of equal importance.

The twin Sons of Thunder, as personified electro-vital forces (the positive and negative currents of the sacred triple fire), are first to receive the cup of the Master, and they are given the thrones at the right and the left hand. These twins are, of course, virtually inseparable, and so also are Simōn-Andreas and Iēsous-Ioudas.

Iĕsous Foretells That All Will Forsake Him When He Is Handed Over to be Crucified—The Solitude of the Great Ordeal

[Mk. xiv. 18-20, 27, 29-31, 26. Lk. xxii. 39]

As they were eating, he said :

“This night one of you will hand me over to the final ordeal which is prefigured by this feast.”

Then were they filled with sorrow, and they said to him one by one :

“ ’T is not I, I hope.”

Said he to them :

“ ’T is one of the five, he who dips with me in the one bowl. And this very night you will all forsake me.”

But Simōn said to him :

“Although the others all desert you, yet I shall not.”

Iĕsous said to him :

“Of a truth I say to you, This night, before the cock crows twice, you will deny me thrice.”

But Simōn, with warm fidelity, declared :

“Not so! Never shall I deny you or forsake you, even if ’t is necessary for me to die with you.”

And so in turn said they all. And when they had chanted a pæan, they came out, and went, as usual, to the mountain of the olive-trees.

COMMENTARY

At the crucifixion Iĕsous himself is the sacrificial Lamb—astronomically the Sun in Aries, impaled on the cross formed by the ecliptic intersecting the equator. At the feast of the vernal equinox the twelve companions partake of the flesh and blood of the slain lamb (or “young ram”), and Iĕsous gives them the bread and wine as symbols of his own flesh and blood. Hence he is represented in the *Fourth Gospel* (vi. 54) as saying, “He who devours my flesh and drinks my blood has eternal life.” This symbolism of rending and devouring (*τρώγειν*) raw flesh is peculiarly Bakchic; and the strange flesh-eating rite is frequently mentioned in Greek literature, as in Euripidēs, *Bakchai*, 139. The sign Aries, the place of the

Sun's exaltation, pertains to Iēsous in a special way, and as Ioudas is the regent of this sign, Iēsous and Ioudas are represented as eating from the same bowl, both dipping in it. Inasmuch as Iēsous is crucified at a place called "The Skull," and Aries astrologically corresponds to the head, the "bowl" is here an appropriate symbol.

The highest of the sacred trances is a state of complete abstraction mentally; therefore in the allegory the disciples are said to desert their Master. Simōn, as the reasoning power, denies that Master, the pure undifferentiated Thought.

2. The Beginning of the Fourth and Most Sacred Trance

Iēsous and the Two Sons of Thunder Enter the Sacred Enclosure of Life—
The Highest Centre of the Two Fires

[Mk. xiv. 32-35, 37-42]

They ascended the mountain of the olive-trees, and came to the sacred field at its summit; and then Iēsous said to his companions:

"Sit ye here, while I go to the altar for solemn meditation."

He took with him Iōannēs and Iakōbos; and he began to be absorbed and withdrawn into himself. Said he to the two disciples:

"My soul is isolated, as at the hour of death. Abide ye here and stay awake."

Then he went forward a little, to the altar, and meditated in the solitude. Returning, he found the two disciples asleep; and he said to them:

"Awake! Could you not remain awake one hour? Keep watch, lest you fail in this ordeal. Strong is the eager spirit, but feeble the body of clay!"

Again he went to the altar; and again returning found them asleep, and awakened them, repeating the same words. He went a third time, and on returning said to them:

"Are you still sleeping, and taking your rest? Sleep ne'er lays hands on me, and soon I shall be free from Death himself. My hour has come. Arise, let us be going; for he who hands me over is at hand."

COMMENTARY

The “field” (χωρίον) of the text was most certainly a sacred enclosure (τέμενος), into which Iēsous entered to engage in meditation. Such tennoed hills were many in ancient days. A hill or mountain, when dedicated to a God, was marked off at the summit, forming a sacred precinct, or enclosure, in which usually an altar (βωμός) was erected; and the trees in the enclosure were carefully preserved. These sacred fields were devoted to religious uses, and holy men resorted to them to contemplate. In the allegory the mountain of the olive-trees corresponds to the sign Cancer; and the “Enclosure of Life,” as it was called by the ancients, is the quadrangle (πλυνθίον) formed by the stars β, γ, η, and ζ of Ursa Minor, which is the northern paranatellon of Cancer. The pole-star, which, as Hipparchos says, “is the pivot (πόλος) of the kosmos,” was said to be the Lord of this Enclosure. The quadrangle of Ursa Minor was also called the Chariot (Ἀθήνη), while the similar figure in Ursa Major was the Wain, or Wagon (Ἀμαξά). The two constellations were not known as Bears (Ἄρκτοι) in the older system. The Pole-star, as a reduplication of the Sun, symbolizes the Eternal Self in man; the Chariot (Ursa Minor), also called the Enclosure of Life, represents the causal body; and the Wagon (Ursa Major) stands for the physical body. The contour of each of these two constellations is marked out by seven stars, which represent the vital centres. The third vehicle of the soul, the psychic body, has for its sign the Ship, Argo Navis. But the “city” of the allegory also stands for the physical body: the entry of Iēsous into the city signifies a divine influx, and the initiation takes place on the material plane. Here in the Enclosure, however, Iēsous is, for the time, in the consciousness of the causal body, at the divine centre, through the action of the *kundalinī*. The two currents, *īdā* and *pingalā*, do not reach the seventh centre, but bifurcate at the sixth, whereupon the central current, *sushumnā*, comes into play and passes on to the seventh centre. The two currents are personified by Iōannēs and Iakōbos, who fall asleep three times, as there is a temporary cessation of the current, apparently, at each of

the three lower somatic divisions. At the fourth division it is time for the third current to energize; hence Ioudas now appears upon the stage, his cue to enter being the words just spoken by Iēsous.

3. The Passing into the Final Stage of the Most Sacred Trance

The Soul of the Entranced Is Handed Over to Judgment

[Mk. xiv. 43-45. Matt. xxvi. 49, 50. Lk. xxii. 52, 53. Matt. xxvi. 56.
Mk. xiv. 51, 52]

And even as he was speaking, came Ioudas, and with him came a crowd armed with swords and clubs, sent by the head-priest. Now, he who was handing Iēsous over had given them a concerted signal, saying:

“That one whom I shall kiss, 't is he. Take him, and lead him away safely.”

And now, going up to Iēsous, he said, “Master, Master!” and kissed him again and again. And Iēsous said to him:

“Comrade, perform the duty assigned to you.”

Then they apprehended Iēsous. Said he to the priests and temple-guards:

“Have you come out against me with swords and clubs, as if to capture a bandit? You dared not raise your hands against me when I was with you in the temple day after day. But this is your hour, when darkness reigns!”

Then all his disciples deserted him and fled, save Ioudas, who tried to go along with him. Now, Ioudas was wearing only a linen cloth, which was wrapped about his loins; and when the young men seized him he tore himself away from them, leaving the linen cloth in their hands, and fled naked.

COMMENTARY

The coming of Ioudas to the sacred enclosure allegorically marks the highest stage of the mystic trance (*samādhi*), the lucid vision of the seer. But before the soul receives final liberation, its merits and demerits must be decided upon, and all its past rises up against it.

Hence, in the ritualistic representation, Ioudas places Iĕsous in the hands of his enemies, the powers of darkness.

The *σινδών*, "linen cloth," was a sort of veil, of filmy muslin, used in the Mysteries. When handling the sacred objects in the



After Flaxman

Hēphaistos, Kratos and Bia Chaining Promētheus

ceremony called "the giving in turn of the sacred objects" (*παράδοσις τῶν ἱερῶν*), the *mystai* were permitted to see them only through this veil. Here Ioudas (whose name has been dishonestly expunged from the text in this passage) wears the veil as his only garment. When the lower powers strive to apprehend him, they retain only the veil, while he, the naked abstract truth personified, escapes from their grasp. Thus wearing the sindōn about his loins, Ioudas figures as an athlete. In *Mark* xiv. 51 his name has been expunged, and he is referred to as "a certain young man" who was

a follower of Iēsous, and who offers resistance to arrest. This incident is suppressed by the compilers of the other *Gospels*; but they retain the implausible story about one of the disciples drawing a sword and cutting off the ear of the high-priest's servant. According to *John*, the swordsman was "Simon Peter." Very probably Simōn was named also in the *Synoptics*, the story having been invented to add glory to the patron saint of the church, and the name afterwards suppressed by later "historians" who had decided that the incident of the sword was rather discreditable to "Peter." Ioudas is surnamed *Ἰσκαριώτης*, a word which, by juggling with the Hebrew alphabet, is made to mean "of Kerioth," but which some authorities translate as "hired." More probably it should be *Ἰσχυρότης*, "Might," even as the assistants of Hēphaistos in the crucifixion of Promētheus are named *Βία*, "Force," and *Κράτος*, "Strength."

4. The Trial in the Night—The Plane of Subjective Perception

The Seership of Iēsous Is Mockingly Tested

[Mk. xiv. 53-59, 60, 61. Matt. xxvi. 64-66. Lk. xxii. 63, 64]

They led Iēsous away to the head-priest; and the priests and the old men met as a council. And Simōn, having fled, had made a detour, and by running had entered the court of the head-priest in advance of them; and he was sitting with the servants, warming himself at the blaze of the fire. Now, the head-priest and the whole council were searching out evidence against Iēsous, to justify inflicting on him the death penalty. For many were offering false and conflicting testimony against him; and some of them made misleading and mendacious statements, saying:

"We heard him say, 'I shall destroy this man-made temple, and in three days I shall build another by superhuman means.'"

But even as to this their statements were contradictory. Then said the head-priest to Iēsous:

"Have you no answer to what these witnesses testify against you?"

But Iēsous stood mute, refusing to reply. Again the head-priest interrogated him:

“You are the ‘king of the starry realm,’ are you not?”

Said Iēsous:

“’T is you who have said it.”

Then the head-priest rent his garments, and said to the council:

“He arrogates to himself divine authority! What further proof do we need? You have heard his blasphemous claim: what is your decision?”

They answered:

“He deserves the death penalty.”

And the men who were guarding Iēsous made him the butt of a children’s game: having blindfolded him, they kept giving him slaps, and saying to him:

“Tell who it is that struck you—prove your seership.”

COMMENTARY

This trial of Iēsous is a semi-farcical ritualistic performance, as when in a secret society the candidate for initiation is placed on his defence against trumped-up charges, to test his patience and self-control. The keenest satire, however, is here directed at the exoteric priests, the believers in an anthropomorphic God, who are horrified at the “blasphemy” of Iēsous when he asserts his innate Divinity. Now, a “religion” that denies the Godhood of Man is the very worst form of irreligion. Always it is these fanatical devotees of a fancied extra-cosmical Deity who seek to put to death the divine principle in humanity. Towering above these ignoble priests stands the sublime figure of Iēsous, the typical Man, firm in the faith that he is God’s own Son and King of the star-strewn Universe.

As part of the ritual, the guards play “blind man’s buff” with Iēsous, bantering him, to test his power of psychic vision. In this incident it is the votaries of psychism who are satirized. The possession of the psychic faculties is no evidence of spirituality: a man may be able to use all the five psychic senses, and yet be incapable of spiritual perception and cognition; while, on the other hand, one may, without having developed the psychic senses, receive clear

intuitions of spiritual truths. The childish game in the allegory emphasizes the fact that the exercise of the psychic senses is a mere puerility, and not a means of acquiring true wisdom. True seer-ship is the faculty of direct cognition, and is beyond all sense-perception. The senses, psychic and physical, perceive only things objective.

Simōn Denies His Master—The Frailty of Reason

[Mk. xiv. 66-69. Matt. xxvi. 72-74. Mk. xiv. 72]

Meanwhile Simōn was sitting in the courtyard below. Came one of the head-priest's servant-girls; and noticing Simōn warming himself, she looked at him closely and said:

"You too were one of the companions of Iēsous."

But he denied it, saying:

"I do not know, nor can I guess, what you are talking about."

And he went out into the porch, in the shadow; and a cock crowed. The servant-girl saw him there, and she said to the bystanders:

"This man is one of them."

Again he denied it, swearing a solemn oath. After a while the bystanders approached Simōn, and said:

"You certainly are one of them; for your high-flown speech betrays you."

But he affirmed with an oath:

"I do not know the man."

And directly a second time the cock crowed. Simōn, recalling the words of Iēsous, "Before the cock crows twice, you will deny me thrice," gave way to bitter tears.

COMMENTARY

Simōn, as a personification of the reasoning faculty, is the negationist of abstract thought. Ratiocination, the mental process of deducing consequences from premises, pertains to the three worlds of form, but not to the formless world of abstract ideas. But when he repents his unfaithfulness Simōn becomes the philosophic reason, a true noetic power. The cock was considered a solar bird. After the

first denial, which signifies the negation on the lowest mental plane, that of the material brain-consciousness, it gives a warning crow; and after the denials signifying negation on the other planes it again gives reminder of the Sun, the Nous. In *Matthew* and *Luke* the cock is permitted to crow but once, the “historians” evidently perceiving that the first crow (taking the story literally) should have recalled to Simōn’s mind the prediction made by Iēsous.

5. The Trial in the Daytime— The Plane of Objective Action

Iēsous Stands Mute before the Governor—The Silence of the Initiate

[Mk. xv. 1-5]

At dawn of day the priests and the old men constituting the council, after due deliberation, having put Iēsous in chains, carried him away, and handed him over to the tetrarch, saying:

“We found this man proclaiming that he himself is an Anointed King.”

Then the tetrarch asked him, saying:

“So you are the ‘king of the starry realm’?”

Iēsous answered him:

“’T is you who say it.”

The priests kept making accusations against him. The tetrarch again questioned him, saying:

“Will you not answer? Look yóu, they are bringing many charges against you.”

But Iēsous, to the astonishment of the tetrarch, made no further reply.



Hermēs and Solar Bird

COMMENTARY

The silence preserved by Iēsous indicates the oath of inviolable secrecy by which initiates of every degree were bound. If the trial were historical, his silence would be unaccountable.

The appellative *ὁ Χριστός* ("the Anointed"), as applied to Iēsous, is simply equivalent to "the King": for only priests and kings were anointed, and Iēsous was certainly not a priest. But the high initiates were also called "kings," and the Athenian Archōn who supervised the Mysteries had the title *Basileus*, "King." Before the crucifixion Iēsous is the *Chrēstos*, the worthy candidate; after the crucifixion, having entered into the realm appointed to him by the Father, he becomes the *Christos*, the King.

The "Son of Time" Is Freed—The Self of Illusion

[Mk. xv. 6-9, 11-15]

As one of the rites at this feast, a prisoner was released to the people, whomsoever they petitioned for, and to him they gave his freedom; but they received also another prisoner, one condemned to death, and him they made the mock-king of the feast until he was raised upon the cross. And they came to the tetrarch, and they cried out:

"Iēsous! Iēsous! Let Iēsous be freed!"

The tetrarch answered them, saying:

"Is it your will that I release to you this 'King of the Starry Realm'?"

But they cried out:

"No; let him be crucified! It is Iēsous Barabbas whom we desire to have freed."

This Iēsous Barabbas, who was lying bound in prison, was one who had committed many crimes, and was under sentence of death for murder. Said then the tetrarch:

"Seeing that these two men have the same name, I am not unwilling to free them both."

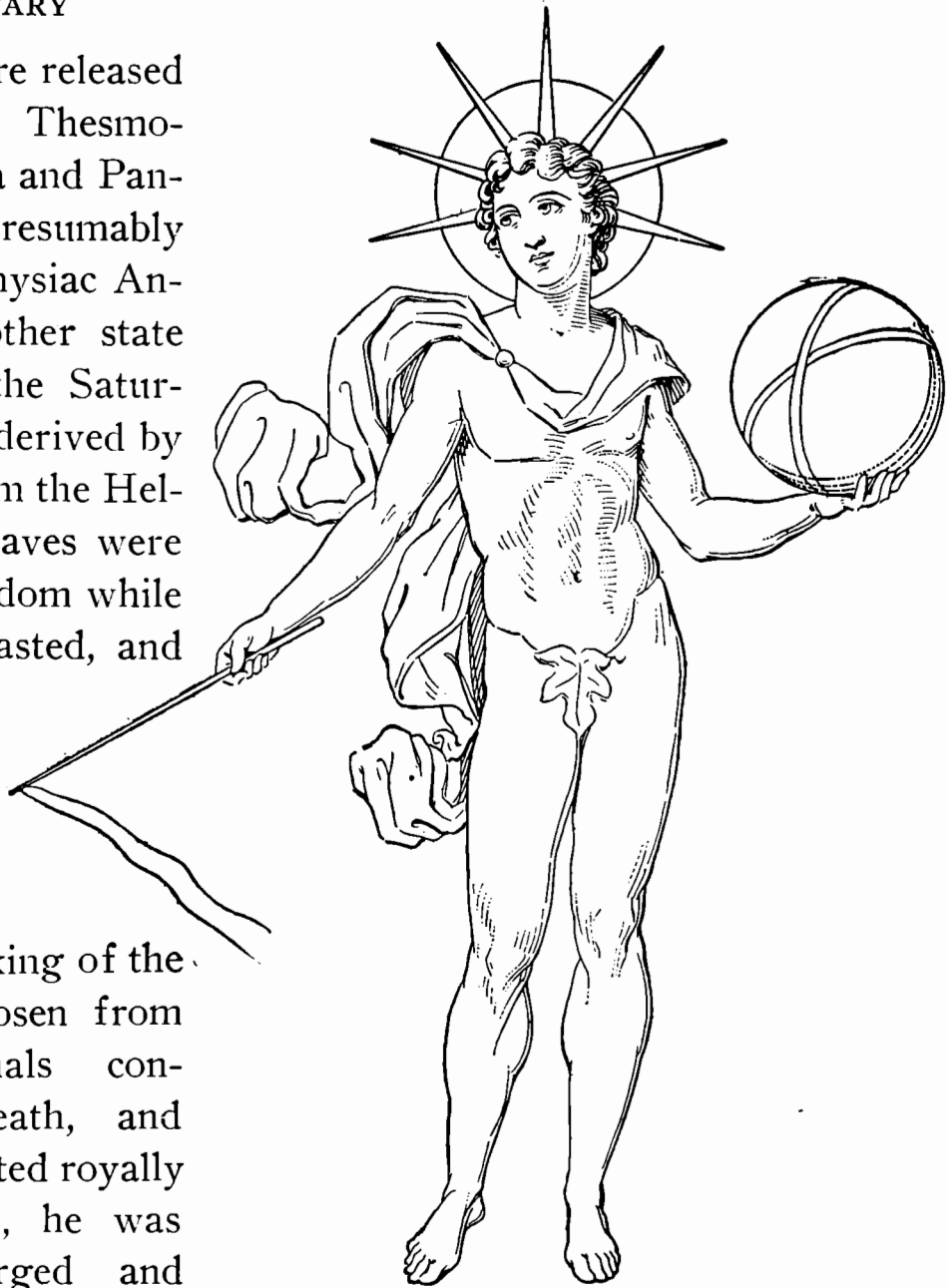
But the people, prompted by the priests, cried out:

“Set Iĕsous Barabbas free; and let us crown this other Iĕsous as the mock-king of the feast, and then let him be crucified.”

So the tetrarch released to them Iĕsous Barabbas, and handed over Iĕsous to be their mock-king until he was crucified.

COMMENTARY

Prisoners were released at the Attic Thesmophoria, Dionysia and Panathēnaia, and presumably also at the Dionysiac Anthestēria and other state festivals. At the Saturnalian festival, derived by the Romans from the Hellenic Kronia, slaves were given their freedom while the festivities lasted, and the mock-king was treated with derision. According to Dio Chrysostom, the mock-king of the Sakaia was chosen from among criminals condemned to death, and after being feasted royally for three days, he was stripped, scourged and crucified. Such exoteric ceremonies, often hideous,



Hēlios

brutal and indecent, appear to have been profane travesties on the portions of the dramatic representations in the Mysteries which reached the rabble through renegades from the lower degrees. It is only by such perfidy that the notes on the Mystery-Drama could have

fallen into the hands of the compilers of the *Synoptics*. The story of the crucifixion of Iēsous, even in the pseudo-Jewish form given it in the *Gospels*, is clearly descriptive of a Greek festival of Dionysos. Iēsous, as the mock-king, is taken to represent the God of the festival, and is crowned. But the crown should be of ivy; and the crown of thorns belongs on the darkened Sun, who is supposed to be crucified on the cross of the equinox.

In the received text the name of the malefactor who was liberated is simply "Barabbas"; but, according to Ōriginēs and other reliable authorities, some of the ancient manuscripts gave the name as "Iēsous Barabbas," and this reading appears in the Armenian version. *Bar-abbas*, a word of Semitic derivation, signifies "son of a father"; it is probably a substitute for "son of Time," as this Iēsous personifies the false Ego or illusory personality of the temporal world. It is, allegorically, the "murderer" of the Real. In the "historicized" version, Pilate (who has no place in the allegory) takes the part that properly belongs to the tetrarch, the Regent of the Scorpio-quarter of the zodiac; but in working up the story the "historians" have made Pilate a weak character, a mere caricature of a Roman governor. As chief magistrate, he asks the rabble what he shall do with Iēsous, and then because of their outcry sentences to death a man whom he has publicly proclaimed to be innocent. He then lays aside his gubernatorial dignity, and assumes the office of an executioner and flogs Iēsous! Under either Jewish or Roman law, the trial of Iēsous, as related in the *Gospels*, would be a travesty on judicial procedure.

The Kingship of Iēsous Is Mockingly Acknowledged

[Matt. xxvii. 27-32]

So they led Iēsous outside the judgment-hall; and having taken off his chains, they stripped him of his garments, and robed him in flowers which they had plaited. Then they placed on his head a crown of ivy; and in his right hand they placed a narthēx, tipped with a pine-cone and wrapped with a vine-branch. And bowing the knee before him, they mockingly saluted him!

"Hail, King of the Starry Realm!"

And they kept striking him on the head with their thyrsi. While they were thus making sport of him, the soldiers came, bringing the cross, and led him away to crucify him. As they were coming out, they chanced upon Simōn, and they pressed him into service to carry the cross of Iēsous.

COMMENTARY

The puerility of the psychic powers was ridiculed in the game of “blind man’s buff” played by the temple-guards; and here the mimic coronation satirizes the vanity of earthly greatness and glory. True power and splendor pertain to the spiritual Self. As a dramatic representation, Iēsous is made the mock-king of the festival, and is given the emblematic properties of Dionysos: the *kalamos* (“reed”) of the falsified text should be a *narthēx* or *thyrsos*, a plant-stalk, pointed with a pine-cone and decorated with ivy and vine-leaves, used as a wand in the Bakchic ceremonies. The crown of thorns is a distinctive property of Hēlios, and it should be placed on the Sun, and not on Iēsous, whose crown should be the ivy chaplet of Dionysos. Iēsous, in the character of Dionysos, is dramatically crucified on earth synchronously with the crucifixion of the Sun in the heavens.

Simōn, as regent of the sign Pisces, carries the cross, as it were, on his back, since the equinox comes at the first point of the next sign, Aries. Similarly Atlas (the Phœnician *Atel*, “Darkness”) in the western region sustains the heavens on his shoulders. In the “historicized” text the attempt is made, by a transparent device, to disguise the fact that the cross-bearer was Simōn the disciple. Simōn, as the inferior reasoning faculty, thrice denied his Master; here, as the philosophic Reason, he carries the cross. When the mind is kept centred on the external aspects of life it becomes materialistic; but when it is centred on things spiritual it sustains the soul in its effort to gain emancipation from material conditions.



Thyrsos

6. The Crucifixion—The Mystic “Anointing” of Iēsous

Iēsous, Crucified between Two Malefactors, Is Mocked by the
Priests and the Rabble

[Mk. xv. 22, 25-27, 29-32. Lk. iv. 23. Mk. xv. 23. Lk. xxiii. 39-43.
Mk. xv. 40. Lk. xxiii. 27, 28]

They brought Iēsous to a place called “The Skull.” It was now past the third hour, and they crucified him at that place. The inscription naming his crime read:

“The ‘King of the Starry Realm.’ ”

With him they crucified two bandits, one on his right hand, and the other on his left. And the passers-by kept scoffing at him, and saying:

“Aha! Boaster, who would destroy the temple and rebuild it in three days, create for yourself a new body; for the one you have must die upon the cross.”

Likewise the priests, taking trite sayings for their texts, mockingly preached at him:

“‘Physician, heal thyself.’ He healed others, and saved them from the grave; but he ’s unable to save himself.” And: “‘Seeing is believing.’ Let the unanointed ‘king of the starry realm’ now come down from the cross, that we may see and believe.”

The soldiers also mocked him, offering him wine, and saying:

“O King of the Feast, receive this cup of Lord Bakchos.”

And one of the two malefactors who had been lashed to the cross on either side of him taunted him, saying:

“Are n’t you really a king? Save yourself and us.”

But the other malefactor reprehended him, saying:

“Have you no sense of comradeship, seeing that you ’re under the same judgment? You and I are receiving our just deserts for the crimes we committed, but this man has done nothing out of the way.” And to the Master he said, “Remember me, Iēsous, when you come into your kingdom.”

Said Iēsous to him:

“Verily I say to you, To-day you shall be with me in the Garden of the Gods!”

His mother and his sisters stood looking on; and many women in the crowd wept and wailed. Iĕsous said to them:

“Daughters of the generative sphere, weep not for me, but weep for yourselves and for your children.”

COMMENTARY

The priests, as usual, are satirized: they take old saws as texts for their stupid attempts at wit. In the saying, “Physician, heal thyself,” the Greek verb also signifies “save.” The statement in *Mark* xv. 23 that the soldiers gave Iĕsous wine drugged with myrrh appears to be a “historical” version of an incident more characteristic of the Bakchic festival.

The two malefactors personify the dual nature which is intermediate between the mortal and the immortal, and of which all that is pure and noble is preserved, while that which is debased perishes. The statement in *Luke* xxiii. 39, that the two malefactors were “suspended,” indicates that they, and Iĕsous as well, were merely bound to the cross in the performance of the drama. The verb used, *κρεμάσασθαι*, has the derivative *κρεμάθρα*, a net or similar contrivance used in the performance of Greek tragedy when it became necessary to exhibit an actor or an image of a Deity in mid-air or in other difficult positions. The *Gospels* speak of but one cross, not three crosses; and the allegory calls for only one. The “Paradise” (“park,” or “garden”) of the garbled text is simply the mythological Garden in the West, where the seven daughters of Night (the Hesperides) guarded the golden apples that hung from the Pole-tree, the “tree of life.”

The golden nimbus, or “glory,” which in conventional Christian art (which copied it from pagan sources) surrounds the head of Iĕsous, as pictorially represented, contains a cross; it represents the solar disk. The whole representation (in which the features of Iĕsous, although given a mournful expression, are strikingly suggestive of ancient statues of Dionysos, the Savior-God) is a correct pictograph of the crucified Sun-God; but it also depicts the halo which radiates from the brain when the triple fire of the *speirēma* is active, the bifurcating currents of the fire forming the cross. The

crucifixion is in reality the “birth from above,” the emergence of the deathless form, the “solar body,” which is formed by the creative power of Thought. Quite literally, therefore, Iēsous is crucified in the place called “The Skull.” As the crucifixion is allegorical of his spiritual rebirth, the words addressed by Iēsous to the mortal mothers are full of significance.

The Mystic Death of Iēsous—The Crowning of the King

[Mk. xv. 33, 34, 38, 37]

When the sixth hour was past, the Sun was shorn of his effulgent rays, and was crowned with blackened ones, as if he were garlanded with piercing thorns; and for three dread hours a veil of darkness hung o’er all the earth. As the ninth hour ended, Iēsous cried out with mighty voice:

“My Heavenly Father, now thou hast anointed me, and hast placed the promised crown upon my brow!”

And behold, at his triumphant cry the veil of darkness that hid the heavenly height was torn away, and the Sun was crowned anew with golden rays. Thus Iēsous breathed his last.

COMMENTARY

The number nine, which was with the Greeks a peculiarly sacred number, is called mystically the number of initiation: being the highest of the digits, it is followed by ten, the synthesis of the fingers in the digital system of counting, and ten is therefore termed the perfect number, and as such is ascribed to the Sun. Since, after reaching nine, the counting begins anew with the unit on the next scale, nine is regarded as the number of renewal, of beginning anew; and thus it is indicative of the spiritual rebirth, the entering into life eternal. The Greek word *ἐννέα*, “nine,” is etymologically related to *νέα*, “new”; and the same is true of the Sanskrit *navam* and *nava*, and the Latin *novem* and *novus*. Moreover, nine is composed of three triads, and thus symbolizes the three divine Hypostases manifested in the three worlds of form. Of the four transcendental states of consciousness, the three lower ones may be

likened, by analogy, to the states of waking, dreaming, and dreamless sleep; the fourth is the noetic, spiritual illumination, that of direct cognition. Now, at the third hour—at its expiration, strictly speaking—Iĕsous is crucified: when the *kundalinī* reaches the brain-centres the consciousness passes from the physical to the psychic plane. At the expiration of the sixth hour, the Sun (the mind) is shorn of its rays, and darkness reigns: the consciousness here passes from the psychic state (corresponding to that of dreaming) to the stage that is likened to dreamless blankness. At the ninth hour Iĕsous “breathes his last,” the veil is rent, and the Sun is again crowned with its rays: the consciousness has passed into the purely divine state, the veil of illusion is destroyed, and the wondrous illumination is attained.

The unholy hands of the men who “historicized” this superb allegory have made sad havoc of it; but, fortunately, in their ignorance of its true meaning, they retained most of the essential details of the allegory and disguised the rest clumsily and ineffectually. Thus the unheroic and despairing cry, “My God, my God, why hast thou forsaken me?” (literally, according to the Greek, “left me in the lurch”), an infelicitous quotation from *Psalms* xxii. 1, is incompatible with the narrative, whether the latter is accepted as history or as allegory, for in either sense the death of Iĕsous is his triumph. The absurdity of this spurious last utterance becomes glaring when the context of the quotation is examined; for verse 6 of the *Psalms* reads, “I am a worm, and no man.” Yet the ecclesiastical makers of “history” have tried desperately to make this *Psalms* apply prophetically to the crucifixion of Iĕsous, and have not hesitated even at forgery: thus in verse 16 they have altered the text, in the *Vulgate* and in the Syriac version, to read, “They pierced my hands and my feet”; and the authorized English version, originally made from the *Vulgate*, still retains this fraudulent reading, although the Hebrew text gives “Like a lion,” instead of “They pierced.” In the present attempt to undo the work of the sacrilegious priests who thus falsified the text the necessary changes have been made solely to restore the consistency of the narrative, its allegoric sense and its Hellenic coloring.

7. The Resurgence of the Sun-God—The Self Eternal

Iēsous Rises from the Tomb as Lord of Life and Wisdom, and Shines
Forth in Deathless Youth and Beauty

[Matt. xxviii. 57, 59–61. Lk. xxiii. 53. Mk. xvi. 1–3. Matt. xxviii. 2.
Mk. xvi. 4–6]

When it was evening, Iōsēph, the father of Iēsous, came and claimed the body of his son. He took it down from the cross, and having wrapped it in a spotless linen cloth, laid it in a tomb that was hewn in the rock, wherein mortal never had been laid. Then he rolled a great stone against the entrance to the tomb, securely closing it. Mariam, the mother of Iēsous, and Mariam, his sister, were with Iōsēph; and they beheld him lay the body in the tomb. After three days the two women returned to the tomb, coming to it as the Sun was rising; and they brought aromatic oil to anoint the body. They were saying to each other:

“Who will roll away the stone for us from the door of the tomb?”

For 't was a massive boulder. But even as they spoke, the earth quaked, and the solid rocks were rent; and as they looked, the stone was rolled away. And entering into the tomb, they saw standing at the right side a God in the semblance of a beauteous youth. His form was as resplendent as the Sun, and his vesture was white and glittering as with lightnings. And this sun-rayed God said to them:

“You have come to anoint Iēsous, the Crucified. 'T is not he who is here, but his risen Self. Behold, I have been anointed King of the Realm of the Starry Spaces!”

COMMENTARY

Iōsēph, the Carpenter, or Builder (*tektōn*), is the *Dēmiourgos*, World-builder, or aggregate of creative forces in the material universe; in this sense he is the earthly father of Iēsous. The two women, the mother of Iēsous and the fallen sister whom he reformed, are also Demiurgic Goddesses, for they personify respec-

tively the pure primordial world-substance and its polarized emanation, that is, the higher world-soul and the lower.

Iĕsous was crucified dramatically while the sun was impaled on the cross in the heavens; so, also, in this final scene of the drama his resurrection takes place as the sun is rising in the east. Poetically the Resurrection is symbolized by the Dawn. In the superb imagery of the Hellenic solar cult the perfected man, the initiate, *became* Dionysos, the Sun-God. In the *Synoptics*, which give discordant accounts of the resurrection, the allegory has been falsified by the unscrupulous priests who converted the drama into "history." Comparing the three accounts, however, it is clear that the white-robed "young man" who, according to *Mark*, appears to the women is the risen Iĕsous, and is not merely a messenger who informs them that Iĕsous has departed. In *Matthew* this youth is an "angel" (a God), and in *Luke* he manifests as two men or "angels."

The "new tomb" of the Creative Logos is the ideal mould of the solar body; the latter is formed from the pure æther, or celestial fire, after the pattern of the spiritual body (*pneumatikon sōma*), which itself is without substantiality. Allegorically the "tomb" is hewn in the rock, since the spiritual birth takes place while the soul is incarnated, while still in the physical body. The two women, coming to anoint the body of the Crucified, find the stone (the illusion of material life) rolled away, and as they enter the rock-hewn house of Death they find it transformed into the house of Life, and before them, like the Sun ascendant in the east, stands the risen Iĕsous, the Anointed King in his resplendent robes, eternalized in ineffable beauty and unfading youth.

THE CROWNING OF JESUS

*Wouldst read the story of the self-born King?
First learn the splendid language of the sun,
The speech of stars, the moon's coy whispering,
The music of the planets, and of one,
Our Mother Earth, crooning her cradle-song
To her uncounted babes, who, when they gain
The soul's full stature, to the heavens belong:
Read then this tale of one the heavens have ta'en—
A mortal who, with inner light relumed,
And making Wisdom's jewelled crown his own,
Donned his bright solar vesture and assumed
Among the deathless Gods his rightful throne.*

I

Beside the sanctifying stream that flows
 Across the field which guardian trees enclose
 Stood the wise Teacher who, presiding o'er
 The Lesser Mysteries, the psychic lore,
 In limpid water bathes the candidates
 Whom he to holy Wisdom consecrates :
 Chosen are they from those four castes decreed
 To be the nation's head, heart, soul and seed.
 His rite proclaiming 'neath the vaulted sky,
 He cried, and echoing hills prolonged the cry :
 "Make pure your hearts, your minds make crystal-clear ;
 For lo, the Starry Realm has now drawn near !"

Then from the city and four shires along
 The sacred river, came the hastening throng
 Of aspirants for knowledge recondite,
 Eager to share the purifying rite ;

Matt. iii. 1-6
 15
 20
 25

And all received the holy rite ordained,
 Unless a few whose souls were deeply stained 30
 With horrid crimes—for they, alas, must make
 Atonement in the Acherusian lake,
 Borne thither by the turbid streams that flow
 From Death's dark portal to the world below.
 But when the Teacher saw his rite decried Matt. iii. 7
 By them who immortality denied 36
 And by the priests who prized a creed outworn,
 Them he reprov'd with rugged words of scorn:
 "O brood of vipers! who has bid you shun
 The Seer's fine frenzy ere it has begun? 40
 False Learning's haughty but ignoble breed, Matt. xii. 34, 35
 How from your lips can noble truths proceed?
 The mouth but speaks whatever thoughts may pour
 From the o'erflowing heart's abundant store:
 The wise man's lips are opened to impart 45
 Treasures of wisdom welling from his heart,
 The precious truths his diamond soul has conn'd
 On Life's pure pages in the worlds beyond;
 But he, unwise, who only learns by rote
 The outer forms of knowledge, can but quote 50
 Dead thoughts of other men—a useless hoard
 Which he by study in his heart has stored.
 Whoso loves wisdom such false knowledge scorns.
 Do grapes on brambles grow, or figs on thorns? Matt. vii. 16–19
 Thus every fruit-tree sound of trunk and root 55
 Has branches bending with its load of fruit,
 But on the tree with root and trunk unsound
 Shrivell'd and worthless fruit alone is found.
 Against the worthless tree the axe is turned;
 It is hewn down, and in the fire is burned. 60
 And even now behold the gleaming blade Matt. iii. 10
 Poised o'er the root of trees that are decayed.
 Therefore let sap flow in you, to unfold Matt. vii. 8, 9
 Blossoms that promise Wisdom's fruit of gold;

And cease from saying, 'We, who have amassed 65
 Prodigious learning, are the reverend caste—
 Of mighty intellect and thought abstruse—
 Sprung, like Athēna, from the head of Zeus.'
 I tell you that the Sire of men and Gods
 Can turn these stones, these dull-brained human clods, 70
 Into a race of sages and of seers:
 For when the Sire's winged Messenger appears
 And wakens with his wand the slumbering soul,
 Man's mystic memory will then unroll,
 As 't were a sacred scripture, and rehearse 75
 The wisdom of the boundless universe."
 Then came to him the working men, who toil Lk. iii. 10, 11
 At many crafts, and till the fertile soil,
 Saying, "What virtues, Teacher, must we show,
 Ere we the Mysteries of the Realm may know?" 80
 He answered them: "The laws and moral rules Matt. xxiii. 2-7
 Are framed by men reputed in the schools
 Of formal learning to be wise and just;
 Therefore obey them—for obey you must!
 But walk not as these reverend sages walk: 85
 To them the virtues are but themes for talk.
 They do up heavy burdens, which they pack,
 With pious unction, on the people's back,
 But never, on the long and weary road,
 Lift but a finger to reduce the load. 90
 When they perform good deeds, it is because
 They seek men's favor, or to win applause;
 To show their righteousness to all good folks
 They wear large amulets, and trim their cloaks
 With broad and showy hems; and much they love 95
 To shine at banquets, and themselves to shove
 Into front seats at meetings; and their hearts
 Rejoice when fawners greet them in the marts.
 I tell you, if no brighter virtues shine Matt. v. 20
 In you than in these wiselings who opine 100

They are morality's directing helm,
 You shall not enter the supernal Realm."
 Next came to him the merchants, asking thus: Lk. iii. 12, 13
 "What virtues, Teacher, most will profit us,
 That we may win fair Wisdom's diadem?" 105
 And he, the Lesser Teacher, answered them:
 "Do not in things illusive count your worth, Matt. vi. 19, 20
 Nor lay up treasures on this transient earth,
 This world of ceaseless change and sure decay,
 Where Time, the primal robber, makes away 110
 With all possessions, turning them to dust,
 As when moth-eaten or dissolved by rust;
 But lay up for yourselves a lasting store Lk. xii. 33, 34
 Of virtue's gems and wisdom's golden lore.
 Make these your hoard in Heaven's eternity; 115
 For where your treasure is your heart will be.
 To all who ask for knowledge, freely give, Matt. v. 42
 And lend your loving strength to all who live."
 Then came the soldiers, valiant men and strong, Lk. iii. 14
 Saying, "What virtues, Teacher, should belong 120
 To us? Can we attain the nobler life
 Whose trade is war, whose hands are red with strife?"
 He answered: "Ye who doughty deeds perform Matt. xi. 12
 Can carry the supernal Realm by storm:
 For men of mighty and resistless will 125
 Swiftly and surely force their way until,
 As conquerors of self and lords of fate,
 They reach the Realm and pass within its gate.
 But think not ye can take with violent hand Lk. iii. 14
 More wisdom than your merit may demand; 130
 And never play the part of dastard spies,
 Seeking to learn by shadowing the Wise,
 Who, being wise, are ever reticent;
 But with a warrior's wage be ye content."
 The thronging candidates of every grade Lk. iii. 18
 He then addressed, and vividly portrayed 136

The virtues transcendental, affluent,
 For mystics only, not for others, meant :
 “Divinely blest are they, of lucid mind, Matt. v. 6
 Who thirst for wisdom, striving Truth to know : 140
 For they shall Wisdom’s wondrous fountain find,
 Whence limpid streams of living water flow.
 Divinely blest are they whose wingèd thought Matt. v. 3-5
 . The starry Air, the Breath of God, would gain :
 For they shall by the sceptred Self be taught, 145
 And in the realm of life eternal reign.
 Divinely blest are they who silent mourn
 The Sun-Lord nighted in the form of clay :
 For they shall rise with him, the Heaven-born,
 Flaming the dawn of an eternal Day. 150
 Divinely blest are they who wisely shun
 The way that leads fore’er to mortal birth :
 For they shall wear the vesture of the Sun,
 Inheriting the new and sacred Earth.
 Divinely blest are they who truly claim Matt. v. 7-9
 Compassion as their crowning attribute : 156
 For they shall bathe in the absolving flame
 Of love divine, compassion absolute.
 Divinely blest are they whose hearts are pure,
 Whose minds are like a sacred scroll unrolled : 160
 For they with vision clarified and sure
 The shining Self ancestral shall behold.
 Divinely blest are they who make their own
 The Peace that conscious thought can never grasp :
 For they, before the Self’s resplendent throne, 165
 The welcoming hand of the Etern shall clasp.
 Think not that I am come to set aside, Matt. v. 17, 19
 Or to relax, the virtues sanctified
 By law, and by the ancient sages writ ;
 I lessen not the law, but add to it. 170
 Whoever, then, the least law shall subvert,
 And wrongly teach his fellows, to their hurt,

Shall rank as but a puling babe among
 The new disciples on the lowest rung
 Of Being's ladder, who the Realm would reach; 175
 But whoso shall obey these laws, and teach
 The noble virtues by the mystics known,
 Among disciples shall be called full-grown.
 Thus have you heard the law, of old ordained: Matt. v. 21, 22
 'Thou shalt not kill; and he whose hand is stained 180
 With murder shall to judgment stern be brought.'
 But unto you I say, Each angry thought
 Sullies the soul's white robes with ruddy stain,
 Which naught can wash away but grief and pain.
 Thus have you heard: 'Harsh penalties befit Matt. v. 27, 28
 The wantons who adultery commit.' 186
 But unto you I say, Guilty is he
 Who looks upon a woman lustfully;
 For though she stands in innocence apart,
 Her he has outraged in his lecherous heart. 190
 Thus have you heard: 'The wronged should feel no ruth, Matt. v.
 Demanding eye for eye, and tooth for tooth.' 38, 39
 But unto you I say, Do not requite
 Evil with evil; but should any smite
 You on the right cheek with his angry fist, 195
 Turn then the left cheek, rather than resist.
 Thus have you heard: 'Love thou thy friends alway, Matt. v.
 But hate thine enemies.' To you I say, 43, 44
 Love e'en your enemies, and but condemn
 The faults and vices you perceive in them. 200
 And as ye would that men should do to you, Lk. vi. 31
 Do ye to all, and selfishness subdue."
 Now, all the candidates were filled with awe, Lk. iii. 15-17
 Hearing him thus expound the higher law,
 And some among them foolishly surmised 205
 That he might be—in humble garb disguised—
 The grand Hierophant, he who presides
 Over the Greater Mysteries, and guides

The souls of men. But their wise Teacher read
 Their covert thought, and to them all he said : 210
 "Nay; I am but the Lesser Teacher : I
 Can but in flowing Water purify
 You my disciples. But the Superman,
 The mighty Bearer of the Mystic Fan,
 Is coming. I, whom ye deem wise and strong, 215
 Have not the strength to loose his sandal-thong!
 I in the lunar stream cleansed you of mire;
 But he in stellar Air and solar Fire
 Shall cleanse you utterly. Behold him swing
 His winnowing-fan, expertly scattering 220
 The chaff away, until the heaped-up store
 Of grain lies clean upon his threshing-floor!
 He garners then the wheat, the season's yield,
 But burns with fire the chaff-heap in the field."
 A man whose name was Jesus, and who dwelt Matt. iii. 18
 Beyond the four wide shires that like a belt 226
 Enring the city, haply was the last
 To reach the field, all others having passed
 In mystic ritual through the sacred stream :
 A Seer untaught was he, who from the dream 230
 Of mortal life was waking, and who knew
 The small old path that stretches to the True.
 Now, Jesus, coming late, met all the rest
 Returning homeward, and he them addressed : Matt. xi. 7-9, 11
 "What went ye to the sacred plain to see— 235
 A reed wind-shaken, rustling noisily?
 Or went ye out expecting to behold
 A man in splendid garments hemmed with gold?
 The men so clothed in homes palatial dwell!
 What, then, did ye behold—a Seer? 'T is well. 240
 For unto you I say, No man among
 The mortals who from woman's womb are sprung
 Is greater than this Teacher who explains
 The Lesser Mysteries; but whoe'er attains

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159

An 'infant' in the starry Realm to be 245
 Is verily a greater 'Man' than he."
 'Then Jesus to the Lesser Teacher came, Matt. iii. 13, 15
 Of him the purifying rite to claim.
 "But nay," the Mystery-teacher said to him;
 "Beside the Light in thee, mine own is dim: 250
 Initiation I should seek of thee,
 And wherefore comest thou, O Seer, to me?"
 He answered him: "To sow the Earth with Fire Lk. xii. 49, 50
 Is now my mystic task. Would I desire
 Thy ritual of Water if indeed 255
 That Fire were kindled in me? Nay; I need
 This first initiation at thy hand,
 Thy purifying rite; and I shall stand
 Unflinchingly, and with unruffled brow,
 The twelve soul-testing tortures. Therefore now Matt. iii. 15-17
 Initiate me, Teacher; for 't is fit 261
 That from the ritual we should naught omit."
 Him then the Teacher took, and bathed him in
 The sacred stream that purifies from sin.
 And Jesus rose when he had thus been passed 265
 Thrice through the sacred stream; and lo, the vast
 And vaulted sky was riven, and from above
 The holy Air descended like a dove
 Upon him: 't was the Mighty Mother's breath
 Blessing her Son with Love that knows not death 270
 Or sorrow. Then the Father's voice proclaimed
 From the high throne round which his glory flamed:
 "Worthy art thou; and when by Time unbound,
 Thou shalt in my Eternal Realm be crowned."
 Jesus had lived, since he had last ta'en birth, Lk. iii. 23
 For twenty-eight untroubled years on earth, 276
 Knowing no grief of heart or stress of mind,
 Nor tried by the rude Tempter of mankind;
 But when he thus became initiate first Mk. i. 12, 15
 In Lesser Mysteries, a tempest burst 280

Within his soul, and him the sacred Air
 Drove forth into the desert, to a lair
 Of prowling beasts, a cavern's murky maze,
 And there he tarried two and forty days,
 Fasting the while. There the primeval Snake, Lk. iv. 2
 And fierce and crafty wild-beasts, sought to shake 286
 His faith and fortitude: for deep within
 The soul's recesses lurk the beasts of sin,
 The dormant passions, which become aroused
 When the divine and human are espoused. 290
 But Jesus, the enrapt enthusiast,
 Unmoved and firm, victoriously passed
 Through all temptations, doing unappalled
 The Heracleidan labors that are called
 The twelve great tortures of the neophyte. 295
 And then the Tempter, having failed to blight Lk. iv. 13
 The blossoms fair, of faith and love and hope,
 Which in the soul's glad mystic Springtime ope,
 Departed for the season, but resolved
 To vex each season as the year revolved. 300
 And unto Jesus, when he thus had won Mk. i. 13-20
 Firm footing on the path he had begun,
 Came the approving Gods, and for him made
 A royal banquet, and to him conveyed
 The secrets of the Silence whence proceed 305
 The melodies of Being, seven-keyed;
 For thus the Gods reward each man of might
 Who does the twelve initial tasks aright.
 Now, Jesus, having thus entirely learned
 The Lesser Teacher's ritual, then returned 310
 Out of the desert to his native shire,
 Exhorting all men straightway to acquire
 The wisdom of the coming Realm Divine,
 And saying: "Sleep not in the mire supine,
 But rise, and unto holy truths give ear; 315
 For lo, the starry Realm now draweth near!"

And coming to the sea's adjacent bound
 He walked along its shore, and haply found
 Two of his brothers; fishermen were they,
 And in the sea had spread, for finny prey, 320
 A dragnet, which with brawny arms they hauled.
 But Jesus, when he saw them, loudly called:
 "Simon and Andrew, come ye after me,
 And I shall teach you, brothers, how to be
 Fishers of men." They straightway left the net, 325
 And gladly followed him. Then next he met,
 When he had walked a little further on,
 Two other stalwart brothers, James and John,
 The "Sons of Thunder." They were in the ship
 Whose crescent sides in azure waters dip. 330
 Them, too, he called; and leaving sire and crew,
 They followed him, the Teacher of the True.
 And these four brothers then with Jesus came Mk. i. 29-31
 To Simon's house. Now, there a worthy dame,
 Simon's wife's mother, bedrid lay; and she, 335
 Burning with fever, raved deliriously.
 They spoke of her to Jesus. To her side
 He came at once, and skilfully applied
 His healing virtue; and his power was such
 That she rose up directly at his touch, 340
 Cured of her fever and delirium:
 And welcoming these callers who had come,
 The grateful woman spread a rich repast
 And served the brothers as they broke their fast.
 As they reclined at table, sadly came Lk. vii. 37-47
 Their fallen sister; Mary was her name. 346
 Once she had walked the fairest among them
 Whom nature decks with Beauty's diadem,
 Queenly to rule the hearts of men—unless
 They lose the lure of maiden loveliness; 350
 And then, a temple-girl, she had been thrust
 Upon the altar raised to ruddy Lust

By priests who through the ages profit find
 In pandering to the passions of mankind—
 The priests who still of love and virtue prate 355
 While kindling fires of bigotry and hate.
 Now, Mary, having heard how on that day
 Jesus at Simon's house had happed to stay,
 Came softly in, as if her tread might soil
 That virtuous house. A cruse of scented oil 360
 She brought, and with her eyes averted crept
 To Jesus' feet, and kissing them she wept,
 Her crystal tears like gently falling rain
 Washing from them the dust and travel-stain;
 And having dried them with her silken hair, 365
 She then anointed them with soothing care.
 Then Simon, slyly shielding lips with hand,
 Whispered to Jesus: "You should understand,
 Being a Seer, what we have left untold,
 Because it shamed us: Mary, uncontrolled 370
 By reason or by maiden modesty,
 Has now become a temple-girl, and we
 Have closed our doors to her." But loud and clear
 Rang out the voice of Jesus: "Simon, hear;
 For I have something I would say to you." 375
 Said Simon crossly: "Then without ado,
 Teacher, say on." Said he: "In days ago
 A lender had two debtors, and anon
 Demanded payment: from the one, he showed,
 Five hundred drachms were due; the other owed 380
 But fifty drachms. Now, having found that they
 Lacked utterly the means wherewith to pay,
 He, out of pity for those luckless men,
 Cancelled the debts of both. Which debtor, then,
 Should love him most?" Said he: "'T would be, indeed, 385
 He who of mercy felt the greater need."
 Said Jesus: "You, so righteous, have judged well!"
 And as his gaze compassionately fell

On hapless Mary, Simon he arraigned :

“You see our sister here, with cheeks tear-stained?

390

I came into your house, and me you gave

No water for my feet ; but she did lave

With dewy tears my feet, and them has dried

With those long locks by which is glorified

Yon bended head. You kissed me not ; but she

395

Keeps kissing my poor feet unceasingly !

You poured no oil on them ; but she with sweet

And precious oil anointed well my feet.

I say to you, The Judge in heaven above

Weighs less her sins than her great wealth of love.”

400

Again he walked the sea-shore, seeing there

Mk. ii. 13, 14

His own twin-brother, seated in a chair

Among a group of friends. This brother's name

Was Judas ; being of herculean frame

And skilled in all the games that gymnasts ply,

405

“The Athlete” he was called, and few could vie

With him in games, so fleet was he of limb

And strong of arm. When Jesus came to him

With sun-bright face along the shining beach,

Calling to him, “Come, brother, let us teach

410

The saving truths,” he left all lesser things,

Lk. v. 28

And went to him as if his feet had wings.

At even, when the sun departing blessed

Mk. i. 32-35

The world with healing breath from out the west,

To Jesus men would bring the sufferers, those

415

Afflicted with diseases, or whose woes

Were caused by evil spirits : at his door

The city's throng besought him to restore

To health these pain-racked people ; and he healed

All them whose fate had not been erstwhile sealed

420

By Heaven's decree, and always drove away

The ghostly vampires from their human prey,

Silencing those foul spirits that would fain

Reveal dark mysteries of Death's domain.

And towards the morn, when in the waiting east 425
 The Herald-star foreran the Golden-fleeced,
 Jesus would rise and quietly depart
 Into the solitude; and there his heart
 With surgent solar forces would be stirred
 As he with viewless Presences conferred. 430
 Now, he one day was teaching; and around Lk. v. 17
 Were grouped his hearers, men whose minds were bound
 By gyves of creeds and by the ponderous chains
 Of formal learning—men whose spacious brains
 Were richly stored with knowledge, but in whom 435
 No torch of intuition lit the gloom,
 And who, though wisdom's light before them blazed,
 Perceived but shadows wheresoe'er they gazed.
 From all four shires these men had gathered there,
 And from the central city, when aware Mk. ii. 2-5
 That he was in his house; for now his fame 441
 Was spread abroad, and very many came
 To hear him teach, and others to implore
 That he would heal them. Even at the door
 Was now no room for others, such the throng 445
 About him. Four devoted men and strong
 Came bearing on a litter unto him
 A sick man paralyzed in every limb;
 And finding that the crowd kept them aloof
 From Jesus, they ascended to the roof, 450
 Through which they made an opening o'er the spot
 Where Jesus was, and then let down the cot
 Whereon the sick man lay. Approving then
 The shrewd device of these resourceful men,
 And moved with pity for the palsied one, 455
 Jesus said cheeringly to him: "My son,
 Your sins have been atoned for." When they heard, Lk. v. 21-25
 The pious bigots in their hearts demurred,
 Asking with voiceless anger: "Who is he,
 That he should thus usurp divinity? 460

Who but the God whose ear the priesthood wins
Can make man righteous and forgive his sins?"
But Jesus, knowing well their covert thought,
Answered them: "Wherefore are you so distraught?
I ask you, Is it easier to say, 465
'Your sins have been by suffering washed away,'
Than 't is to say, 'Arise and walk'? Learn now
That the Celestial Man, though in the slough
Of earthly life foot-fast, the power controls
To heal men's bodies and to cleanse their souls." 470
And turning to the palsied man he said:
"Arise, take up that thing on which was spread
Your wasted limbs, now muscular and strong,
And hasten to the house where you belong."
At once the man sprang lightly to his feet 475
Before them, and with thanks to Jesus meet,
Took up his cot, to him a petty load,
And went rejoicing to his own abode.
For Jesus and his hearers Judas made Lk. v. 29-32
A banquet at his house. At tables laid 480
With richest viands and with sparkling wine
He bade his motley throng of guests recline.
The learned men and bigots, mortified
At finding lowly persons at their side,
Murmured to the disciples: "Why do you 485
Banquet with this uncouth plebeian crew
Of higglers and poor tramps?" Then Jesus said
In answer: "Judas well his feast has spread
Alike for lowly men and men of wealth.
I say to you, The sick, not those in health, 490
Have need of a physician. And I thus
Exhort the erring, not the virtuous,
To mend their morals and to seek the Truth,
In want of which ye wiselings are uncouth.
For thus the Self incarnate in mankind 495
Would save the ruined, and the lost would find.

What man, think ye, if he should have, this day, Matt. xviii. 12, 13
 A hundred sheep, and one should go astray,
 Would not the ninety-nine fold-sheltered keep,
 And go and scour the hills for that lost sheep? 500
 And if he finds it, do ye not opine
 It glads him more than do the ninety-nine
 That strayed not? Or what woman who possessed Lk. xv. 8, 9
 Ten silver coins would not be sore distressed
 If she should lose one; and would she not take 505
 A lighted lamp and diligently make
 Close search in all dark crannies, peering round
 Until that missing silver coin was found?
 And when 't is found, she hastens, woman-wise,
 Her friends and neighbors proudly to apprise 510
 Of her good fortune, saying, 'With me join
 In gladness, for I 've found my missing coin.'
 Hear now an allegory. Thus it runs: Lk. xv. 11-32
 There was of old a man who had two sons;
 And one, the younger, stirred by deep unrest, 515
 Went to his father and made this request:
 'I pray you, Father, unto me assign
 That portion of the substance that is mine.'
 And so the father portioned each the share
 That he would have, considered as an heir 520
 To the estate. The younger son then took
 His own belongings, and the home forsook,
 Going away to a far-distant land,
 Where he, improvident, with lavish hand
 Wasted his substance in a life of shame. 525
 When he had spent his all, grim famine came
 Upon that land, and then the wastrel felt
 The pinch of poverty. He went and dwelt
 With one he knew, who gave him work indign,
 Sending him to his fields to feed the swine, 530
 So starved was he that oft he longed to fill
 His belly with the husks the swine ate; still

No one took pity on him, offering
The food he needed. Feeling thus the sting
Of cruel hunger, and the spur of need, 535
He grew repentant, being forced to heed
The promptings of his better self; he longed
To see again the father he had wronged,
And live with him within the sheltering home
He had deserted when impelled to roam. 540
'How many of my father's slaves,' he said,
'Are housed in comfort and are given bread
More than enough, while I am starving here!
I will arise, and penitent, sincere,
Shall go unto my father and shall say, 545
My father, I have sinned in woful way
Against the Gods and thee; and now, undone,
Am no more worthy to be called thy son.
Thy love I forfeited; my only plea
Is now to be a wage-slave serving thee.' 550
And so the wayward wanderer returned;
And when the father from afar discerned
Him drifting homeward, a poor human wreck,
He ran to him, and falling on his neck,
Lovingly kissed him. But the son said: 'Nay; 555
Unworthy to be called thy son, I pray
To be thy wage-slave. I, in wretched plight,
Have sinned against the Gods and in thy sight.'
But said the father to the servants: 'Bring
The richest robe, and put a signet-ring 560
Upon his finger; bathe his weary feet,
Anointing them with oil perfumed and sweet,
And give him sandals. Kill the fatted calf,
An offering to the Gods in his behalf,
And in our house let festal joys be rife: 565
For this, my son, long dead, is come to life,
Long lost, is found.' Then was the feast begun.
From toiling in the field, the older son

Was coming to the house; when he drew near
 Music and sounds of dancing reached his ear. 570
 Calling to him a servant, he inquired
 What glad event this festival inspired.
 'Your brother has returned,' the servant said;
 'Your sire has killed the fatted calf and spread
 A banquet for the household, and they all 575
 Are joyous with him in the festal hall:
 For safe and sound his son he has regained.'
 The older son grew wrathful, and remained
 Sulking without; and then his father went
 To him, entreating him; but, insolent, 580
 Addressing his fond father with cold sneers,
 He said to him: 'Lo, I these many years
 Have served you, toiling like your meanest slave,
 And heeding every order that you gave;
 And yet you never gave me e'en a kid, 585
 That I might feast, my worthy friends amid.
 But when this son of yours, who has devoured
 Your living with vile prostitutes, has cowered
 Before your feet, you have in his behalf
 Thank-offering made and killed the fatted calf!' 590
 Said then to him the father: 'You have stayed
 Always with me, my son, and have obeyed
 All my commands; and all things I possess
 Are also yours. But should we not express
 With feast and merrymaking our great joy 595
 Because your brother, my belovèd boy,
 Long lost, should thus the homeward pathway tread,
 Coming like one arisen from the dead?' "
 And Jesus, having thus in words obscure
 Told how the human soul becomes mature 600
 Through age-long grief and pain, and then returns
 To that supernal home for which it yearns,
 Paused for a while, and then went on to say:
 "But in what likeness shall I now portray

Matt. xi. 16-19

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169

The souls that have forgotten whence they came, 605
 And live on earth with no exalted aim,
 Mistaking for the True the pantomime
 Of shifting shadows on the screen of Time?
 They are like children, who with mimic art
 Call to each other, playing in the mart: 610
 'For you the flute we merrily played,
 But you did n't dance with twinkling feet;
 And when a mournful dirge we made,
 Your breast you did n't wildly beat.'
 For when the Lesser Teacher, pure, divine, 615
 Comes neither eating flesh nor drinking wine,
 They say, 'His eccentricities attest
 That by some evil spirit he 's possessed.'
 And when the Great Hierophant appears,
 Eating and drinking, and himself endears 620
 Unto the lowly seeking Wisdom's way,
 They look at him askance, and sneering say,
 'Hear how this glutton and wine-bibber raves,
 As he consorts with vagabonds and knaves!'
 And Learning is, her worshippers aver, Lk. vii. 35
 A truthful Goddess who can never err!" 626
 But they retorted: "The disciples classed Lk. v. 33, 34
 Under the Lesser Teacher often fast,
 As also do the followers of the priests;
 But yours indulge in drinking at your feasts." 630
 Said Jesus unto them: "Can you persuade
 The bridegroom's friends to fast when he has made
 For them a banquet, and with him they all
 Recline at table in the festal hall?"
 Two other parables to them he spoke: Lk. v. 36-39
 "No prudent person mends a torn old cloak 636
 With new, uncarded cloth, e'en though they match
 In all but age, because the stiff new patch,
 Added to hide the rent it is sewn o'er,
 Tears off and makes a worse rent than before; 640

Then, too, a patch so made too clearly shows
 In brighter color on old faded clothes.
 Nor does one put new wine in worn old skins ;
 For if he does, the wine, when it begins
 To effervesce, will burst the skins thus filled, 645
 And they are ruined, and the wine is spilled.
 They put new wine in wine-skins newly made,
 Preserving both. No man whose mind is swayed
 By old wine cares for new : 'Because,' he states,
 'The old wine, not the new, exhilarates.' " 650
 Thus he was telling them, the orthodox, Matt. ix. 18
 How Time the great destroyer, ever mocks
 Them who with new-wove dogmas try to mend
 Their ragged cults when bareness may impend,
 And them who strive, when driven by their needs, 655
 To put new life in their decaying creeds ;
 And e'en as he was speaking of the fine
 Exhilaration of the mystic wine,
 The sacred wisdom of the Seers of old—
 To him came the king-archōn, who controlled 660
 All exoteric worship. Bowing low, Mk. v. 23
 He begged that Jesus speedily would go
 With him to his abode. "Good sir," he said,
 "My little daughter seemingly is dead :
 She lies in moveless trance, as 't were the sleep 665
 That knows no waking. While we vainly weep
 She wastes away ; for in her soul's eclipse
 Nor food nor drink has passed her pallid lips.
 Therefore to her come quickly, I implore,
 And her with healing touch to life restore." 670
 This little daughter who in deathlike trance Lk. viii. 42
 Was wasting for the want of sustenance
 Was only twelve years old. With Jesus went Mk. v. 24-28
 His five disciples, and a crowd intent
 On witnessing what magic he might do 675
 The dying maiden's life-breath to renew,

And in their eagerness they rudely pressed
 About him, jostling him. Among the rest
 A certain woman came, who had sustained
 Twelve years a flux of blood that slowly drained 680
 Her vital force from her, and had, uncured,
 Of many doctors many things endured,
 Spending her all, until with empty purse,
 She found that these had only made her worse.
 But having heard of Jesus through his fame, 685
 Behind him in the crowd she softly came Lk. viii. 44
 And touched his mantle's hem; for thus she thought: Mk. v. 28-40
 "Even his outer garments must be fraught
 With magic virtue: I 'll be healed by them
 If I but place my finger on the hem." 690
 And at the touch the issue of her blood
 Was stanch'd, and then she felt a healing flood
 Her strength renewing. Jesus turned about,
 Knowing a magic virtue was drawn out
 From him, and asked of those around him, "Who 695
 Now touched my garments?" Saving her, none knew;
 And his disciples laughingly replied:
 "You see them jostling you on every side,
 Yet ask, 'Who touched me?' " But his vision swept
 The gaping crowd, and forth the woman crept, 700
 Trembling and awed at being thus made well,
 And telling him the truth, before him fell.
 "Daughter," said he, "your faith has made surcease
 Of your infirmity. Go now in peace."
 While yet he spoke, came messengers who said 705
 To the king-archōn: "Sir, your child is dead;
 For you the mourners at your house now wait,
 But why the Healer bring, when 't is too late?"
 But Jesus said to him assuringly:
 "Have courage, and retain your faith in me." 710
 And then he bade the curious crowd begone,
 Permitting only Judas, James and John

To go along with him. When they had come
 Unto the house, they found an uproar : some
 Among the household mourned with streaming eyes 715
 And choking sobs ; and some with doleful cries
 Proclaimed their grief, and wildly beat the breast.
 But Jesus, entering the house, addressed
 These words to them : "Why do you wail and weep,
 Making an uproar ? 'T is not Death, but Sleep, 720
 Has stilled the soul within her form of clay :
 The child but slumbers." But so sure were they Lk. viii. 53-55
 That she was dead that they were only stirred
 To mirthless laughter when his words they heard.
 But Jesus took her by the hand and cried : 725
 "Maiden, awake !" With his command complied
 Her soul, returning from the land where dwell
 Dream-people, who in meads of asphodel
 Blissfully wander. Then the maid arose,
 Wide-eyed and wondering, from her strange repose ; 730
 And Jesus, pointing out her lassitude,
 Ordered that quickly they should give her food.
 One of those days of yet unripened fruit, Lk. viii. 22, 23
 When Jesus was a wandering Therapeut—
 One who along the highways humbly plods, 735
 Teaching and healing, so to serve the Gods—
 It chanced one eve, he walked beside the sea,
 And he and his disciples joyously
 Entered the ship, and unto them he cried :
 "Let us pass over to the other side." 740
 So they put out to sea ; and as they sailed
 He fell asleep. A sudden storm prevailed ;
 And o'er the sturdy ship, now plunging, dashed
 The foaming waves by winds to fury lashed,
 Until it seemed the struggling ship anon 745
 Would surely founder. Jesus still slept on,
 Recumbent at the tiller, with his head
 Resting upon the cushion which was spread

For him as steersman. For no storm or strife
 Of elements disturbs the inner life 750
 Of him whose soul has reached the sacred peace
 And seeks to gain the mystic golden fleece—
 The wondrous vesture woven of the flame
 The sun outbreathes. But his disciples came,
 Awaking him, and said: "O Captain, save 755
 Yourself and us from Ocean's yawning grave."
 Then Jesus, rising up, rebuked the wind—
 Storm-stirring Boreas—and disciplined
 The Ocean-God, Poseidōn, saying thus:
 "Be quiet, thou, of Gods most boisterous! 760
 The Storm-wind in his prison-cave confine,
 And draw the reins on those wild steeds of thine."
 Then Wind and Ocean-God subdued their spleen;
 And raging storm gave way to calm serene.
 But from her cordage, now like harp-strings tense, 765
 The ship sent forth, what all could faintly sense,
 Celestial music, an æolian tone;
 While o'er the two strong Sons of Thunder shone
 Two brilliant lights, as if two infant stars
 Had perched, like birds, above them on the spars. 770
 Now, having thus the tempest's wrath survived,
 Mk. v. 1, 2
 They at the sea's remotest shore arrived,
 Unto a country where a chasm profound
 Gapes like a sword-cut in the wounded ground:
 'T was here the earth was rudely torn apart 775
 When plundering Ploutōn, clasping to his heart
 Persephonē, whom he would make his queen,
 Fled down with her the Earth's rock-ribs between,
 To reach his gloomy realm. Here Jesus left
 The ship awhile, to view the mighty cleft; 780
 And he was met by one, a denizen
 Lk. viii. 27
 Of that weird country, who the haunts of men
 Had long abandoned, and among the tombs
 Was dwelling, nude and filthy, crazed by fumes

That from the chasm ascended, and possessed 785
 By grewsome spirits who his soul distressed.
 And now so fierce was he that none could bind Mk. v. 3-5
 His brawny limbs or soothe his maddened mind:
 When chains and fetters on his limbs they put,
 He burst his bonds and freed both hand and foot. 790
 He prowled among the tombs and roamed the hills,
 Crying aloud, and adding to his ills
 By gashing his own flesh with jagged stones;
 And e'en in sleep he breathed with sobs and moans.
 Now catching sight of Jesus, this poor man, Lk. viii. 28, 30, 31
 Screaming insanely, to the Healer ran, 796
 And at his feet fell down. Then Jesus asked:
 "What is your name?" But many ghosts were masked
 By that one hapless human form, and they,
 Using its lips, replied: "What boots it, pray, Matt. viii. 29.
 That you should know our names? We are a crowd, 801
 And many are our names. Are you allowed
 By him whose power o'er Erebos extends
 Hither to come, and ere his season ends
 Imprison us? Nay; do not drive us back 805
 To Erebos through that earth-riven crack
 By which awhile ago we took our flight
 To find a home in this unguarded wight."
 Now, on the hills a herd of many swine Lk. viii. 32-37
 Were grazing greedily. The ghosts malign, 810
 Knowing that Jesus from their human den
 Would now expel them, him entreated then
 That he would let them take the swine instead
 For habitations; and they gladly sped,
 When he had given permission, to exchange 815
 Their human ghost-hotel for homes more strange,
 Thinking their lust for life they still might glut
 While dwelling in those porcine bodies; but
 The decent swine, refusing in disgust
 To house those filthy ghosts of human lust, 820

Rushed down the shore that to the water shelves,
 And in the cleanly ocean drowned themselves.
 Now when the swineherds saw the grievous fate
 That had befallen their herd, they went, irate
 At having lost their swine, and spread the news 825
 Throughout the city and its wide purlieus,
 Thus saying to the spirit-worshippers,
 Of whom were many there: "Our swine, good sirs,
 Would not have perished had he let alone
 Your spirits, which to Hadēs now have flown." 830
 Then all the worshippers of spirits ran
 To Jesus, at whose feet the grateful man,
 Now clothed and sane, was sitting. All were stirred
 By wrath and fear; and with but one curt word
 They bade him leave their land without delay; Mk. v. 17
 So, entering the ship, he sailed away. 836

II

Jesus ascended now the sacred Mount Mk. iii. 13, 14
 Whose twelve encircling peaks on earth recount
 The twelve great starry stations which in heaven
 Are traversed by the Sun and planets seven; 840
 And having taken there the central throne,
 He called his twelve disciples. To the zone
 Of lesser thrones around him they all came
 And took their several seats, each one by name
 Responding. And he likened James and John, Mk. iii. 16-19
 Of those companions he relied upon, 846
 To forkèd lightnings of the shining cloud,
 Simon and Andrew to the thunders loud,
 And Judas to the thunderbolt that smites
 Him whom the Sire exalts to heavenly heights; 850
 While Mary and six other sisters there,
 Forming a semicircle bright and fair,

He likened to the seven divers tints
 Which Iris on the pale blue sky imprints.
 Then Simon said to him: "To follow you Matt. xix. 27-29
 We have renounced the world. Now what is due 856
 To us as our reward?" And he replied:
 "Companions, ye whom I have sanctified,
 When I am born anew, and take my throne
 To rule the Realm, all ye, who now have shown 860
 Your faith in me, in my exalted hour
 Shall sit upon twelve thrones, with sceptred power
 Over the twelve great houses wherein all
 The hosts of heaven reside, both great and small.
 Whoever may renounce his house on earth— 865
 The mortal form his soul received at birth—
 And all false riches in this world of death,
 To seek rebirth in the most holy Breath, Lk. xviii. 30
 The great World-Mother, shall when born anew
 Receive a house etern and riches true; 870
 He in the Realm's most stately edifice,
 The palace of the King, shall dwell in bliss.
 A quenchless light the Self has placed in man, Matt. v. 14
 That by its magic radiance he might scan
 All things whate'er, apparent or arcane, 875
 The inner and the outer worlds contain,
 Thus with the faultless vision of the Seer
 Piercing the heights and depths, the far and near.
 The Self bestowed this light, but ne'er designed
 That man should mask it in his murky mind, 880
 As one might hide a brightly burning lamp Lk. xi. 33, 34
 Under a tub or in a cellar damp!
 Nay; on the lampstand placed, and duly trimmed,
 The lamp should glad the house with light undimmed.
 This sacred lamp in man the Mystics call 885
 The 'single eye'; and when it may befall
 That it is open, the supernal light
 Bathes all his inner being, and his sight

THE CROWNING OF JESUS

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Reaches beyond the bounds of time and space ;
 But in the man whom blinding sins debase 890
 The holy light is hid, the eye ne'er opes,
 And he in mental darkness blindly gropes.
 If ye were thus benighted, how, forsooth,
 Could ye have walked with me the way of Truth?
 But there is nothing latent or suppressed Lk. viii. 17, 18
 That shall not, in due time, be manifest ; 896
 That which to-day seems hopelessly obscure
 Will yield, to-morrow, meanings clear and sure.
 Therefore take heed, when mysteries ye learn,
 To measure broadly all you may discern ; 900
 For by the rule you use, the Gods anew
 Will measure out the sacred truths to you ;
 And ye with open minds shall thereby gain
 The truths that in the deathless soul remain
 From life to life. For death but clarifies 905
 And widens more the wisdom of the wise ;
 But when false learning only man has known,
 Death strips him of the wealth he deems his own."
 Thus having said, he consecrated then Lk. x. 1
 Other disciples : thirty-six were men, 910
 And thirty-six were women. Round the twelve
 They stood upon the mountain-sides that shelve
 From summit down to earth—like stars on high
 In clusters shining in the vaulted sky.
 He likened them, the seventy and two, Lk. vi. 13
 To Hermēs, swiftly bearing tidings true, 916
 And Aphroditē, risen from the foam
 Of the æthereal sea, to seek a home
 Within the hearts of men ; and them he sent, Lk. x. 1, 2
 As they were wedded couples, eloquent 920
 With words of love, to go before his face,
 Now shining sun-like, unto every place
 And city where he meant to show the might
 And glory of his presence. Thus at night

The silvery stars precede in wide array 925
 The golden splendor of the Lord of Day.
 And ere he sent them forth he thus addressed
 His messengers of love with high behest :
 "The summer now advances, and the yield
 Of yellow grain is great ; but in the field 930
 The reapers are but few : so seek ye more
 Throughout the land, and as ye go implore
 The Goddess of the Harvest to inspire
 With willingness the workers ye would hire.
 And on your journey go but lightly clad, Mk. vi. 8, 9
 Hasting along the road as if you had 936
 Wings on your sandals and had also donned
 The wingèd hat. Your fascinating wand
 Take with you, also your persuasive purse ;
 And tarry not with idlers to converse, Lk. x. 4-11
 But bear in mind that you are sent to look 941
 For workers who will wield the reaping-hook.
 The first house you may enter, say to all,
 'Peace to this house!' And if an answering call
 Of welcome comes from one whom Peace has blessed, 945
 Then on that worthy house your peace will rest ;
 But if it meet with no response of love,
 Your peace will softly, like a homing dove,
 Return to you. Where you are welcomed, stay,
 And from your well-filled purse your host repay : 950
 Go not from house to house like overfed
 Priest-beggars whining thanks o'er wheedled bread.
 In any city where the men are quick
 To do you honor, soothe and heal their sick,
 Using your golden wand with serpents twined ; 955
 And say to all, 'The King who seeks to find
 His Starry Realm is coming now to you.'
 But when in any city men pursue
 The ways of unbelief and worldly phlegm,
 Walk proudly through its streets and say to them : 960

'Ye who have closed your doors in mean distrust
 Against us, breathe ye now the choking dust
 That in your streets our wingèd feet have stirred!
 Yet know ye, we were sent to bring you word
 That soon the King whose tidings we convey, 965
 Seeking his Starry Realm, shall pass this way.'
 Go now, my messengers, and ever keep
 All my commands. Behold, like harmless sheep Matt. x. 16
 I send you forth the ravening wolves among;
 So be as crafty and adroit of tongue 970
 As Hermēs' sacred serpents, and yet be
 As Aphroditē's doves from venom free."
 The messengers of Love and Thought withdrew, Lk. ix. 6
 And went to do his bidding, passing through
 The cities, telling that the King approached, 975
 Seeking his Realm; and ever as they broached
 The need of reapers in the sacred field,
 The weak they strengthened, and the sick they healed.
 But Jesus and his twelve companions stayed; Mk. vi. 30-34
 And next they clubbed together and purveyed 980
 Provisions for a picnic. "Let us go,"
 Said he, "to some secluded spot, and know
 How freedom for a while from grave pursuits
 The mind refreshes, and the strength recruits."
 So joyously aboard the ship they got 985
 And sailed away to a sequestered spot,
 To have an outing from the crowds apart;
 But when the crowd saw them take ship and start
 They followed them afoot with rapid pace
 Along the shore, and at the picnic place 990
 Pressed round the gracious Teacher. Jesus felt
 His very heart with tender pity melt
 To see how few of life's fair things belong
 To common folks, who by the rich and strong
 Are plundered and downtrodden, e'en as sheep 995
 Are scattered and destroyed when on them leap

The wolves, fleet-footed and with cruel jaws,
 Who prowl in packs to fill their hungry maws;
 And so he welcomed there the crowds that pressed
 About him even on his day of rest, 1000
 And them the noble truths he freely taught
 That holy Seers from Heaven to Earth have brought.
 But when the sun low to the west had sped Lk. ix. 12
 The twelve companions came to him and said:
 "Dismiss the crowds, that they may go away 1005
 To villages or places where they may
 In the surrounding country purchase food;
 For there is none in this wild solitude."
 He said to them: "Nay; these are guests of mine, Matt. xiv. 16
 And ere they go 't is fit that they should dine." 1010
 But they replied: "Two fishes and five loaves Lk. ix. 13-17
 Are all we have. Your 'guests' have come in droves,
 Forty-nine hundred, whom we did not call;
 And yet you say that we should feed them all."
 But Jesus said to them: "Make forty-nine 1015
 Mess-parties of them, having them recline
 In easy posture on the soft green sward."
 And so arranged, e'en as the sky is starred
 With constellations ruled by sacred powers,
 He likened them to garden beds of flowers; Mk. vi. 39
 For they were somewhat gaudily arrayed 1021
 In colored garments rich with every shade.
 Then Jesus took the loaves and fishes—seven
 Portions of food—and while the vault of heaven
 He circled with his gaze, contemplative, 1025
 Praying the seven Planet-Gods to give
 Their power of increase, he broke up the food
 In many fragments for the multitude,
 And gave them to the twelve to serve the rest.
 They ate, and had their fill. When every guest 1030
 Had finished, each companion heaping filled
 His basket from the morsels that were spilled:

Thus twelve big basketfuls in all they gained
 By gathering up the fragments that remained.
 And now the messengers he had despatched, Lk. x. 17-20
 The seventy-two in lovely couples matched, 1036
 Returned rejoicing, their report to bring,
 Thus saying: "In your name, O gracious King,
 All honored us, and e'en the Demigods
 Obeyed us when they saw our serpent-rods." 1040
 He said to them: "I, gazing o'er the world,
 Beheld our foe, the Evil Genius, hurled
 From heaven, writhing 'neath the fiery lash
 Swung from on high, the lightning's jagged flash;
 And with him all the hateful brood who own 1045
 Through him their power were from high heaven thrown.
 And now he roams the earth; but unto you
 I give the power whereby you can subdue
 That Evil Genius, and receive no harm:
 For with your wand's mysterious light you charm 1050
 The duteous Demigods, and with its fire
 Destroy the stinging scorpions of desire.
 But natheless rejoice not that from choice
 The Demigods obey you; but rejoice
 That as the powers which you personify 1055
 Your names are written in the pictured sky."
 Of all the men of learning one alone Matt. viii. 19-22
 To Jesus came and his desire made known
 To learn the sacred science; and said he:
 "Teacher, where'er thou goest I 'll follow thee." 1060
 But Jesus spoke to him these warning words:
 "The foxes dwell in holes, and e'en the birds
 That swiftly wing the air abide in nests;
 But nowhere on this earth his head he rests
 Who calmly studies through unnumbered years 1065
 The sacred science of the self-born Seers:
 For he no home or place of rest can find
 Save in the Realm of the Eternal Mind."

Said one who longed his teaching to receive :
 "Teacher, I 'll follow thee ; but give me leave 1070
 To bury now my father." Jesus said :
 "Come thou with me, and let the living-dead
 Bury their dead." Another also tried Lk. ix. 61, 62
 To gain delay, and said : "Awhile abide,
 Teacher, for me, till I have bid farewell 1075
 To all the folks who at my homestead dwell."
 But Jesus said to him : "Why tarry now ?
 No man who grasps the handles of the plow,
 But fondly keeps his face turned back to see
 The folks behind him, can keep pace with me : 1080
 None whom the petty cares of life o'erwhelm
 Is qualified to gain the Starry Realm.
 Whoever comes to me, yet loves me less Lk. xiv. 26
 Than mortal kindred who his home may bless,
 Or even than his soul—the dual mean 1085
 His mortal and immortal selves between—
 Can not be my disciple. For, indeed, Matt. x. 34-39
 The Self comes not on earth to sow the seed
 Of popped lethargy which men call peace
 When from the soul's ennobling toil they cease : 1090
 Nay ; when he comes he sows the seed of strife,
 The struggle to achieve immortal life.
 The Self Divine must sever that which dies
 From that which dies not. E'en the loving ties
 Of family, of souls conjoined by birth, 1095
 Restrain the soul and bind it to the earth.
 And he who loves his parents and the rest
 More than he loves the Self has thus confessed
 That he is yet too puny to begin
 My high discipleship and discipline : 1100
 Yea ; he has yet to learn that all who live
 Are but a family superlative.
 Whoso my true disciple wills to be, Lk. ix. 23, 24
 Let him renounce, at once and finally,

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The fancied self of him, that fondly clings
 To animal existence and the things
 Which to the Self Eternal are but dross,
 And let him patiently sustain his cross—
 The feeble human form of moulded clay—
 And follow me upon the shining way. 1110
 He, selfish, who his soul would find and save,
 Shall lose it in the gloom beyond the grave;
 But he, forgetting self, who seeks to bless
 All beings, and in lofty carelessness
 Loses his soul among the whole mankind, 1115
 In the Eternal Light his soul shall find.
 Consider well your strength, not once, but thrice, Lk. xiv. 28–34
 Ere you essay the final sacrifice.
 For which of you, if he had fully willed
 A splendid castle for himself to build, 1120
 Would not first estimate the cost, and count
 His gold, to know he had the full amount
 For its completion? Else when he had laid
 A fine foundation, he should then be stayed
 For lack of funds, and all beholding it 1125
 Should laugh at that foundation, and should twit
 Its fatuous builder, saying: ‘He began
 To build his castle; but, poor foolish man,
 He could not finish it, and now he owns
 Nothing on earth but those foundation-stones.’ 1130
 Again, what king, should threatening war-clouds lower
 Over his realm and some adjoining power,
 Would not take counsel with his generals first,
 To estimate his strength, before he durst
 Engage in war when he could only bring 1135
 Ten thousand men against the other king,
 Who marched with twenty thousand? If he lack
 The force to meet the enemy’s attack,
 He sends, before his peril may increase,
 An embassy to sue for terms of peace. 1140

Now, he who will not count the cost, and make
 The great renunciation for my sake,
 Relinquishing all worldly ties, and all
 The mental joys that may his soul enthrall,
 Can not be my disciple. Many prize 1145
 False learning, built of thoughts that crystallize
 To forms inert, until the soul is killed—
 Crushed 'neath the stones wherewith the mind is filled.
 No man, unless his inner eye is blind,
 With thought-concretions burdens thus his mind. 1150
 Even the lighter lore that men call wit
 Grows stale; for though they truly liken it
 To spice, and spice is good, yet if it may
 Its flavor lose, the spice is thrown away. Matt. v. 13
 No man can serve, whose rectitude is strict, Matt. vi. 24, 25
 Two masters when their interests conflict; 1156
 For if he serves the one with loyalty
 He wrongs the other to the same degree.
 You can not, even for your selfish use,
 Serve both the Heavenly and the Stygian Zeus: 1160
 One rules above, the other rules below;
 If Zeus you serve, grim Ploutōn lets you go.
 Seek not his shadowy realm, nor cultivate
 The psychic powers of which pretenders prate,
 Who think the rules of diet they contrive 1165
 Will somehow make the lunar body thrive:
 Such powers all fail, and in the world of shades
 The psychic form of every mortal fades.
 It is enough if you obey with care Lk. xii. 23
 The laws of health, and eat what simple fare 1170
 The body needs; then let your soul be fed
 At banquets which the gracious Gods have spread.
 And care not if your body be not dressed
 In pleasing raiment. For what boots the rest,
 If you are sound in health and pure of soul? 1175
 Can you, by focussed force of thought control Matt. vi. 27

That little vibrant centre in your brain
 From which all organs in your body gain
 Their vital force, and which compels and guides
 The body's growth, wherein the soul abides? 1180
 If not, then why distress your mind to know Lk. xii. 26
 The means to make your psychic body grow?
 And wherefore let your thoughts on raiment dwell? Matt. vi.
 Consider how, in meadow-land and dell, 28-30, 33
 The lilies grow, and all the flowers of spring: 1185
 They neither spin nor weave, and yet no king,
 With crown and royal robes, was e'er arrayed
 Like one of these. Now, if the Father made
 Such raiment for the wild flowers that to-day
 Breathe beauty, but to-morrow fade away 1190
 'Neath the too ardent glances of the sun,
 Shall he not honor you, and every one
 Attaining his Eternal Realm of Light,
 With robes of glory dazzling to the sight?
 Seek, then, the Realm that evermore endures, 1195
 And all the powers and glories shall be yours.
 Beware of all pretended seers and shams Matt. vii. 15
 Who come to you in guise of guileless lambs,
 But whose dark souls, which hideous demons sway,
 Are ravening wolves that prowl for human prey. 1200
 And follow not the exoteric priests, Matt. xv. 14
 Who celebrate religious rites and feasts—
 Unmeaning to themselves as to their flocks—
 And teach strange doctrines they call orthodox.
 To their dogmatic teaching give no heed: 1205
 Blind guides are they. And if a blind man lead
 Another blind man, follower and guide
 Into the selfsame pit shall surely slide.
 The man who makes the priest his teacher shows Lk. vi. 40
 How little of the larger life he knows; 1210
 And like the priestly model he beholds
 His own too waxen character he moulds.

Be circumspect, and through the narrow gate Matt. vii. 13, 14
 Enter ye in. Life's pathways separate :
 The one, so very broad and easy, slopes 1215
 To where the mighty gate of Ploutōn opes ;
 Thither the many go ; a very few
 In Tartaros forever sink from view ;
 But all the others through the gate of birth
 Rise, purified, to live again on earth. 1220
 The other is a small old path that winds
 Steeply up rocky places ; he who finds
 The lofty summit that it rises to
 Sees there a golden gate, and passing through
 Enters the Starry Realm : thus having found 1225
 His kingdom, he 'mid deathless Gods is crowned.
 Yet few are they who tread that path, and win
 The portal of the Realm and pass within.
 Keep asking, and the Self's most precious gift Lk. xi. 9, 10
 Of Seership shall be yours ; and when you lift 1230
 Your vision to the stars, and search the height,
 The small old path will shine before your sight ;
 And having reached the portal of the King,
 Knock, and the golden gate will open swing.
 Now, every pure disciple who thus asks 1235
 Unceasingly, and does the twelve great tasks
 That make for mastery of self, receives
 The gift of Seership ; every Seer who leaves
 Life's beaten highway may the path behold,
 And when he knocks, to him the gate of gold 1240
 Opens ; then entering on wingèd feet
 He with the blest Immortals takes his seat.
 Not every one of those who supplicate Matt. vii. 21, 24
 Can scale the height, and through the golden gate
 Enter the Father's Realm. For not until 1245
 He does on earth the heavenly Father's will
 May man, while wearing yet the garb of clay,
 The glories of the heavenly world survey.

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Many are they who think they have discerned
 An easier way, and so aside have turned 1250
 From that steep path that daunts the dallying soul,
 Yet claim to follow me, and would cajole
 Me to receive them, falsely saying thus :
 'Teacher, thy potent name has made of us
 True Seers, and we indeed have oft expelled 1255
 The evil spirits, and we have excelled
 In many magic arts, in thy great name.'
 But unto these I say : 'Cease ye to claim
 That you have gained your psychic powers of me,
 Ye dabblers in the arts of sorcery, 1260
 Who make of sacred science a pretence.
 I never knew you, and I bid you hence !'
 Now, every one who may his ear incline
 To hear these plainly worded truths of mine,
 And, understanding, gives to them effect, 1265
 Is like a man who, going to erect Lk. vi. 48
 A dwelling-house, first wielded well the spade,
 Dug deep, and then a firm foundation laid
 Upon the rock, and built upon the same.
 And when the rainfall, flood and tempest came, Matt. vii. 25-27
 And beat upon that house, it stood the shock ; 1271
 Because 't was firmly founded on the rock.
 And every one who hears the words I speak,
 Yet disregards them, and departs to seek
 Instruction of the charlatans who teach 1275
 That men with little toil the Realm may reach,
 May well be likened to a man who built
 His house upon the yielding sand and silt.
 And when the rainfall, flood and tempest came,
 And beat upon that house, its weakened frame 1280
 Could not the raging elements withstand,
 And so collapsed upon the treacherous sand."
 Jesus one day expelled a meddlesome Lk. xi. 14
 Possessing ghost that made its victim dumb ;

And when the man was freed, his tongue he found, 1285
 Whereat the gaping crowd who stood around
 Were filled with wonder. But the outer priests, Matt. xii. 24
 Who herd the many as they would dumb beasts,
 With rancor said: "This Therapeut no doubt Lk. xi. 15, 17
 Employs the power of Ploutōn to drive out 1290
 The evil spirits." Jesus, knowing well
 How priests thus use the fabled King of Hell •
 To keep their followers subdued, replied:
 "Whene'er a king is openly defied,
 And internecine war embroils his realm, 1295
 His throne is shaken, and disasters whelm
 The land he rules. And every house where all
 The inmates are at strife must surely fall.
 If, then, the grim old King who rules the shades Matt. xii. 25-28
 Now lends his power to mortals, and thus aids 1300
 Those who rebel against him and have scanned
 The world etern, how can his kingdom stand?
 If I by using Ploutōn's power expel
 The shades that may in sickly persons dwell,
 What other power do your disciples boast 1305
 Who with fantastic rites cast out a ghost?
 Let, then, your own barbaric rites be proof
 That heaven brings no power to your behoof.
 But if, indeed, it is the heavenly Air,
 The holy Breath, that aids me when by prayer 1310
 I purify a man who is possessed
 By some foul shade, and drive away the pest,
 Then surely, though you claim to be so wise,
 The heavenly Power has ta'en you by surprise.
 Now, when a stalwart warrior, who has put 1315
 His armor on, thus clad from head to foot
 In metal, stands prepared with spear and sword
 To guard his mansion and his hard-won hoard,
 His house is safe, with all his treasured pelf.
 But should another, stronger than himself, 1320

Attack and conquer him, the robber binds
 The man, and having stolen all he finds
 Inside the house, strips from that man robust
 The panoply in which he placed his trust.
 Guard well the twelve-doored mansion of the soul 1325
 Against obsessing spirits that control
 The mortals who, from sickliness or sin,
 By ghosts are conquered, or who call them in.
 Who would his house invincibly defend
 When evil spirits may with him contend 1330
 Must all his forces with the Self unite :
 He with the Self must join, or he must fight
 Against the Self ; and he, if not allied
 With the Eternal, scatters far and wide
 The feebly guarded fruitage of his toils ; 1335
 For plundering spirits will divide the spoils.
 And little it avails a man possessed
 When some one else expels the ghostly pest :
 The earth-bound spirit, when he 's driven out,
 Afar in rainless deserts roams about, 1340
 Seeking some place whose burning heat may dry
 The earthly lusts he can not gratify ;
 And finding not a region where the heat
 With his own boiling passions can compete,
 He says : 'I will to that same house return 1345
 Whence I was driven out, and there sojourn.'
 And when he comes, he finds it neatly swept
 And put in order, though no guard is kept
 Upon it, and the door is left ajar ;
 Then going out he gets seven ghosts who are 1350
 Worse even than himself, and through the door
 They enter in and dwell there. As before
 The man is ghost-possessed, but he is cursed
 With seven spirits now, besides the first."
 Then certain priests and wiselings, raking o'er Matt. xii. 38, 39
 Their scanty stock of astrologic lore, 1356

Said: "Teacher, tell us, from what stellar sign
Proceeds the Power which you pronounce divine?"

He answered: "He to whom that Power unbars
The golden gate is ruler of the stars; 1360

But all the souls who wear upon their necks
The yoke of bondage to the power of sex,
And therefore now in Hadēs, now on earth
Abide, and through the gates of death and birth

• Pass and repass, in bodies manifold, 1365
Are held by Fate and by the stars controlled.

But if you seek the constellation meant
For men unversed in Truth, but sapient,
Then lift your eyes and view the vaulted sky
Where Kētōs spreads enormously on high; 1370

Largest of all the starry signs is he,
The mighty monster of the heavenly sea,
Who symbolizes well the lower mind,
Which reasons falsely, since to Truth 't is blind."

When to his native city he returned, Matt. xiii. 54-58
And his disciples with him, Jesus yearned 1376

To bring enlightenment to all the folk
Whom he had known since childhood; so he spoke
Wise words to them when he had entered in
The temple crowded with his kith and kin. 1380

But they derided him and his discourse,
And said: "From what mysterious hidden source
Could he, familiar to us all, have gained
Wisdom which we ourselves have not attained? 1385

Can he indeed in magic arts be versed
When in our city he was born and nursed?
For is he not, in fact, the oldest son •
Of Joseph, master-builder, and of one
Named Mary, Joseph's wife? And these young men
Who follow him, our fellow-citizen— 1390

Are not the five his brothers all, whose names
Are Judas, Simon, Andrew, John and James?

And are not these his seven sisters, known
 To us since they from babyhood have grown?"
 And so they took offence; for in their eyes 1395
 None but a stranger could be great and wise,
 Nor could a man be perfect if not dead.
 But Jesus turned to them who scoffed, and said: Mk. vi. 4, 5
 "A Seer is not dishonored to his face
 Save by his friends and in his native place." 1400
 Balked by their incredulity and phlegm,
 Enlightenment he could not bring to them;
 For wisdom, power and grace no Seer imparts
 To men of mean and unreceptive hearts.
 So from that stifling temple he withdrew, Matt. xiii. 1-3
 And went to breathe the purer air that blew 1406
 Refreshingly along the wave-washed strand.
 There by the sea he rested on the sand;
 But when a crowd came round him he arose,
 And entering the ship, its prow he chose 1410
 As 't were his chair, and thus began to teach
 The eager throng of listeners on the beach:
 "To what shall we compare the Realm Divine? Mk. iv. 30-32
 Or how with allegoric speech define
 The consciousness in Godhead merged? But nay; 1415
 By no similitude can we display
 That Starry Realm commensurate with the All.
 Yet small is its beginning, very small:
 'T is like a tiny mustard seed, which shows
 Among the least of seeds, yet quickly grows, Matt. xiii. 32
 When sown in goodly soil, to be a tree, 1421
 Compared with lesser plants, and gracefully
 Waves leafy branches from a sturdy stem,
 And feathered songsters safely perch on them.
 For thus the little seed that germinates Mk. iv. 26, 27
 By its inherent virtue and creates 1426
 A living plant from elemental food
 Affords a natural similitude

Of man's unfoldment when he has enshrined
 The germ of holy wisdom in his mind : 1430
 It is as if a man, with little toil,
 Should sow good seed in deep and fertile soil,
 And while he greets the days with placid brow,
 The seed springs up and grows, he knows not how.
 'T is thus. Behold the Sower went out to sow ; Matt. xiii. 3-8
 And as he sowed, some of the seeds were showered 1436
 Along the roadside, by a careless throw,
 And these the little twittering birds devoured :
 And other seeds in stony places fell,
 Where soil was scant, and there they sprouted soon, 1440
 And for a little while grew very well ;
 But rain was tardy, and the sun at noon
 Beat warmly down, and all those tender shoots,
 Thus nursed by soil too shallow for their needs,
 Perished because they had but stunted roots : 1445
 And others fell among the prickly weeds
 That rankly grew in an uncared-for ditch,
 And by the weeds were choked and crowded out :
 And others fell upon deep soil and rich,
 Where they grew firm of root and strong of sprout, 1450
 And yielded increase, when the field was tolled,
 Of thirty, sixty, and a hundredfold.
 The Great Hierophant with mystic fan, Matt. xiii. 24-30
 By whom the Realm's deep mysteries are revealed,
 Is likened to a thrifty husbandman 1455
 Who sowed good seed in his well-harrowed field ;
 But while his workers slumbered, came by night
 His enemy, who sowed among the wheat
 The seeds of darnel, wreaking thus his spite,
 And stole away. When summer's humid heat 1460
 Had caused the wheat to grow till, fully eared,
 It promised golden grain and needful bread,
 The worthless darnel also then appeared.
 Then to the husbandman the workers said :

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'Master, did you not sow good seed and clean? 1465

Then why does darnel now so thickly show?

Said he: 'Some enemy, of spirit mean,

Has done this thing.' They asked him: 'Shall we go
And weed the darnel out?' He answered: 'Nay;

Lest you in plucking up the weeds may do 1470
Much damage to the wheat; so let them stay

Until the harvest, when I 'll say to you,
First gather up and burn the weeds, before
The wheat you reap and in the granary store.'

The Science of the Realm is likened to Matt. xiii. 44

A buried treasure which a man once found 1476
When digging in a field. The man withdrew,

Leaving the treasure hidden in the ground;
And joyful o'er his find thus kept concealed,
He sold all that he had, and bought that field. 1480

The seeker for the Realm is like, indeed, Matt. xiii. 45

A merchant seeking over all the earth
A splendid pearl, all others to exceed;

And having found that pearl of wondrous worth,
He bought it, though he had to sacrifice 1485
All that he had on earth to pay the price.

The reminiscence of the Realm extends Matt. xiii. 47, 48, 52

Throughout the World-soul in the spatial vast,
And all its hoarded knowledge comprehends:

'T is like a mighty dragnet which was cast 1490
Into the sea, and in its meshes thrall'd

All kinds of fish that 'neath the surface lurked,
And which, when it was filled, the fishers hauled
Upon the beach. Then sitting down they worked
At sorting out the fish: those good for food 1495

They gathered into baskets; but the rest,
The useless ones, upon the sands they strewed.

Now, every true disciple who is blest
With intuitions clear, when he revives
The memories which his eternal Nous 1500

Recorded in his soul through many lives,
 Is likened to the master of a house
 Who enters in his strong-room to behold
 His many treasures there, both new and old.
 The powers which now the coming Realm await Matt. xxv. 1-12
 Are like ten bridesmaids who were told to bide 1506
 Until the bridegroom—who by hap was late—
 Rejoicingly should come to claim his bride.
 Of those ten maidens, five were scatter-brained,
 And five were provident and used to toil. 1510
 The foolish five, when torches they obtained,
 Neglected to provide themselves with oil
 To make their torches burn with brilliant light;
 The five, however, who were prudent kept
 Cruets of oil to make their torches bright. 1515
 The maidens, worn by weary waiting, slept;
 But at the midnight hour a cry arose:
 'Behold, the bridegroom comes! Let each and all
 Arise and haste to meet him as he goes,
 With his companions, to the banquet-hall.' 1520
 The maidens from their slumber then awoke,
 And lighted at the fire their torches: five
 Burned brightly, for they had been left to soak
 In oil; but five refused to keep alive
 The light-bestowing flame, and only sent 1525
 Obscuring smoke, which deeper darkness spread.
 Then to the maidens who were provident
 The scatter-brained and heedless maidens said:
 'Please lend us oil; our torches give no light.'
 The others answered: 'No; we can not lend, 1530
 For we have none to spare. If such your plight,
 Then go and buy wherever oil they vend.'
 But while those maidens went away to buy,
 The bridegroom came, and all who were prepared
 Went with him to the feast, each waving high 1535
 A torch that in the darkness brightly flared.

The door was shut, and entrance was denied
 The heedless maidens when they tardily
 Came to the banquet-hall. They sadly cried :
 'Master, unbar the door for us!' Said he : 1540
 'Nay; for you did not greet me when I came,
 And now yourselves I openly disclaim.'
 The Self ineffable, the Mighty One Matt. xxii. 2-13
 Who rules the Realm, is likened to a king
 Who made a marriage banquet for his son, 1545
 And sent his servants forth with word to bring
 The guests he had invited. But they all
 Refused to come, and then most patiently
 He sent out other messengers to call
 Those guests uncourteous. 'Tell them,' said he, 1550
 'That all my preparations have been made
 Most sumptuously, and bid them haste to come,
 So that the wedding-feast be not delayed.'
 But they refused to do his bidding: some
 Went to the country, to their own estates, 1555
 While others, taking ship, sailed far away
 To seek, as traders, profit that awaits
 Them who adventurous voyages essay;
 And those who stayed at home laid violent hand
 Upon the messengers, and murdered them. 1560
 The king did then in righteous wrath command
 His soldiers to march forth, and did condemn
 Those murderers to death, and did consign
 To the avenging flames their dwellings all.
 Then said he to his servants: 'None recline 1565
 At table in my waiting banquet-hall.
 All those respectable and busy folks
 Whom first I called were murderously proud—
 Now o'er their bones their burning city smokes!
 So go ye forth among the ragged crowd 1570
 Who haunt the cross-roads where the matrons bring
 The viands meant for Hekatē, and say,

You now may dine on dainties with the king,
 For he invites the common folks to-day.
 And give them wedding-garments to replace 1575
 The wretched rags no righteous man should wear
 When in the palace he is face to face
 With his great king, and eats of royal fare.'
 Then into every place where three ways meet
 The messengers went forth, and rounded up 1580
 The hunger-driven ones who there retreat
 On Hekatē's unsavory fare to sup.
 They asked them not their names or origin,
 Or to what deme or cult each one belonged,
 But, noble and ignoble, brought them in, 1585
 Until with guests the banquet-hall was thronged.
 But when the king came in, he saw one guest
 Who had not put his wedding-garment on,
 And him the king reproachfully addressed:
 'How came you thus, when you were told to don 1590
 The clean robes given you? Why did you come
 Unto my banquet clothed in rags impure?'
 That graceless guest for very shame was dumb.
 Then said the king: 'Seize ye this dirty boor,
 And cast him out, that like a hungry beast 1595
 He may return to Hekatē's foul feast.'"
 Jesus, whene'er he taught the outer crowd, Matt. xiii. 34
 In parables would thus his meaning shroud,
 Nor would he, save by allegoric speech,
 The sacred mysteries to the rabble teach. 1600
 And his companions, when alone with him, Mk. iv. 10
 Said: "Teacher, when their vision is so dim, Matt. xiii. 10, 11
 Why did you teach those people on the strand
 In parables they can not understand?"
 He answered them: "The mysteries are known 1605
 Only to Seers, whose souls are fully grown.
 How can the mind that wears a swaddling-clout
 Search for the truth or ever find it out?

THE CROWNING OF JESUS

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Whoso believes that Truth is veiled will find
 No veil except the clout that swathes his mind. 1610
 The Real is never hid unless it take Mk. iv. 22, 11
 Illusion's form, and wear its robes opaque ;
 But that Illusion fades and disappears
 As man surmounts the generative spheres.
 To the profane the sacred truths are told 1615
 In specious allegories, which unfold
 An inner sense that is the outer sheath
 Of greater mysteries hidden underneath :
 For they are fashioned cunningly to hide
 The secrets which they seemingly confide. 1620
 For know, the True, the Beautiful, the Good,
 Can only by the pure be understood.
 To you, who true discipleship have gained,
 The mysteries of the Realm shall be explained ;
 But all the dullards whom Delusion blinds 1625
 On myths and parables may whet their minds.
 Make not the temple-fane a house for dogs, Matt. vii. 6
 And do not pose as Mystery-pedagogues,
 Imparting holy truths to graceless churls,
 As though you fed fair Wisdom's precious pearls 1630
 To swine, who would but tread them in the mire,
 And venting on you all their brutish ire
 Because you fed them pearls instead of husks,
 Would turn about and rend you with their tusks."
 Aspiring parents unto Jesus brought Mk. x. 13, 14
 Children of years too tender to be taught 1636
 The truths profound, yet hoping he might touch
 With hallowing hand the babes they loved so much ;
 And his disciples kept reproving all
 Who brought him followers so young and small. 1640
 But Jesus was displeased when he beheld
 The parents thus uncivilly repelled,
 And said to his disciples feelingly :
 "Nay ; let the little children come to me ;

Forbid them not: for they are types on earth 1645
 Of all who reach the Realm through solar birth.
 See that you do not in the least despise Matt. xviii. 10
 These little ones, or think yourselves more wise;
 For though on earth their outer forms are seen,
 Their souls yet tarry in the Height serene: 1650
 Still undebased by passion's lightless fire,
 They linger in the presence of the Sire."
 And folding them in his protecting arms, Mk. x. 16
 He dwelt at length on childhood's artless charms.
 Said his disciples: "Now, if all who win Matt. xviii. 1, 3, 4
 The Starry Realm must, ere they enter in, 1656
 Be born anew, becoming infants—then,
 Who in the Realm are adults, full-grown men?"
 Said he to them: "To win his heavenly place
 Man must turn back and rapidly retrace 1660
 The course by which his soul, through countless years,
 Has wandered blindly in the outer spheres;
 And none has e'er the mystic border crossed
 Till he regained the child-state he had lost.
 Thus stooping to become a little child, 1665
 He in the Realm a full-grown man is styled."
 Said John, another theme to substitute, Mk. ix. 38-40
 "Master, we saw a roving Therapeut
 Who cast out spirits by the Power you use;
 And we forbade him, for he did not choose 1670
 To go along with us." But Jesus said:
 "Forbid him not; for none among 'the dead'
 In whom that Living Power may energize
 Can e'er again speak lightly of the Wise:
 And he, if not against us, to deride 1675
 The holy truths, is surely on our side.
 Whoso to mortals thus shall manifest Matt. x. 32, 42
 The Saving Power, and to its truth attest,
 Him shall that Power among Immortals place;
 And he who manifests a lesser grace, 1680

Teaching as best he may those who, forsooth,
 Are babes in wisdom but desire the truth,
 Shall have his due reward: and he, indeed,
 Is like a man of strength who climbed with speed
 The mountain of the Gods, and going up 1685
 To Wisdom's fountain filled a brimming cup,
 And gave it, when returned from heights sublime,
 To one, a thirsty child, who could not climb.
 And he who calls those hungry souls to dine, Matt. xviii. 5, 6
 Sharing with them the mystic bread and wine, 1690
 Shall find his store not lessened but increased,
 The Self Divine presiding at the feast.
 But whoso, overwise, presumes to mock
 The sacred lore, and sets a stumbling-block
 Before these infants who, while weak of limb, 1695
 Are toddling after truth, 't were well for him
 If round his neck a millstone vast were hung,
 And into deepest ocean he were flung."
 The pious formalists, who hoped to draw Mk. x. 2-9
 From Jesus some denial of the law, 1700
 Asked: "Do the ethics of the higher life
 Permit a husband to divorce his wife?"
 He answered them: "What says the law?" Said they:
 "The law provides that wife or husband may,
 On certain grounds enacted, have recourse 1705
 To magistrates empowered to grant divorce."
 Said he: "The law aims only to adjust
 Conditions caused by selfishness and lust.
 Such moral problems must your minds perplex
 As long as men are slaves to sin and sex. 1710
 And yet, indeed, it was not always thus:
 At first mankind were all androgynous;
 But now, save when it stimulates the brain,
 The fire of life must work through sexes twain.
 Though two, the bodies of the man and wife 1715
 Become one body to engender life,

Producing feeble forms that soon decay
 And turn to dust 'neath Death's unpitying sway."
 When he had spoken, his disciples said : Matt. xix. 10-12
 "This being so, 't were better not to wed." 1720
 He said to them: "The generative sphere Lk. xx. 34-36
 Must have its children, or 't would disappear;
 And so its sons and daughters must perforce
 Live, propagate, and die, in cyclic course.
 But they who seek to win the deathless state 1725
 Forsake the ways of them who generate.
 The many, who for ages have been kept
 In bondage by desire, can not accept
 This doctrine, welcome only to the few
 Who would their pristine deathless state renew. 1730
 Let him accept it who with thought profound
 Wearies of life and death in ceaseless round;
 For they who gain the mystic solar birth
 Need nevermore incarnate on the earth:
 Yea, death and life in their strong hands they hold 1735
 When bodied in the sun's æthereal gold."
 A learned man—who was indeed well versed Mk. xii. 28
 In strange traditions that are still rehearsed
 By those who many studious years devote
 To knowledge handed down from times remote— 1740
 Had listened to the questions and replies,
 And noting well how apposite and wise
 The Teacher's answers were, with due respect
 Now asked him: "Sir, what law would you select Matt. xxii. 36-39
 As making most for true morality 1745
 Of all the laws that Gods and men decree?"
 Him Jesus answered: "Priests unite to say
 That man should love his God. Wise, too, are they
 Who bid you, Love mankind." The man discerned Mk. xii. 32-34
 The covert thought on which his meaning turned, 1750
 And said: "Your words, though wary, broadly hint
 That love of God may dwell in hearts of flint,

Unlike unselfish love for all mankind,
 Which is in pure and noble hearts enshrined.
 Who loves all men will find his soul is shod 1755
 With wingèd sandals, like the gracious God
 Who with his magic golden wand confers
 Wisdom divine upon his worshippers;
 But they who cling to outer rites, and stain
 Their souls with blood of harmless victims slain 1760
 Upon their cruel altars, claim to love
 A cosmic Phantom in the heavens above."
 And Jesus said to this discerning man:
 "Like every true humanitarian,
 Your feet are on the path; and well I know 1765
 To reach the Realm you have not far to go."
 Then said to him a grim theologian, Matt. xv. 1, 2
 Sneering at him, and not ashamed to twist
 The meaning of his words: "So then, my friend,
 To all lustrations you would put an end! 1770
 If that be so, one clearly understands
 Why your disciples eat with grimy hands."
 To him the Master said: "Ye priestly souls, Lk. xi. 39
 So careful of externals, are like bowls
 The outer surfaces of which are clean, 1775
 But which within are filled with filth obscene.
 Cleanly in person, moral outwardly,
 You yet within your souls are never free
 From lusts ungratified but never killed;
 And, even worse, your callous hearts are filled 1780
 With bigotry, and zeal to fleece your flocks,
 Your sheeplike followers. Ye orthodox, Matt. xxiii. 27
 Who can not your own evil selves subdue,
 But pose as guides to others, woe to you!
 For you, who hide with care your sins and faults, 1785
 Are like ornately stuccoed burial-vaults,
 Which, though they outwardly are white and fresh,
 Have naught within but bones and putrid flesh.

Yet you are holy men, forsooth, who think Matt. xxiii. 24
 The mighty stream of life, whence all men drink, 1790
 Would be defiled did you not scrutinize
 Its surface, which reflects the cloud-veiled skies;
 And should a gnat fall in it, then, no doubt,
 With great ado you 'd grandly strain it out;
 But should a camel in the waters drown 1795
 You 'd see it not, but blindly gulp it down.
 But woe to you, dark priests who have enslaved Matt. xxiii. 13
 The minds of men, and with a faith depraved
 Have fanned the fears and passions of your dupes
 Till they are either knaves or nincompoops! 1800
 You stole and hid the key to sacred lore, Lk. xi. 52
 Closing against mankind the Mystery-door.
 For you had not the right to enter in,
 And were refused the mystic discipline:
 You were among the many who may bear Matt. xxii. 14
 The sacred thyrsos; but you could not wear 1806
 The robes of the Initiate glorified,
 Because you were impure; hence you have tried,
 Since you yourselves sought entrance there in vain,
 To keep the worthy ones from Wisdom's fane." 1810
 A scholar—one of those who scorn to look Lk. xi. 45, 46
 For knowledge save 't is written in a book,
 And leave their souls unopened and unread—
 Took umbrage at the Teacher's words, and said:
 "Good sir, when you would thus the priests abash, 1815
 On learnèd men as well you lay the lash."
 And Jesus said: "The learning which you boast Matt. xxiii. 29-32
 Shall count for naught in regions nethermost,
 Where Ploutōn reigns, nor save from suffering dire
 Your souls when they in water, air and fire 1820
 Are purified, and then are made to drink
 The memory-dulling draught at Lethe's brink.
 For you with learnedness are so puffed up
 That you refuse to drink from Wisdom's cup.

THE CROWNING OF JESUS

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The sacred writings left by seers of old
 To you are but as burial-vaults that hold
 Dry skeletons which you exhume and dress
 In modern garb of fancied prettiness.
 The fair philosophies the ancient wise
 Gave to the world you take and formalize;
 Their spirit e'er escapes you, but you find
 Their bones may be in many ways combined.
 And grateful for the pleasure you thus gain
 In toying with the bones of martyrs slain
 By priests who plunged the world in darkest night
 And made e'en murder a religious rite,
 You say, 'If we had lived in that dark age
 We 'd not have murdered every seer and sage,
 As did our fathers—though we keep, of course,
 The sweet religion founded thus on force.'
 So you yourselves have testified that you
 Are firm disciples of the priests who slew
 The sages, seers, and worthy men who scorned
 To heed those priests or be by them suborned.
 Go, then, ye bigots, treacherous and grim,
 And fill with blood, up to the very brim,
 The measure which your fathers partly filled
 When they earth's noblest sons and daughters killed.
 Cruel of heart are ye, and cold of mind,
 Ye pious murderers of divine mankind!"
 Enraged at him, yet making no reply,
 The priests at once resolved that he must die:
 So they withdrew, and by themselves apart
 Took counsel how by their nefarious art
 They might effect the death of this new Seer
 Whose words had roused their hatred and their fear.

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Matt. xii. 14

1855

III

Summer had ended, and the shortening days Lk. ix. 51-56
 Proclaimed that soon the sun, with lessened rays,
 Reaching the point where most his light declines,
 Would journey through the six ascending signs: 1860
 And Jesus, going forward, to the end
 That to the Father's Realm he should ascend,
 Now towards the sacred city turned his face,
 Irradiant with inherent power and grace.
 His messengers, the seventy-two who went 1865
 In loving couples, in advance he sent
 To make due preparations for his stay
 At every village situate on the way.
 At one, a midway village, when they came,
 The dwellers honored not the Master's name, 1870
 Nor would receive him, but like snarling curs
 Demeaned themselves. These churlish villagers
 Denied that he was King, and ridiculed
 His going to the city priesthood-ruled.
 And seeing this, the two most fiery ones 1875
 Of his disciples, James and John, the Sons
 Of Thunder, asked him: "Is it thy desire
 That we should hurl at them celestial fire,
 And so consume those wretches who contemn
 Thy royal claims?" But Jesus chided them 1880
 For their too fiery zeal, and mildly chose
 Another village, where they took repose.
 As he, the unanointed, crownless king, Matt. xx. 17-19
 With his disciples all, was journeying
 Unto the sacred city which by right 1885
 To him belonged, and to the Powers of Light,
 But which had suffered long an evil doom,
 Ruled by the priests and powers of midnight gloom,
 His twelve companions close around him drew,
 Creating thus among his retinue 1890

An inner circle; unto them he said:
 "Behold, the weary way which now we tread
 Leads to the sacred city. There shall I,
 Seized by the cruel priests, be doomed to die:
 Me of my royal honors they shall rob, 1895
 And hand me over to the mindless mob
 To mock and buffet. Scornfully denied
 My earthly realm, I shall be crucified;
 But when the sun arising shall illume
 On the third day my dismal rock-hewn tomb, 1900
 I shall arise, by death no longer bound,
 A King of Life, anointed, robed and crowned."
 Having foretold his death by violence, Mk. viii. 32, 33
 He then explained to them the inner sense,
 Revealing how this death upon the cross 1905
 Was birth to life eternal, not the loss
 Of earthly life. But Simon's reasoning mind
 Nor grasped his words nor could their meaning find;
 And he reproved the Master in dismay
 For speaking words ill-omened on the way. 1910
 But Jesus, turning, singled Simon out
 From the disciples circled round about
 For stern rebuke, thus saying unto him:
 "Get you behind me; for your light is dim.
 You centre not your mind on things divine, 1915
 But ever unto worldly thoughts incline."
 And on the seventh day again they came Matt. xvii. 1-5
 To that great Mount where he had called by name
 His twelve companions and abroad had sent
 The seventy-two as wedded couples blent. 1920
 And breaking journey there, he called upon
 But three disciples, Judas, James and John,
 To go with him and climb its lofty height,
 Putting to test their manliness and might.
 And when upon its highest peak he trod 1925
 In splendid semblance he became a God:

His face was radiant as the golden sun
 Arising in the East its course to run ;
 And o'er his raiment, whiter than the moon,
 Bright scintillating lights were thickly strewn 1930
 Like glittering stars. And lo, beside him stood
 Two others of the glorious brotherhood,
 The Guardian of Justice, and the Seer,
 Descended from their own supernal sphere
 To greet the Teacher destined soon to gain 1935
 The Starry Realm and with themselves to reign.
 Said Judas unto him: "If 't is thy will,
 Let us build here a splendid domicile,
 A habitation reared with massive walls,
 Pierced by twelve doors, and having three great halls, 1940
 One each for thee, the Seer, and Him who gives
 Justice exact to every one who lives."
 Ere he had ceased to speak, behold, there streamed
 Above their heads a fleecy cloud that gleamed
 With golden fire, whence vivid lightnings flamed ; 1945
 And from its luminous depths a Voice proclaimed :
 "These three, Seer, Teacher, Giver of the Law,
 Are one, the Self Triune. Regard with awe
 This Teacher, who is my belovèd Son,
 And hear his words of wisdom. He has won 1950
 The right to lay his earthly burden down
 And in the Realm supernal wear his crown."
 But when the heavenly Voice had ceased to speak, Lk. ix. 36
 Alone stood Jesus on the mountain peak.
 When Jesus, with his band of devotees, Mk. xi. 1-9
 Had reached the mountain of the olive-trees, 1956
 Near to the sacred city, he sent on
 Before him two disciples, James and John,
 Saying to them: "To yonder village go
 Which lies before you, situate below 1960
 The mount of olive-trees ; and when you pass
 Into the village, you will find an ass

Tied at the place where backward turns the road—
 An ass which mortal never has bestrode.
 And when you have untied it, bring it here 1965
 Should any in the village interfere
 And say to you, 'Why are you doing this?'
 Make this reply, ' 'T is surely not amiss
 That we should take the ass, if in due time
 We bring it back; for now the King sublime 1970
 Has need of it, and truly it is blest
 In being by the Solar King impressed.' "
 They went, and where the road turns sharply back—
 As when the sun upon its northern track
 Pauses awhile, and then is southward bound— 1975
 The two disciples by the wayside found
 An ass, a young one, tethered near the gate,
 Within the village; and they did not wait
 To find its owner, but at once untied
 The solar steed their Master meant to ride. 1980
 And standing there were certain villagers,
 Who said: "By whose authority, good sirs,
 Do you untie the ass?" They made reply
 As Jesus had directed them, thereby
 Showing they acted rightly. No one said 1985
 A word of protest; and the ass they led
 To Jesus, placing on it as a pad
 The woollen cloaks in which they had been clad,
 And he bestrode it. Many followers spread
 Their cloaks upon the way, and some, instead, 1990
 Strewed rushes which they plucked beside the road;
 And all the people as they onward strode,
 Or pressing on behind him or before,
 Their voices raised, and chanted o'er and o'er
 A joyous pæan, omen of success, 1995
 Calling upon the mighty Gods to bless
 Their King now riding forth to overwhelm
 The powers of darkness and regain his Realm.

But ere he reached the sacred city's gate, Lk. xiii. 31-34
 The priests, intending to intimidate 2000
 The Master, sent out messengers of dread,
 Who met him on the way and grimly said :
 "Thou, foolish as the ass thou ridest upon,
 Give up thy claim to kingship, and begone ;
 Else will the tetrarch, as he sternly saith, 2005
 Upraised upon the cross put thee to death."
 But he, intrepid, answered : "Go ye back,
 And tell that wolf and all the howling pack
 Of priests predacious that this very day,
 And two days more, I shall my power display 2010
 Against them all : for I shall drive them out
 As they were evil spirits such as flout
 The Powers of Light, and I shall soothe the pangs
 Of victims wounded by their wolfish fangs.
 And I shall be, ere past are seven days, 2015
 A King-Initiate, crowned with solar rays."
 And gazing at the city, now debased, Lk. xix. 41
 Though once with every noble virtue graced,
 The great compassion in his bosom pent
 Burst forth in words of unrestrained lament : Matt. xxiii. 37
 "O stately city, thou wast once the heart 2021
 Where brooded Love Divine ; but now thou art
 Viler than any wanton known on earth,
 Thou murderess of the Seers and men of worth !
 How oft I 've yearned thy sin-stains to efface 2025
 And fold thy children in my fond embrace,
 E'en as a hen with fine solicitude
 Shelters beneath her wings her downy brood.
 But thou hast given thy little ones as prey
 To wolfish priests who walk the crimson way." 2030
 When he and his disciples came at last Mk. xi. 15-18
 Unto the city's gate and through it passed,
 He entered in the temple, now a mart
 Where sordid priests profanely played the part

THE CROWNING OF JESUS

209

Of petty dealers in religious wares—
 Their spurious doctrines, ineffectual prayers,
 And rites that serve no purpose save to fill
 With awe their followers, and with gold their till.
 There, too, were others, wretches even worse,
 The priests who scrupled not to fill their purse
 With money which the temple-women earned—
 The poor soiled doves who had from virtue turned
 To worship shamelessly their Goddess-queen,
 The “Mighty Mother,” with her rites obscene.
 The Master sternly from the temple drove
 The priests who thus on superstition throve,
 And said to them: “This place should be the fane
 Where Love Divine should absolutely reign,
 Driving all evil from the hearts of men;
 But ye have changed it to a filthy den
 Where ye and your dark doves of death hold sway—
 Ye prowling wolves, who make mankind your prey!”
 And when he had expelled those men of sin,
 He made the fane his own, and taught therein;
 While those foul priests whom he had driven out
 Plotted among themselves to bring about
 His death, that they might then regain their place
 And lord it o’er the fickle populace.
 The Master, now the fane was purified,
 Taught while ’t was day, then rode at eventide,
 With his disciples following behind,
 Unto the village where he had divined
 That they would find the ass, and took his rest
 With them who bade him welcome as their guest.
 At dawn, when still the sky was cold and gray,
 As towards the city’s gate he took his way,
 He hungered. Dimly through the mist was seen
 Beside the way a fig-tree leafed and green
 And Jesus came to it and looked it o’er
 To see if haply any fruit it bore;

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Matt. xxi. 17-21

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But though the tree seemed flourishing and sound,
 Upon its spreading limbs the Master found
 Nothing but leaves. Then said he to the tree :
 "No more on earth shall fruit be borne by thee."
 And his disciples saw, with deep amaze, 2075
 The fig-tree withering before their gaze,
 Till but a lifeless trunk, with branches dry
 And leafless, showed against the misty sky.
 Said his disciples wonderingly to him :
 "How is it that the tree, in trunk and limb, 2080
 Withered away and lost its leafy cloak,
 Becoming dead the instant that you spoke?"
 He answered them : "Indeed, if you have faith—
 Not mere opinion, which is but the wraith
 Of true belief—you shall not only do 2085
 This feat of magic I have shown to you
 By shrivelling up the tree, both branch and root,
 That robbed the earth of force but gave no fruit,
 But even should you—if the Self agrees—
 Say to yon mountain of the olive-trees, 2090
 'Be thou uptorn from where thou now art fast,
 And into Æther's shining sea be cast,'
 Your magic power, unfettered and complete,
 Would easily perform that mighty feat.
 But first believe, ere you begin the task, Mk. xi. 24, 25
 That all the things for which you pray and ask 2096
 Are yours already, somewhere stored away
 In your eternal treasury till the day
 Your soul may need them and may seek to find
 Those treasures hoarded in the deathless mind. 2100
 And when on sacred things you meditate,
 The Presence to invoke, no tinge of hate
 For any being should incarnadine
 The seven æthers offered on the shrine
 Within the heart : forgive ye freely, then, 2105
 All wrongs you 've suffered at the hands of men,

That He whose perfect justice never fails
 May your forgivingness weigh on the scales
 Against your own misdeeds. And when you pray, Matt. vi. 9-11
 Unto the Self your yearning thus convey: 2110
 Our Father in the starry heavens enthroned,
 In sacred ritual be thy name intoned;
 Thy realm established be among the blest,
 Thy will on earth, as in the heavens, expressed.
 Supernal wisdom grant us now to know, 2115
 Nor stay its coming through the ages slow:
 To-morrow's bread of life to-day on us bestow."
 Continuing on their way as they conversed, Mk. xi. 27-33
 They reached the city. Jesus, as at first,
 Entered the temple, there to spend the day 2120
 Teaching and pointing out the perfect way.
 Came then the priests, enraged and envious,
 His right and power to challenge, saying thus:
 "Hast thou usurped our temple but to rant,
 Claiming thou art a grand hierophant 2125
 On whom authority has been conferred
 To teach the mysteries to the common herd?
 From whom, or through what source, didst thou obtain
 Authority to teach in our great fane,
 Whence thou didst cast us out?" But he replied: 2130
 "First ye yourselves this question must decide
 Which now I ask you, Was the lustral rite
 The Lesser Teacher gives each neophyte
 Established by the Gods, or but by men?
 Answer me this, and I shall tell you then 2135
 By what authority I seized by force
 This temple, which is mine, and here discourse."
 At this reply the priests were sorely vexed;
 In whispers they discussed it, much perplexed,
 Saying: "This man with whom we are at odds, 2140
 If we should say, 'The rite is from the Gods,'

Would answer, 'Why, then, did you not receive
 The lustral rite, if you indeed believe
 'T was from the Gods?' And yet if we should say,
 'The rite was framed by men' — They paused to weigh 2145
 The consequences; for they greatly feared
 To irritate the people, who revered
 The Lesser Teacher, knowing him to be
 A holy Seer. Therefore they sullenly
 Confessed defeat, and said: "We do not know." 2150
 Said Jesus: "Then to you I will not show
 My ample power, authority and right
 To share this temple with the Powers of Light:
 Ye, of the Lesser Teacher ignorant,
 Acknowledge not the Great Hierophant." 2155
 The Master, now endeavoring to reach Mk. xii. 1
 Their conscience, used his allegoric speech:
 "I 'll state a case, and your opinion ask. Matt. xxi. 28-34
 A man who had two sons set each a task:
 Unto the first he came, and said, with mild 2160
 And gracious manner, 'Go to-day, my child,
 And in my vineyard work.' But he declined,
 Saying, 'I will not.' Then he changed his mind,
 And went soon after. Next the father came
 Unto the second son, and said the same. 2165
 He answered, 'Sire, I 'll go,' but never went.
 Now, which of these two sons, in this event,
 Did as his father willed he should that day?"
 "Easily answered; 't was the first," said they.
 Said Jesus unto them: "Then do not frown 2170
 When I assert that women of the town
 And men debased by wickedness and wine
 Shall reach, before yourselves, the Realm divine.
 For e'en the men whom you regard as brutes,
 And those unfortunates, the prostitutes, 2175
 Received the Lesser Teacher as their guide
 And by his holy rite were purified:

THE CROWNING OF JESUS

213

They, though benighted, struggled towards the light;
But you, rejecting him, disdained his rite,
And even when you saw how he inspired
To purity the men by sin bemired,
You, whom self-righteousness defiles and blinds,
Nor opened up your hearts nor changed your minds.

2180

Another allegory hear ye now :

A man who owned a field went forth to plow ;
And having turned the soil and worked it fine,
He planted it with cuttings of the vine.

2185

And when his vineyard yielded year by year
The purple grapes whose juice promotes good cheer,
He let it out to husbandmen, and went

2190

Unto a distant country. But he sent

Lk. xx. 10-16

A servant, when the time of vintage came,
A stated portion of the fruits to claim.

The husbandmen, however, thought to cheat
The owner of his profits, and they beat
With staves the servant, driving him away
Without the fruits they had engaged to pay.

2195

The owner sent another servant then ;
But knavishly those brutal husbandmen
Withheld the fruits, and cudgelled like the first

2200

The second servant, whom they foully cursed,
And drove away. The owner, undeterred,
Another servant sent to them, the third ;

But he, as well, was beaten by those knaves,
And driven away, sore wounded by their staves.

2205

The vineyard-owner said : 'What shall be done?
I 'll send to them my well-belovèd son,

Whom surely they will treat with due respect.'
But in their evil course they were not checked :

Seeing the son, who came to take the share

2210

His father claimed, they said : 'This is the heir ;
Now let us kill him, for he comes alone,
And so we 'll make the heritage our own.'

And then the heartless scoundrels seized and slew
 The vineyard-owner's only son, and threw 2215
 The corpse without. What, therefore, shall the sire
 Do to those murderers in his righteous ire?
 From far he will return, and them will crush
 As they were trodden grapes whose juices gush
 Within the wine-vat of the God of Seers; 2220
 Yea, he will scatter them, when he appears,
 Like chaff which far afield the breezes fling
 When with his fan the God is winnowing."
 The priests perceived that they themselves were meant, Matt. xxi.
 Although they did not grasp the full intent 45, 46
 Of these two parables. They would have slain 2226
 The Master even in the holy fane
 But that, for all their rage, they held in fear
 The plain but muscular people standing near.
 Then forth stood one among his audience Lk. xvii. 20, 21
 And asked: "When comes the Realm Divine, and whence?" 2231
 Said Jesus: "Mortal ne'er that Realm can find
 Through outer senses or the reasoning mind.
 The Gods who sacred mysteries declare
 Say never, 'Lo, 't is here!' or 'Lo, 't is there!' 2235
 If thou wouldst seek the Realm, with heart devout,
 Then seek within thyself, and not without.
 Enter the secret strong-room of thy soul, Matt. vi. 6
 And having closed the doors of sense, control
 And hush the brain-born thoughts that make a din 2240
 The sacred precincts of thy mind within;
 Then in the Silence seek the Lord of Thought,
 Whose mighty works are in that Silence wrought,
 And he, the solar-rayed and sceptred Guide,
 Will lead thee to the Kingdom glorified. 2245
 Ye who are wise in nature's ways profess Lk. xii. 54-56
 To read her signs, and oft you shrewdly guess:
 Thus, seeing in the west a storm-cloud lower,
 You say at once, 'There comes a cooling shower';

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215

And when you note the wind is from the south, 2250
 You say, 'The land will suffer from a drouth.'
 In either case fulfilment justifies
 Your forecast, proving you are weather-wise.
 The signs of earth and sky you rightly read ;
 But wherefore do you neither note nor heed 2255
 The signs within, which by their starry shine
 Foreshow the coming of the Realm Divine?"
 That second day, when now the hour was late, Mk. xiii. 1, 2
 He left the temple. Pausing at the gate,
 Judas said: "Teacher, see how grand appear 2260
 These buildings of the temple: tier on tier
 Of massive stones are skilfully combined
 As modelled in the master-mason's mind."
 To him said Jesus: "Dost thou gaze awhile
 Admiringly at yon majestic pile? 2265
 Thou art thyself the power I shall employ
 When I, to gain my Kingdom, shall destroy
 A nobler temple, leaving not one stone
 Upon another. When 't is overthrown, Mk. xiv. 58
 I shall with toil titanic, in three days, 2270
 Another and more splendid temple raise,
 A temple that eternally shall stand,
 Built by myself, but by the Father planned."
 Again they went to make their nightly stay Mk. xiii. 3, 4
 With those good folks whose friendly village lay 2275
 Beneath the mountain of the olive-trees;
 And sitting there, secluded and at ease,
 They gazed upon the city; and behold,
 The temple flamed afar with living gold—
 Gilt by the rays the setting sun now shed. 2280
 To Jesus then the five, his brothers, said: Matt. xxiv. 3
 "Now tell us, at what time shall be fulfilled
 These wondrous sayings? Shall a glory gild
 Thy person, even as with golden light
 The temple now is bathed, till in our sight 2285

It seems a mighty topaz, lifting high
 Its gleaming walls against the sunset sky?
 Or what shall be the sign, to mortals shown,
 That in the Kingdom thou hast ta'en thy throne,
 And that by magic thou hast built amain— 2290
 To crown our age-long toil—that stately fane?"
 And Jesus, answering, said: "Take heed alway Lk. xxi. 8
 That ye be not deceived or led astray:
 For many charlatans, of evil soul—
 They of the turbid crimson aureole, 2295
 Who desecrate my name for power and pelf—
 Shall come to you and say, 'Lo, I myself
 The King-Initiate am'; and, 'Now the dawn
 Is whitening in thy soul.' They are the spawn
 Of sorcery and vice. With deep disgust 2300
 Shun ye those sons of sorcery and lust.
 Be not cajoled by any, or allured, Mk. xiii. 21, 22
 When they shall say to you, 'Be ye assured
 That here the King-Initiate is,' or, 'there.'
 Of such false seers and sorcerers beware: 2305
 Many are they, the Gorgon's counterparts,
 And they shall try, with their goetic arts,
 And using many a lure and stratagem,
 To lead upon the way of death all them
 Who seek the hidden knowledge though they lack 2310
 Sense to discern between the white and black.
 To you these perils I have now foretold. Matt. xxiv. 25-27
 If, therefore, any say to you, 'Behold,
 He whom ye seek, the glorious Lord of Thought,
 In some far-distant desert should be sought,' 2315
 Go ye not forth to search the wilds for him.
 Or if they say, 'Behold, in cloisters dim
 If thou shouldst meditate, year after year,
 The Lord of Thought shall unto thee appear,'
 Believe them not, nor quit the world of men 2320
 To mope apart in some religious den.

For as at birth of dawn there dimly shows
 A glimmer in the east that spreads and grows
 Till to the west glad streams of radiance run,
 And rises then resplendently the sun, 2325
 So shall the Self, the Heavenly King, make known
 His coming when he nears his waiting throne.
 Now, from the fig-tree learn, for it unfolds Mk. xiii. 28, 29
 The inner sense the allegory holds :
 When on its branches, soft and tipped with green, 2330
 Expanding leaves and swelling fruits are seen,
 You know that soon the summer shall begin :
 So, too, the tree of life, yourself within,
 Shall wisdom's fruits and healing leaves unroll
 When comes the sacred summer of the soul. 2335
 The inner Self, for his divine delay, Mk. xiii. 34-36
 Is likened to a man who took his way
 Unto a distant country to sojourn,
 And left his home, until he should return,
 In care of servants, each of whom he told 2340
 His duties (for their works were manifold),
 Charging the keepers that at every gate
 Close watch be kept, to guard the whole estate.
 Watch, therefore ; for you know not at what time,
 Or to which gate, may come the Lord sublime, 2345
 Whether at sunset, midnight, dawn or noon ;
 Lest coming when you deem it oversoon
 To look for him, he find you fast asleep
 Beside the gate that you were set to keep.
 When in thy soul the Living Power is freed, Mk. xiii. 7, 8
 The powers debased, which it must supersede— 2351
 The dark desires and all the lusts that cling
 To earth, and on the soul affliction bring—
 Are roused to final war : till these are slain
 Initiation thou canst not attain. 2355
 The world within thee shall be shaken then
 As by the savage strife of mighty men,

Of warriors panoplied, when sword and shield
 Clash loudly on the reddening battle-field,
 And chariots rumble as the horses pound 2360
 With flying hoofs the bruised and trembling ground.
 Yea, it shall be as if the powers below
 Were shattering the world to overthrow
 The powers of heaven, extinguishing the light
 Of sun and moon, and hurling from the height 2365
 The shining stars. Be not dismayed: such woes
 And war of worlds are verily the throes
 Which every soul endures when from the earth
 'T is freed, and through the mystic solar birth
 Becomes a crowned and sceptred God, arrayed 2370
 In vesture which the Power Divine has made.
 Know, therefore, when thou seest the city's wall Lk. xxi. 20
 By legions thus beleaguered, that its fall
 Is now impending; for wherever lies Matt. xxiv. 28
 The carcass, there the vultures claim their prize. 2375
 But when thy world seems ruined utterly, Mk. xiii. 26
 And darkness reigns supremely, thou shalt see
 A rosy light increasingly illumine
 The quarter in the east, the solar womb;
 And then amidst the golden clouds, behold, 2380
 The King of Stars, the higher Self of old,
 Shall rise again in majesty and might,
 To reign forever o'er the Powers of Light.
 Then shall he bid his messengers disperse Mk. xiii. 27
 To all four quarters of the universe 2385
 To bring together all who are his own
 Among the Fourfold Powers. Upon his throne Matt. xxv. 31-46
 He shall be seated, glorious as the sun;
 Before him shall be gathered every one
 Of those who were his own in every age 2390
 And nation writ on earth's historic page:
 For many were the mortal selves in whom
 The God has dwelt as in a living tomb.

He then shall sort the worthy from the bad,
 As when with curve-tipped staff a shepherd-lad 2395
 Sorts from the shaggy goats the woolly sheep,
 That on his right hand he may safely keep
 The gentle flock of sheep with fleecy coats,
 And on the left the rank, unruly goats.
 Then shall the King say unto them who stand, 2400
 Arrayed in purest white, at his right hand:
 'Come, ye the blessed, whom the Sire commends,
 Enter the Realm: for ye were aye my friends.
 For I was hungry, and ye gave me food;
 As one who in a rainless solitude 2405
 Has lost his way, with feverish thirst I burned,
 And ye then gave me drink; to you I turned
 For succor when in rags compelled to roam,
 And me ye clothed, and took me to your home;
 I was a sufferer, and ye cared for me; 2410
 I was imprisoned, and ye set me free.'
 And they shall say: 'O King most glorious,
 When did we succor thee and aid thee thus?
 We were but mortals, knowing grief and pain,
 Whilst thou art placed 'mid deathless Gods to reign.' 2415
 The King shall answer: 'Every time that ye
 Helped e'en the lowliest sufferer, 't was to me
 That ye were rendering service.' But all them
 Who cower at the left he shall condemn,
 Saying to them: 'Depart from me, ye scum 2420
 Of earthly life, its base residuum:
 Your presence would pollute my holy Realm.
 So get ye hence; for endless night shall overwhelm
 All such as ye. When I of yore applied
 To you for succor, it was aye denied: 2425
 When thirst and hunger haled me toward the grave,
 Ye offered me no food, nor even gave
 A cup of water; when to you I came,
 A ragged, homeless waif, ye felt no shame

At turning me away to starve and freeze; 2430
 When I was sick, ye did not try to ease
 My ceaseless pain; when I, for no offence,
 Was placed in prison, ye did not take me thence.'
 And they shall answer: 'When, O mighty King,
 Did we e'er see thee sick and suffering, 2435
 Or destitute, or into prison thrown,
 And leave thee thus in misery to moan?'
 Then shall he say to them: 'Whene'er in scorn
 Ye turned from them who, wretched and forlorn,
 Besought compassion or for justice cried, 2440
 And when ye trampled down or thrust aside
 Your brothers, in your mad pursuit of pelf,
 Crushing mankind with woes, 't was I myself—
 Whilst yet I dwelt in mortal form of clay—
 From whom disdainfully ye turned away: 2445
 Yea, it was I on whom those woes were heaped,
 When ye your transient gains of lucre reaped.'
 They shall be banished then to endless night;
 But all the worthy souls, arrayed in white,
 Shall in the Realm of Life Eternal stay, 2450
 Where darkness ne'er divides the nightless day."

IV

At dawn the Master took his way once more Lk. xxi. 37, 38
 Unto the temple; there, as twice before,
 He taught the people. This third day was one Mk. xiv. 12-16
 Which men had consecrated to the Sun: 2455
 They in their ritual sacrificed and ate
 A ram, thus fittingly to celebrate
 The triumph of the Sun when he contends
 Against the powers of gloom; for winter ends
 When he, the Lord of Light, is lifted high 2460
 Upon the cross that intersects the sky

Where stands the stellar Ram with golden fleece.
 Of old the Bull thus marked the earth's release
 From winter's bonds ; and so a bull or ox
 Was victim at the vernal equinox. 2465
 To Jesus, therefore, came the twelve and said :
 "Where do you wish that we should go and spread
 A feast to celebrate the birth of spring,
 When ritualists crucify the solar king?"
 And Jesus, having power Promethean 2470
 To see the future, said to them : "A man
 Bearing a water-pitcher will await
 Simon and Andrew at the western gate :
 So follow him, ye two ; and when he goes
 Into his house, to him you shall disclose 2475
 Your errand, saying, 'He who sent us here,
 Our Teacher, needs a room where he this year
 May celebrate with us the vernal feast.'
 The Water-bearer, old Poseidōn's priest,
 Will welcome you as friends he knew of yore, 2480
 And show you, on his dwelling's highest floor,
 The third, a large, well-furnished dining-hall ;
 There make ye preparations for us all."
 The two disciples then went forth to do
 As they were bidden. At the gate the two 2485
 Met with the Water-bearer, who complied
 With their request ; and so, at eventide, Mk. xiv. 17, 22-25
 When Jesus and the twelve went forth, it fared
 That there awaited them a room prepared,
 The room the Water-bearer had assigned 2490
 To them ; and there at table all reclined.
 The Master took and broke a loaf of bread,
 First having duly hallowed it, and said,
 As he apportioned it the twelve among :
 "This is my flesh : 't is not the body sprung 2495
 From mortal womb ; its filaments were spun
 Of purest æthers which the golden sun

Breathes forth. This ye the twelve shall now receive;
 For ye my helpers are, and I shall weave
 A glorious fabric, and myself array 2500
 In vesture that can never know decay."
 And taking then a golden drinking-cup
 With sparkling ruddy wine he filled it up;
 And when the due libation he had made,
 He held the cup aloft as he conveyed 2505
 Its import, saying: "This is blood divine,
 The ichōr of the Gods, which shall be mine
 When I, immortal, am enthroned with them,
 And wear my robe and jewelled diadem.
 The vine's life-blood that to the vat escapes 2510
 In crimson streams from crushed and bleeding grapes
 I nevermore shall drink until 't is pressed
 From fruitage of the vine in regions blest,
 Whose grapes yield living wine when they are trod
 Within the wine-vat of the leaf-crowned God: 2515
 Yea, I shall taste no more the vinous force
 Till I may drink at its primordial source."
 Then, tasting of the cup, he passed it on Mk. x. 35, 37-40
 To those two Sons of Thunder, James and John;
 But they, ere lifting to their lips the cup, 2520
 Appealed to Jesus, boldly speaking up,
 And saying: "Master, wilt thou give command
 That we be throned with thee on either hand
 When thou, victorious o'er embattled Night,
 Dost reign among the glorious Powers of Light?" 2525
 He answered: "Dare ye drink this cup of blood,
 And plunge with me beneath the mighty flood
 Of force titanic that shall rend the earth
 When I, your King, achieve the solar birth?"
 And they, the dauntless, fiery-footed pair, 2530
 Made answer: "Yea, belovèd King, we dare!"
 Then said to them the Master: "Ye shall drink
 This cup of mine, and ye with me shall sink

Into the sea of flame that shall outflow
 From Earth when she the pangs shall undergo 2535
 Of giving birth to her immortal Son—
 Myself, when I the final task have done.
 But 't is not I myself who shall assign
 To you the thrones which in the Realm divine
 Are set on either side of that great throne 2540
 That I, when crowned as King, shall make mine own;
 It is the Father who ordained that you
 Shall on those thrones be seated. For ye two Matt. xvi. 18, 19
 Are guardians of the gates of death and birth;
 And I shall give the keys of heaven and earth 2545
 Into your keeping: any soul ye bind
 In heaven shall then on earth its body find,
 And when from earth a soul by you is freed
 Unto its heavenly home it shall proceed."
 The two disciples took the cup and drank, 2550
 Pluming themselves on holding higher rank
 Than did the others, each of whom received
 The cup and drank of it. The ten were grieved Mk. x. 41-44
 That John and James should thus outrank the rest
 And hold the highest thrones among the blest; 2555
 But Jesus said to them: "Ye know, indeed,
 That they who are supposed to rule and lead
 The common people treat them as their slaves.
 Their rule ennobles not, but e'er depraves
 The masses, whom they wickedly despoil 2560
 Of all the richest fruitage of their toil.
 But ye five brothers and your sisters share
 With me all things in common; and we bear
 Alike our burdens. Ye are equals all,
 And I, your king, obey you when you call: Lk. xxii. 27-30
 While ye, the twelve, at table now recline, 2566
 'T is I who wait upon you as ye dine.
 Ruling is service: he 's the noblest king
 Who makes himself the nation's underling,

Toiling to serve the subjects of his realm, 2570
 And helping faultless Fate, who holds the helm.
 Behold, around mine own celestial throne
 Are set twelve others, like a jewelled zone
 Within the Realm that evermore endures,
 And these, as I have told you, shall be yours; 2575
 For ye, my brothers five and sisters seven,
 Shall share my reign in the eternal heaven."
 Again, as they were eating, Jesus said: Mk. xiv. 18-20
 "This night the demons of the darkness dread,
 In human form incarnate, like wild beasts 2580
 Prowling for prey, shall seize me: they are priests,
 And Fate ordains that by a stratagem
 One of yourselves shall hand me o'er to them."
 Heart-sore with sorrow, one by one they cried,
 Saying, "Not I, I hope!" And he replied: 2585
 "'T is he—one of the five—who now dips in
 The selfsame bowl with me, and is my twin;
 And all of you, the twelve on whom I wait, Mk. xiv. 27, 29-31
 This night shall flee, and leave me to my fate."
 Said Simon: "Though the others all may flee, 2590
 Andrew, my twin, and I shall cling to thee."
 Said Jesus unto him: "This night, ere twice
 The cock shall crow, thou shalt deny me thrice."
 But Simon hotly said: "I 'll ne'er deny
 Or leave thee, even if with thee I die!" 2595
 And all the twelve joined voices to declare
 That they the Master's fate would fully share.
 Leaving the Water-bearer's house, where they
 Had held their feast in honor of the day
 On which the Sun, though crucified, would win 2600
 Glad victory, and the Springtime would begin,
 They took their way, on nightly rest intent,
 Unto the mount of olives; ere they went Mk. xiv. 26
 They sang a joyful pæan to the Sun,
 Who year by year this victory had won. 2605

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But at the village now they did not stop: Mk. xiv. 32-35
 This night they climbed up to the mountain-top,
 Where men by whom the Sun was loved and praised
 Had to the Lord of Life an altar raised
 Within a field enclosed—a sacred park 2610
 Of which the Pole-star is the hierarch,
 For he, a distant Sun, shines from the place
 Round which revolve the endless worlds in space.
 Said Jesus to the ten: "Sit here and wait,
 Whilst I before the altar meditate." 2615
 The two, the Sons of Thunder, James and John,
 He took with him a little further on;
 And he began, in contemplation tense,
 To be abstracted from the world of sense.
 He whispered to the twain: "Stay where ye are, 2620
 And watch with sleepless eyes yon gleaming star—
 Initiation's holy star, which sheds
 Its consecrating rays upon our heads—
 While to the altar I proceed alone,
 To bow before the Pole-star's lofty throne; 2625
 For now my soul, as at the hour of death,
 Is isolated in the cosmic Breath."
 Then to the altar he advanced, and there
 Alone he breathed the holy stellar Air.
 When he returned, he found the two asleep, Mk. xiv. 37-45
 And said to them: "Awake! Could ye not keep 2631
 The Gateway of the Star for one short hour?
 Watch, then, and do not fail the holy Power:
 My spirit to the Pole-star wings its way;
 Restrain it not, O feeble form of clay!" 2635
 Again he left them, and returning found
 That they by slumber's viewless chains were bound;
 So he awakened them, and bade them gaze
 Unslepingly upon the Star whose rays
 Give guidance unto all who in the night 2640
 Of mortal life would keep their course aright

While sailing o'er that sea whose further strand
 Borders the bright, imperishable land.
 Then he the third hour of the watch remained
 Before the altar, and the Star attained. 2645
 But finding his disciples had not kept
 Their eyes upon the Star, but both had slept,
 He said: "Are ye two wielders of the wands
 Yourselves entangled now in Slumber's bonds,
 And taking rest, whilst I, your Master, toil 2650
 To burst the bonds of Death that round me coil?
 Sleep never lays his opiate hands on me,
 And soon from Death himself I shall be free.
 Mine hour has come. Arise, let us depart:
 Behold, the brother dearest to my heart 2655
 Has come to hand me over to my foes,
 The priests who seek my death; for well he knows
 That when upon the cross I have been bound,
 Among the deathless Gods I shall be crowned."
 E'en as he spoke, came Judas with a band 2660
 Of low-browed louts, who by the priests' command
 Were come, with swords and cudgels armed, to seize
 The crownless King; while in the rear of these
 Followed the priests themselves, who had arranged
 Thus to be safe if blows should be exchanged. 2665
 Judas has given them a strange device,
 A token, saying: "He whom I kiss thrice,
 That is the man. Seize him, and lead him hence,
 With gentle hands, avoiding violence."
 To Jesus now he came, and said to him, 2670
 "O Master, Master!" and his eyes were dim
 With tears that were in bitter sorrow shed;
 Three times he fondly kissed him. Jesus said: Matt. xxv. 50
 "Weep not, my brother: thou hast done this deed
 That I from Death's dominion may be freed." 2675
 And then the mob of mindless ruffians, urged
 By priests behind, upon the Master surged,

And seized him. Said he to the priests and knaves Lk. xxii. 52, 53
 Surrounding him: "Come ye with swords and staves
 To capture me, as if ye sought to take 2680
 One before whom your craven spirits quake—
 Some stalwart bandit whom your tetrarch fears,
 A Hēraklēs with bruised and swollen ears?
 When in the temple for the past three days
 I taught the way of Light, ye dared not raise 2685
 Your hands against me; but 't is now your hour,
 The dead of night, when ye have demon-power."
 And now the twelve deserted him, and night Mk. xiv. 50-52
 Its black veil threw o'er their inglorious flight;
 Save Judas only, who had wildly flung 2690
 His arms about his neck, and closely clung
 To him, beseeching him that at his side
 He might remain and e'en be crucified
 Along with him. A man of mighty frame,
 An athlete trained, was Judas; and he came 2695
 That night with but a veil of linen wrapped
 About his loins and fastened. So it happed
 That when the knaves tried rudely to unclasp
 His arms from Jesus, with a wrestler's grasp
 He seized them right and left, and each his length 2700
 Measured upon the ground. The manly strength
 Of Judas fused the force of warriors ten,
 And though the knaves themselves were lusty men,
 They seemed like boys who in palæstra flout
 A full-grown man, who tosses them about 2705
 With scarce an effort. But the sindōn worn
 About his loins was now from Judas torn
 By them who clutched it: leaving them the girth,
 He strode away, as naked as at birth.
 Jesus they led away to one installed Mk. xiv. 53-59
 As their chief-priest; and presently they called 2711
 A council of the priests and doddering
 Gray-bearded men—such are supposed to bring

Ripe wisdom into councils, as if age,
 In body only, constitutes a sage. 2715
 Now, Simon, when he fled, ran in advance,
 And reached before the rest the chief-priest's manse;
 And he was sitting by a fire that burned
 Within the quadrangle: quite unconcerned
 His bearing was, as at the genial blaze 2720
 He warmed himself, opining none would gaze
 At him thus mingled with the common crew
 Of lookers-on and servants there in view.
 The priest presiding, and the council vile,
 Past-masters all in priestly craft and guile, 2725
 Sought evidence, that they might justify
 Sentence of death on Jesus, yet comply
 With laws that even priests could not ignore.
 But evidence was lacking: many swore
 To falsehoods that were obvious, bald and bold, 2730
 Yet so conflicting that the chief-priest told
 These worthless witnesses to stand aside.
 Then others, quite as shameless, testified
 To partial truths, distorted, saying thus:
 "We heard this man say boastfully to us, 2735
 'I shall destroy this temple made with hands,
 And in three days shall build, where now it stands,
 Another temple, lifting every stone
 Into its place by magic power alone.'"
 These witnesses, however, were so vain 2740
 Of their inventiveness that none would deign
 To listen to the others: so, indeed,
 No two of them essentially agreed.
 The chief-priest, rising, said to Jesus then: Mk. xiv. 60, 61
 "Sir, having heard what these most truthful men 2745
 Have said against you, can you now refute
 Their testimony?" Jesus, standing mute,
 Made no reply to him. The chief-priest masked
 His malice, and with oily deference asked:

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"Thou art the King Immortal, art not thou, 2750
 Whose crown the Gods have placed upon thy brow?"
 And Jesus answered him: "With thine own breath Matt. xxvi.
 Thou sayest that I am King of Life and Death." 64-66
 The chief-priest's visage flamed an angry red;
 His fingers plucked at his gray beard and head, 2755
 And tore his tunic open at the breast.
 Said he: "Now that he has his guilt confessed,
 What need of other witnesses have we?
 He arrogates divine authority,
 And seeks to reign, as ye have heard him tell, 2760
 On earth, in heaven, and over deepmost hell,
 Making himself a God of Gods sublime.
 What penalty, think ye, befits his crime?"
 As with one voice the council made reply:
 "A man who thus blasphemes deserves to die!" 2765
 The men who guarded Jesus made the court Lk. xxii. 63, 64
 A theatre for farce, in childish sport
 Blindfolding him; and then in turn each lout
 Buffeted him, and said: "O Seer, speak out,
 And say who struck you, telling us his name, 2770
 That we your proven seership may proclaim."
 As Simon sat without, beside the fire,
 A girl who in the household worked for hire
 Drew near and gazed at him with sharp young eyes.
 She said to him: "Your face I recognize; 2775
 You 're one of those conspirators who cling
 To Jesus and assert that he 's their king."
 But he denied, and said: "I know him not,
 And never heard before of any plot
 To make him king." And rising he withdrew 2780
 Into the shadowy porch. Then loudly crew
 A cock, at hint of dawn. Again the maid
 Approached, and his identity betrayed,
 Saying to all the men who stood around:
 "Here 's one of Jesus' followers I found 2785

Lurking within the yard; and now he slinks
 Into the darkest shadows, where he thinks
 He 'll not be noticed." Simon, as before, Matt. xxvi. 72-74
 Denied it, and to satisfy her swore
 A solemn oath, presuming to invoke 2790
 The blessed Gods to witness that he spoke
 The simple truth. A little after this
 Those present said to him with emphasis:
 "Fellow, you 're surely one of them. We know
 Because your high-flown speech alone would show 2795
 That you 're not one of us." And he began
 To curse and swear: "In very truth that man
 To me 's an utter stranger." Then the cock,
 Flapping its pinions, crew, as if to mock
 The recreant disciple. Simon heard, Mk. xiv. 72
 And to his mind returned the pregnant word 2801
 Spoken by Jesus at the feast, "Ere twice
 The cock shall crow, thou shalt deny me thrice."
 And as his mind upon the meaning dwelt
 His bitter tears betrayed the grief he felt. 2805
 The priests, ringleaders in the vile intrigue, Mk. xv. 1-5
 With all the sapient old men in their league
 Who joined the council, sharing in their shame,
 A consultation held, when morning came:
 Jesus they bound with chains, to make pretence 2810
 Of guarding well a man of violence;
 Then carrying him, and giving him the shape
 Of one who strongly struggles to escape,
 They took him to the tetrarch, and they said:
 "This is the man who claims that on his head . 2815
 The royal crown should rest. He should be tried
 And for his treason should be crucified;
 For even now he heads a host of men."
 The tetrarch asked him: "Thou art truly, then,
 'King of the Starry Realm'?" And answering, 2820
 Said Jesus: "Thou hast said that I am King

Not over men, but over hosts of stars :
 The heavens are mine, although through prison bars
 Mine eyes behold them." Then the priests unloosed
 Their venomous tongues, and shamefully traduced 2825
 The crownless King: with snaky, hissing breath,
 Him they accused of crimes deserving death.
 But Jesus gave no sign, and spoke no word.
 To him the tetrarch said: "Now thou hast heard
 The many accusations which are made 2830
 By all these godly priests who are arrayed
 Against thee, why dost thou not answer them?
 Thou knowest that 't is thyself I must condemn
 To death if thou canst not by words disprove
 Their charges." But his warning failed to move 2835
 The Master, who in silence at him gazed,
 Whereat the tetrarch greatly was amazed.
 This day began the Feast of Flowers, the one Mk. xv. 6-9, 11-15
 In honor of the all-victorious Sun,
 The Lamb with Golden Fleece, who is pursued 2840
 By wolves of night, and whom the hateful brood
 Of sombre powers bind to the Cross of Spring
 In vain attempt to slay the Solar King,
 Who conquers them and frees from Winter's chains
 The queenly Earth; and custom so ordains 2845
 That at this feast a prisoner be freed.
 He, whoso 't is, for whom the people plead,
 Is given his freedom. So the rabble came
 Unto the tetrarch, shouting out the name
 Of him they favored: "Jesus! Jesus! Free 2850
 Jesus from chains; for all of us agree
 That he deserves his freedom." Unto them
 The tetrarch said: "I did but now condemn
 This would-be king to death: your priests devout
 Have proved him guilty, past a shade of doubt, 2855
 Of heinous crimes; and yet you now demand
 That he be given his freedom at my hand!"

The crowd, for answer, roared in unison :
 "Away with him, for he is not the one !
 Let Jesus surnamed Time-born be unbound, 2860
 With praise of whom the very heavens resound."
 This Jesus Time-bound, who in prison lay,
 Was under sentence with his life to pay
 For crimes he had committed. He had nursed
 A mad ambition to become the first 2865
 Among all men : desiring power and pelf,
 And having love for no one save himself,
 He had rebelled against the Powers that rule
 All humankind ; with scorn and ridicule
 He had denied the Gods, and had inveighed 2870
 Against the Law whose faultless scales had weighed
 His flagrant crimes. In truth, this Son of Time
 Had stained his soul with every vice and crime
 Named by the priests when they had falsely sworn
 Against the crownless King, the Heaven-born. 2875
 Unto the crowd the tetrarch said : "Ye claim
 The freedom of that other man whose name
 Is also Jesus. But I am not loth,
 Seeing their names are like, to free them both."
 But, prompted by the priests, the rabble cried : 2880
 "Nay ; let the 'Starry King' be crucified !
 Give him to us, that he may be our king
 During the feast—a royal offering
 Unto the Gods, a crowned and sceptred one,
 Bound on his cross, as if he were the Sun." 2885
 And so the Son of Time, who like a beast
 Crouched in Delusion's prison, was released :
 The self unreal, that had with phantoms toyed,
 Was freed at last—and vanished in the void !
 But Jesus by the mob was led away, 2890
 A victim for their vernal holiday.
 Outside the judgment-hall the ribald crew Matt. xxvii. 27–32
 Made him a gazing-stock for all to view :

THE CROWNING OF JESUS

233

Pretending that in Jesus they had found
A king to rule their feast, they first unbound 2895
His chains, and rudely from his person tore,
And threw away, the garments that he wore,
Replacing them with plaited flowers of Spring,
And with a wreath of ivy crowned him king.
In his right hand they put a vine-wrapped rod, 2900
With pine-cone tipped, such as the beauteous God,
The Twice-born Savior, robed in changeless youth,
Who founded well the Mysteries on Truth,
Bears as his mighty sceptre. Then the crowd
Knelt down before him, and they cried aloud : 2905
“Hail, Dionysos, King of starry spheres,
Judge of Mankind, and God of twice-born Seers!”
Then circling round him in a frantic dance
Each knave in turn before him would advance
And with a thyrsos strike him on the head, 2910
While all the mindless mob, the living-dead,
Kept mocking him, as in a children’s game,
And jeering him, until the soldiers came,
Bringing his cross. These led him to his fate;
And finding Simon crouching near the gate, 2915
Still mourning for his Master and his loss,
Him they impressed, that he might bear his cross,
For Simon towered like Atlas in his strength.
Proceeding on their way, they came at length Mk. xv. 22, 25-27
Unto a little hill; ’t was like a bowl 2920
Inverted. For its rounded shape, this knoll
Was called “The Skull.” The third hour being past,
They raised the cross, on which they had bound fast
The form of Jesus, placing o’er his head
A brief inscription of his crime; it read : 2925
“The Lord of Life and Death, who proudly boasts
That he is King of all the Starry Hosts.”
On the same cross with him, they crucified
Two robbers, binding them on either side.

And turning unto him whose brow was wreathed
 With ivy, thus a prayer he softly breathed :
 "Lord Dionysos, when the Sire's decree
 Enthrones thee in thy Realm, remember me!"
 Him Jesus answered : "On this tree of death 970
 Unto the Gods this day we yield our breath ;
 Yet, of a truth, thou shalt with me this day
 Stand 'neath the Tree of Life whose leaves display
 The healing wisdom, and whose fruitage nods
 Twelfefold, within the Garden of the Gods." 2975
 His mother and his sisters, mingling not Mk. xv. 40
 With that insensate mob, yet near the spot,
 Looked on in silence ; for their fixed belief
 In his divinity subdued their grief.
 But many women, standing in the crowd, Lk. xxiii. 27, 28
 Wept at the woful sight and wailed aloud. 2981
 Said Jesus unto them : "Ye maidens fair,
 And mothers mild who mortal children bear,
 Weep not for me, whose final throes ye view ;
 For I among the Gods am born anew. 2985
 Nay ; save ye for yourselves your wealth of tears
 And for the children whom, for endless years,
 Ye clothe in flesh, and who, despite your pangs
 And mother-love, are fated to the fangs
 Of all-devouring Death ; for mortal womb 2990
 Is not the door to life, but to the tomb."
 The sixth hour ended ; then the Sun was shorn Mk. xv. 33, 34, 38
 Of his effulgent rays, and hung forlorn,
 Impaled on high ; and he was crowned instead
 With darkened rays, as he were garlanded 2995
 With piercing thorns. And so for three dread hours
 The earth was veiled in darkness, while the powers
 From chaos risen, the realm of endless night,
 Strove madly now to slay the Lord of Light.
 The ninth hour passed ; and then with mighty voice 3000
 That reached the Height and made the Gods rejoice,

Jesus cried out: "My Heavenly Father, thou
 Hast placed the promised crown upon my brow!"
 At his exultant cry the empyrean
 Resounded with a glad victorious pæan: 3005
 The dense dark veil that hid the heavenly height
 Was torn away; the sombre powers of night
 Fled vanquished from the field of cosmic war;
 And now the Sun, immortal Conqueror,
 Whom all the Powers of Light with pæans praise, 3010
 Was crowned anew with crystal-golden rays.
 The master-builder, ere the day was done, Matt. xxvii. 57, 59-61
 Came and received the body of his son,
 Which from the cross he took, still ivy-crowned.
 A linen cloth, of purest white, he wound 3015
 About it; in a tomb in rock recessed,
 Wherein had mortal ne'er been laid to rest, Lk. xxiii. 53
 He laid the Crucified, and all alone,
 With giant strength he rolled a mighty stone
 Unto the entrance, safely closing thus 3020
 The tomb against all mortals inpiious.
 The Master's mother, and his sister whom
 He 'd saved from sin, were seated near the tomb;
 And in the twilight, lingering, they stayed,
 Watching the place where they had seen him laid, 3025
 Departing only when the sky was strewn
 With stars and brightened by the brilliant moon.
 The third day after, when the misty dawn Mk. xvi. 1-3
 Over the eager east a veil had drawn
 Of filmy opalescence, they returned 3030
 Unto the tomb of him for whom they yearned,
 Bringing sweet-scented oil wherewith they might
 Anoint his body as the last sad rite.
 As they drew near the tomb, the star of morn
 Was fading, and the Sun, the Heaven-born, 3035
 Showed in the east his gleaming diadem
 As mounting toward his throne he greeted them,

Blessing the scene with his life-giving breath
 Till flamed with living gold the House of Death.
 They, gazing at its entrance with dismay, 3040
 Were saying: "Who shall roll for us away
 That massive boulder?" For they did not share
 The godlike strength of him who placed it there.
 E'en as they spoke, the Earth, parturient, Matt. xxviii. 2
 Quivered until the solid rocks were rent: 3045
 The stone was rolled away, and when the strife
 Of elements had ceased, the House of Life—
 For such the tomb had now become in truth—
 Was open, and within they saw a youth, Mk. xvi. 4-6
 Perfect in manly beauty, though his face 3050
 And form showed likewise woman's every grace.
 Ensphered was he in glory like the Sun;
 His raiment, on the lightning's distaff spun
 And woven by the stars on Heaven's loom,
 Filled with a dazzling light that cavern-tomb. 3055
 Unto the women, who stood wondering,
 This sun-rayed God, this Conqueror and King,
 Anointed, crowned, immortal, softly said:
 "Come ye in sorrow to anoint your dead,
 The Crucified? Behold me! I am he— 3060
 His risen Self, now deathless, crowned, and free."

*Thus ends the story of the Seer whose name,
 Now known as Jesus, has become enshrined
 In many million hearts since he became
 One of the sun-robed Savors of mankind. 3065
 What matters it that ne'er on earth he trod,
 And ne'er was crucified? He lives for aye
 A hero who became the Solar God,
 Lord Dionysos, in a Mystery-play.
 Among mankind a few in every age 3070
 Have conquered self, and through that conquest died*

*To every sin, as on the sacred stage
The hero of this play was crucified;
And they, as well, have risen from the dead,
Arrayed in shining vesture like the sun 3075
When o'er the earth its brightest beams are shed—
A crownèd Dionysos, every one,
A twice-born Seer and Savior. But they ask
No servile worship. From the world withdrawn,
Yet watching o'er mankind, theirs is the task 3080
Of guiding souls that seek the mystic Dawn.*

SELECTIONS FROM THE FOURTH GOSPEL

NOTE.—*The Gospel according to John*, in its present form, can only be regarded as a mystical romance. It may have been written originally by a Neo-Platonist who was more or less versed in the true Mysteries; but it has been “overworked” and “historicized” into a crude harmony with the *Synoptic Gospels*. In details, however, it often conflicts with the *Synoptics*, though no more so than they conflict one with another; and whenever it speaks of Jewish customs or Palestinian geography it is almost invariably incorrect. As in the case of the *Synoptics*, the forger, or forgers, who overworked it had but little information relating to the Jews and no knowledge of the Hebrew tongue. As a pseudo-version of the Iêsous-mythos, it is distinctly inferior to the fuller text of the *Synoptics*, and a translation of the whole of it would therefore serve no useful purpose here. But it contains passages of great power and beauty, which in their profound meaning are complementary to the teachings found in the Synoptic allegory, though expressed in a different form and evidently drawn from another source. A few of these characteristic passages are here presented, freely paraphrased: a close translation would be almost unintelligible to the reader who is unacquainted with the Neo-Platonic philosophy, and even misleading if the translator were to follow slavishly the Greek text as it now reads after passing through the hands of the ignorant Christian priests who mutilated it.

CHAPTER I. 1–14, 16, 18

The divine Thought inhered in the primordial Element,
And proximate to the Unmanifested God was this divine Thought;
And verily the divine Thought was the secondary God:

2 In the primordial Element, proximate to the Unmanifested, was
this manifested God.

3 Through him was emanated the vast Universe,
And not one single thing was emanated save through him.

4 That which has been emanated in him was Life as pure quint-
essence,

And the Life was the Light of the eternal Men.

The Light shines forth in the chaotic Darkness,
And the Darkness can not grasp or hold it back.

There appeared a Seer—Iōannēs was his name—
Who was the Messenger of the Manifested God:

7 For witness he came, to bear witness about the Light,
That through him all might walk the shining path.

8 He himself was not the Light of the divine Thought,
But he was sent to bear witness of the Light.

9 That was the true Light which lights every man coming into the
world.

10 He was in the world, and the world was emanated through him,
And yet the world of mortals had no knowledge of him:

11 To abodes that are his own he came, but they who are his own
received him not.

12 But as many as received him he empowered to become Sons of God,

13 Sons who are not born, as mortals are, of human parents,

Neither from woman's body nor from man's desire,

But of the Manifested God's all-potent will.

14 Thus in the Seer the divine Thought incarnates as the indwelling
Self;

15 And Seers behold his haloed form, Beauty and Truth embodied—
The effulgence of the Self-born, whose Father is himself.

Of his effulgence every Seer receives, beauty ever imaging beauty.

16 Forever invisible remains the Unmanifested God;

The Son, self-born from the World-Mother's womb,

Alone can make Him known to mortal man;

And to this Manifested God Iōannēs bears witness.

COMMENTARY

The cosmogony briefly outlined in the prologue is the same as that which underlies every ancient religious system worthy of consideration. The universe emanates from the primordial substance through the power of divine ideation. The common rendering, "in the beginning," is erroneous and really meaningless: for *archē* here signifies, not "beginning," but "origin," the Archeus, or first element from which the universe is evolved; and as the universe is ever evolving as an expression of divine ideation, it has no beginning or ending, in an absolute sense. True, the English word "beginning" may be taken in the sense of "coming into existence," but it can not well be given that meaning here; the "authorized" version in this, as in the first sentence of *Genesis*, conforms to the crude theological notion that a personal God made the universe, a notion originating in the dark ages of Christianity, before modern thinkers had rediscovered the evolutionary principle in nature. The theory of evolution is basic in ancient religion. As set forth in the prologue to the *Fourth Gospel*, the Logos is the abstract Thought, which becomes formulated as the Idea, or mental image, and then as the Word, or externalized expression of the Idea: figuratively, the Universe is spoken into existence. Similarly, the Life within the Logos, that is, the vivifying power of the Thought, becomes objectivized as Light, the illuminating principle of the uttered Idea. This Light is identical with the Pneuma, and being regarded as a female principle it was also called the "Daughter of the Logos." As manifested in man, it is the potency (*dynamis*) conferring the faculty of seership. The chaos, dark and turbid, is the residuum of preceding world-periods. The common version, "The darkness comprehended it not," is a mistranslation; the figure is that of the Dragon of Darkness pursuing the Sun to devour it.

Iōannēs, a variant of Ōannēs, the Fish-god, personifies the psychic consciousness as the forerunner of the noetic. Ōannēs, who was represented as having the head and arms of a man with the body and tail of a fish, was fabled to spend his days on the earth and to withdraw at night into the great sea. The sea, or "great deep," is

mystically the psychic world. In sleep the consciousness passes from the objective to the psychic plane. A man who has correlated the waking consciousness with that of the subjective states never "sleeps," in the ordinary sense of the word, when his physical body is taking its rest, since there is no suspension of consciousness; neither does he have chaotic and meaningless dreams or useless visions. Ōannēs is thus the type of the psychic stage of development. Dionysos, however, represents the spiritual degree of initiation, that of the true Seer who has been "born from above."

The Logos comprises the collective host of the eternal "Men," the spiritual Selves of humanity. The man who receives his true Self becomes, when perfected, a self-born Initiate; hence the Initiates were termed "Men," as distinguished from the profane, the living-dead, who have not yet reached the true human stage. The term *monogenēs*, in the vocabulary of the solar cult, did not mean "only-begotten," but signified "born from one parent only." Here it is descriptive of men reborn in the solar body, which is mystically said to be formed of the flesh of the Logos, who is symbolized by the Sun: the soul of the perfected man is vested, not in the gross elements of this earth, but in the finer elements pertaining to the Sun. It is in this sense that Iēsous is represented as saying (vi. 56), "He who eats my flesh and drinks my blood abides in me, and I in him." The symbolic apportioning of his flesh and blood among his disciples at the "Last Supper" holds the same meaning.

The statement in verse 14 that "we beheld his glory" would be untrue if "we" did not refer to those only who have the faculty of seership. The text has evidently been "historicized" to make out that all the disciples beheld the "glory" of Iēsous. Verses 15 and 17 are clearly interpolations, breaking in on the sense and dragging in the pseudo-Jewish "historical" fraud. In verse 18 the Son is said to be "in the bosom of the Father"; but this appears to be a theological emendation: for *κόλπος* is used for "womb" as well as "lap" or "bosom," and the solar body is formed in the matrix of the "World-Mother." The early Christians had a fanatical prejudice against women: they converted the Pneuma into a masculine principle, and though the "Virgin Mary" was at first held to be a

sort of Goddess, the reformers dethroned her and made her out to be quite an ordinary mortal. But in the *Fourth Gospel* women figure more prominently than they do in the *Synoptics*, and its characteristic features seem to have been borrowed from the Mysteries of Dēmētēr, "the Mother of the Beautiful Child," as she was called in the Thesmophoria, or mystic cult of the women of Athens.

CHAPTER II. I-IO

On the third day of the Mysteries of the Mother of the Glorious Child, the rite of the mystic Marriage was celebrated. And Iēsous, the worthy candidate, was there with his disciples. . . . And when the wine had failed, the Mother said to him:

"They have now no wine."

Iēsous said to her:

"Revered one, what would you have me do? My hour to be re-born has not yet come." . . .

Said the Mother to the servers:

"Do whatever he may tell you."

Now, there were six water-jugs of stone in place there. Iēsous said to the servers:

"Fill the jugs with water."

And they filled them to the brim. Again he said to them:

"Draw out now from the sixth jug and fill the wine-cup, and bring it to the director of the banquet."

They did so, and brought the cup. And the director of the banquet tasted the contents of the cup, and perceived that the water had been changed into wine. Then said he:

"Men usually serve the good wine first, following it with the weaker sort if the guests have drunk too freely; but you have kept the strong wine till the last."

COMMENTARY

The Thesmophoria, or Mysteries of Dēmētēr and Persephonē, celebrated by matrons, assisted by a priest and a band of virgins, lasted three days; one of the ceremonies was the dramatic performance of a symbolic marriage. The festival on the third day

was called *καλλιγένεια*, for Dēmētēr, “the Mother of the Glorious Child.” The account of the proceedings on “the third day,” as given in the *Gospel*, is obviously incomplete: the marriage itself is



Dēmētēr

barely mentioned, the bride and the bridegroom are not named, the conversation between Iēsous and the Mother is disconnected and obscure, and in the text the wine-cup is only indirectly referred to. It is clear that the story has been much curtailed in the interest of “history,” practically nothing but the “miracle” having been preserved, and even that not escaping mutilation. Although Iēsous is brought in merely as one of the invited guests, his feat of turning the water into wine shows that he is in fact the candidate for initiation, and that he is,

therefore, the “bridegroom” of the mystic union. The director of the banquet is the Hierophant, or Initiator, personifying the Self. The six water-jugs stand for six of the *chakras*, and the wine-cup for the seventh. This cup is the sacred wine-cup of the Sun-God. The changing of the water into wine signifies the transition from the psychic to the spiritual state of consciousness.

So closely were the secrets of the Thesmophoria guarded that nothing is known with certainty concerning the rites on the third day. Some modern authorities doubt that the "sacred marriage" was performed in these Mysteries, and question whether any but women were allowed to take part in, or even be present at, the rites at any stage of the proceedings. But there is evidence that men did participate in the ceremonies; and images of Dionysos, Dēmētēr and Persephonē were kept in the temple at Athens where the rites were celebrated. With the Greeks the mystic union was so inseparably associated with the sacred Mysteries that ordinary marriage came to be regarded as a sort of initiation. In the Greek and the Roman Catholic church marriage is still regarded as a sacrament, the Greek church including it among the "seven sacraments." Christianity thus perpetuates a mere popular superstition; whereas with the wise "pagans" of old the "sacred marriage" symbolized the union of the initiate's purified lower nature with his immortal Self.

"Cana of Galilee," where this miracle is said to have been performed, belongs exclusively to the geography of the *Fourth Gospel*, and is as unhistorical as the miracle itself.

CHAPTER III. I-12; XII. 36

An exoteric priest, Nikodēmos by name, one of the class who rule the people in matters of religious belief, came to Iēsous by night and said to him:

"Master of Wisdom, how can a man gain entrance to the divine Realm?"

Iēsous answered him:

"Truly I say to you, A man can not enter into the divine Realm until he has been born from above."

Said the religious ruler to him:

"How can a man be born when he is old? Can he return to his mother's womb and be born anew?"

Iēsous answered:

"A man can not enter into the divine Realm until he has been born of Water and of Air. He who is born of woman's womb is clothed in mortality; but he who is born of the World-Mother, the

supernal Air, is robed in immortality. The air blows where it wills, and you hear its voice, but you know not whence it comes nor where it goes. So, likewise, you know not the divine origin or the future destiny of the Immortals who have been born of the supernal Air."

Said to him the priest:

"How, then, can this second birth be attained?"

Iēsous said to him:

"Are you a religious teacher of the people, and have no knowledge of the sacred Mysteries? What we, the Initiates, know, we are willing to impart, and to bear witness to glories that only Seers behold; but you, in the false pride of lifeless learning, accept not our testimony. Ever from times remote we have handed down to you the noble truths of philosophy, but you have misinterpreted and misapplied them: how, then, were I to reveal to you the mystery of the new birth, would you understand the teaching, and strive rightly to become a Son of the Light?"

COMMENTARY

Nikodēmos, a common Greek name, signifies "Conqueror of the People"; and this little story satirizes the ignorance of the priests (the "Pharisees" of the falsified text) who domineer over the common people and dictate to them in everything that relates to religion. The priestly Nikodēmos could not have been more densely ignorant of spiritual truths if he had lived in modern days and had received the degree of Doctor of Divinity. Iēsous uses the word *anōthen* in its proper sense, "from above," that is, "from a divine source," but Nikodēmos ignorantly takes it to mean "over again." In verse 11 Iēsous speaks in the plural as "we," thus including himself with the Initiates, the Twice-born.

The initiates were said to descend into the earth and to be reborn therefrom. Hesiod bids the Muses "Sing the holy race of Immortals, ever existing, who from Earth were born and born from Starry Heaven." The Muses, the daughters of Zeus and Mnēmosynē, Goddess of Memory, were supposed to inspire men to the "fine frenzy" of genius and of seership. In the Mysteries the soul of the candidate had to descend into the underworld before it could attain the

new birth: mystically, the candidate died and was then reborn. In the Eleuthernæ tablet the soul is represented as saying, on its arrival at the other world: "I am parched with thirst and I perish." It is answered: "Nay, drink of me, the well-spring flowing forever at the right, where the Cypress is. Who art thou? Whence art thou?" The soul replies: "I am a son of Earth and of Starry Heaven." In the Petelia tablet, recently discovered, the soul says to the warders: "I am a child of Earth and of Starry Heaven. But my race is of Heaven alone. This ye know yourselves. And lo, I am parched with thirst and I perish. Give me quickly the cold water flowing forth from the Lake of Memory."

The statement in verse 51 that any one who shall observe the secret doctrine will be free from death during the generative cycle (literally, "shall not see death throughout the æon") is true in the sense that one who by self-purification becomes able to retain an unbroken memory between incarnations (drinking from the well-spring of Mnēmosynē and not from that of Lēthē) is really immortal even while his soul is still under the necessity of migrating from one mortal body to another.

CHAPTER VIII. 12-15, 23, 24, 51

Said Iēsous to the orthodox religionists:

"The Light of the World am I; he who goes with me shall never walk in the darkness, but shall have the Light of Life."

They said to him:

"You are bearing witness about yourself; your witness is not credible."

Iēsous answered:


"Even if I am bearing witness about myself, my witness is credible, because I know my divine source and destination; whereas you know not whence man comes or where he goes. You perceive only the external manifestations of life; and these are naught to me. For you are of this material world, and I am not of this material world. You are of the mortals; I am of the Immortals. Because of your sins you are born but to die, and die but to be born; and unless you believe that I Am, your sins will bind you forever to the

wheel of birth and death. But of a truth I say to you, He who observes my arcane doctrine shall become free from death even while the generative cycle endures."

COMMENTARY

Iêsous, personifying the Sun-God (the Logos or Nous), declares himself to be the Light of the World. Light here signifies spiritual wisdom, while darkness implies the lack of it. By basing their religious system upon faith—not the enlightened faith which springs from intuition, but the unreasoning credulity which ignorant dogmatists demand—the real founders of Christianity, the exoteric priests, caused their followers to "walk in the darkness" and were mainly responsible for the period known in European history as the dark ages.

In verse 23 "those below" (οἱ κάτω) are the earthly men, the mortals, and "those above" (οἱ ἄνω) are the divine men, the Immortals. The mortals are passing through the cycle of reincarnation in the illusion of Time; the Immortals are free, dwelling in the Eternal, the "I Am," that ever-present which knows neither past nor future.



Ὁ Νικῶν 1,000
(The Conqueror)

Ἐπιστήμων 999
(Intuitively Wise)

Ἰησοῦς 888
(The Higher Mind)

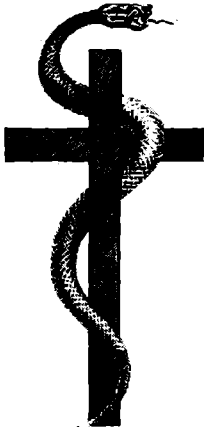
Σταυρός 777
(The Cross)

Ἡ Φρήν 666
(The Lower Mind)

Ἐπιθυμία 555
(Desire)

Σπείρημα 444
(The Serpent-coil)

Ἀκρασία 333
(Sensuality)



A favorable incarnation {

Αἶσια (Auspicious)	222
Οἰκία (House)	111

Ἡ Κλεῖς τῆς Γνώσεως
(The Key of the Sacred Science)

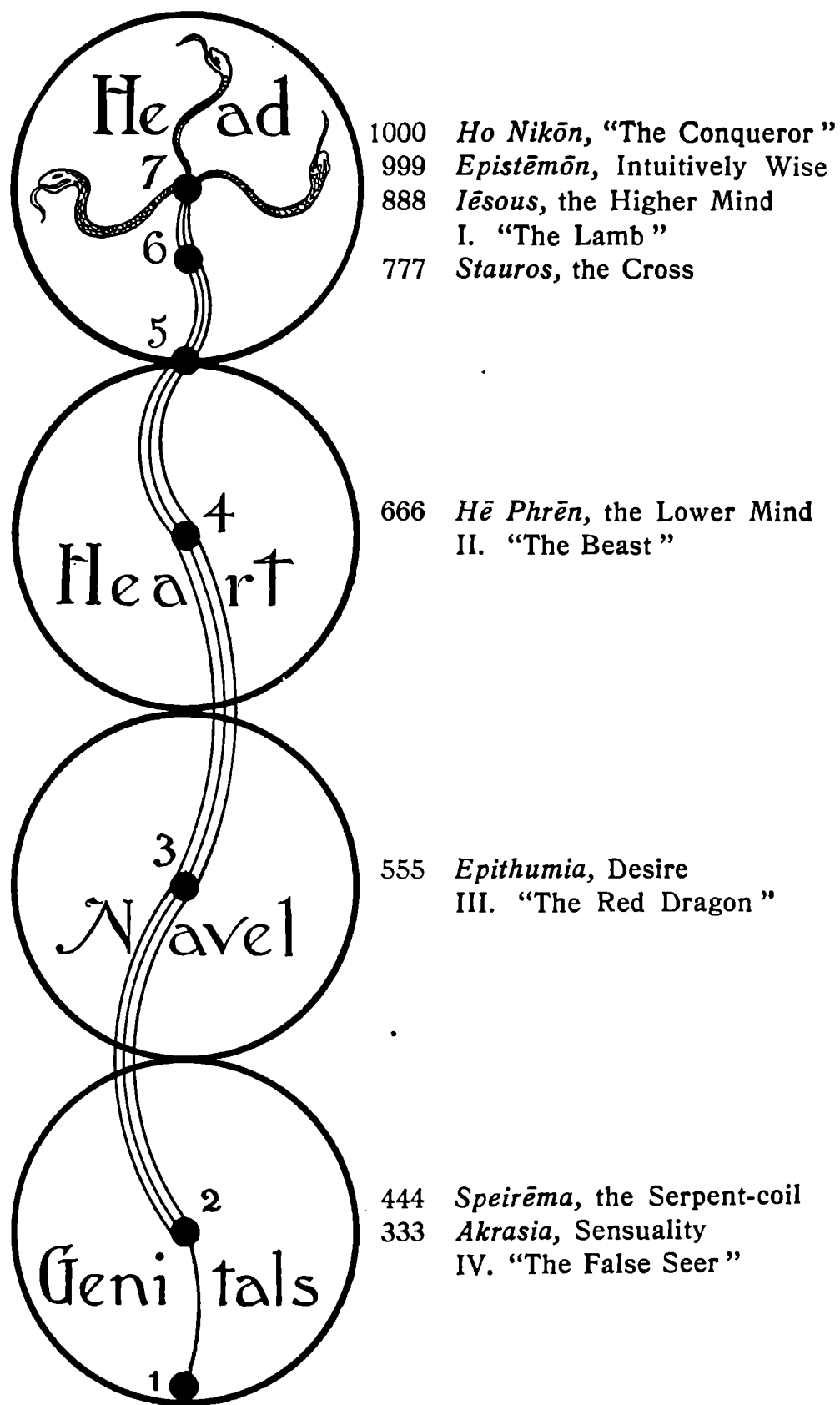
INTRODUCTION TO THE INITIATION OF IŌANNĒS

In the following introductory analysis it will be shown that the *Apocalypse* is a coherent whole, symmetrical, and having every detail fitted into its appropriate place with studied care. In its orderly arrangement and concise statement the book is a model of precise literary workmanship. But it contains a series of elaborate puzzles, some of which are based upon the numerical values of certain Greek words, thereby serving to verify the correct interpretation of the more important symbols; and as the detailed explanation of these in the analysis would interrupt the interpretation of the book as a whole, for the sake of clearness the solution of these puzzles will here be given in advance.

In the *Apocalypse* four animal-symbols or beasts (*thēria*) are conspicuous *dramatis personæ*: (1) a Lamb (or "little Ram," *arnion*), having seven horns and seven eyes, and who is identified as Iēsous, who becomes "the Conqueror"; (2) a beast resembling a Leopard, with a bear's feet and a lion's mouth, and having seven heads and ten horns; (3) a red Dragon, having seven heads and ten horns, and who is "the Devil and Satan"; and (4) a beast having two horns like a Lamb but speaking like a Dragon, and who is called the Pseudo-Seer, or false teacher (*pseudo-prophētēs*). Of these four the Leopard is particularly referred to as "the Beast"; and concerning him the Apocalyptist says:

"Here is cleverness (*sophia*): he who has the Nous, let him count the number of the Beast; for it is the number of a man, and his number is 666."

The "cleverness" of this puzzle lies in its very simplicity; for the words "the Nous" (ὁ νοῦς), the familiar term in Greek philosophy for the higher mind or man, naturally suggest the correct answer, the Phrēn (ἡ φρήν), the cognate term for the lower mind or



The Gnostic Chart Concealed in the Apocalypse

1. The Conqueror (<i>ho nikōn</i>)	2. Intuitively Wise (<i>epistēmōn</i>)	3. The Higher Mind (<i>Iēsous</i>)
ὁ 70 ν 50 ι 10 κ 20 ω 800 ς 50 <hr/> 1,000	εἰ 5 π 80 ι 10 στ 6 η 8 μ 40 ω 800 ν 50 <hr/> 999	Ἰ 10 η 8 σ 200 ο 70 υ 400 ς 200 <hr/> 888

2. Intuitively Wise
(*epistēmōn*)

ξ	.	.	.	.	5
π	.	.	.	.	80
ι	.	.	.	.	10
$\sigma\tau$	.	.	.	.	6
η	.	.	.	.	8
μ	.	.	.	.	40
ω	.	.	.	.	800
ν	.	.	.	.	50
					<hr/> 999

3. The Higher Mind (*Iēsous*)

’I	.	.	.	.	10
η	.	.	.	.	8
σ	.	.	.	.	200
ο	.	.	.	.	70
υ	.	.	.	.	400
ς	.	.	.	.	200
					<hr/>
					888

4. The Cross
(*stauros*)

$\sigma\tau$	.	.	.	.	6
a	.	.	.	.	1
v	.	.	.	.	400
ρ	.	.	.	.	100
o	.	.	.	.	70
s	.	.	.	.	200
					<hr/> 777

5. The Lower Mind
(*hē phrēn*)

$\dot{\eta}$	.	.	.	.	8
ϕ	.	.	.	.	500
ρ	.	.	.	.	100
η	.	.	.	.	8
ν	.	.	.	.	50
					<hr/> 666

6. Desire (<i>epithumia</i>)					
ξ	.	.	.	.	5
π	.	.	.	.	80
ι	.	.	.	.	10
θ	.	.	.	.	9
ν	.	.	.	.	400
μ	.	.	.	.	40
ι	.	.	.	.	10
α	.	.	.	.	1
					<hr/> 555

7. The Serpent-coil
(*speirēma*)

σ	.	.	.	.	200
π	.	.	.	.	80
ϵ	.	.	.	.	5
ι	.	.	.	.	10
ρ	.	.	.	.	100
η	.	.	.	.	8
μ	.	.	.	.	40
α	.	.	.	.	1
					<hr/>
					444

8. Incontinence
(*akrasia*)

\dot{a}	.	.	.	.	1
κ	.	.	.	.	20
ρ	.	.	.	.	100
a	.	.	.	.	1
σ	.	.	.	.	200
ι	.	.	.	.	10
a	.	.	.	.	1
					<hr/> 333

(8.) Licentiousness
(*akolasia*)

$\acute{\alpha}$	.	.	.	.	1
κ	.	.	.	.	20
o	.	.	.	.	70
λ	.	.	.	.	30
a	.	.	.	.	1
σ	.	.	.	.	200
ι	.	.	.	.	10
α	.	.	.	.	1
					<hr/>
					333

The Numbers of the Names

man. As numbers are expressed in Greek by the letters of the alphabet, and not by arithmetical figures, the number of a name is simply the sum of the numerical values of the letters composing it. Thus the numerical value of *hē phrēn* is 666. If this were the whole of the puzzle, it would be almost puerile; but it is, in fact, only a part of, and the clue to, an elaborate puzzle, which in its entirety is remarkably ingenious. It will be noticed that the Beast, the phrēnic mind, is the faculty ruling over one of the four somatic divisions, from which the natural inference is drawn that the three other beasts likewise are the regents of the three other somatic divisions. The Lamb, Iēsous, would therefore stand for the highest of these, the Nous. Now, the word *Iēsous* gives the sum 888. The red Dragon, "the archaic serpent, who is the Devil and Satan," fits neatly into place as the ruler of the third somatic division, *epithumia*, which word yields the number 555. The fourth beast, the "False Prophet," takes his place in the fourth division as the generative principle, *akrasia*, "sensuality," the number of his name being 333. Plato applies to this principle the word *akolasia*, which has the same meaning and the same numerical value.

Placing these four names, with their numbers, in the form of a diagram of the four somatic divisions, it becomes apparent that the puzzle is still only partly solved, for evidently a complete series of numbers is intended. A space is left where the diagram, to fill out the meaning, requires the cross, and another space for the "good serpent," the regenerative force; the "bad serpent," the Devil, the lust for life which leads to generation, being already included. The number of the cross, *stauros*, is 777 (the letters *στ* being taken, of course, as $\varsigma = 6$). The spiralling electric force, "the coil of the serpent," is the *speirēma*, which word gives the number 444. Now, the action of this force upon the brain, where its triple current forms the cross, gives the noetic perception, direct cognition (the *epistēmē*, or highest degree of knowledge, so beautifully defined by Plato), and to express this in the diagram it becomes necessary to insert the word *epistēmōn*, the philosophic equivalent for the word *christos*; its numerical value is 999. Further, he who has attained

to this higher knowledge forthwith becomes the conqueror, and as "the Conqueror" is the hero, so to say, of the Apocalyptic Drama, his name must be placed at the head of the list, as *ho nikōn*, with its number, 1,000.

The diagram thus completed makes clear the basic teaching of the *Apocalypse*, which treats of the *speirēma* and its energizing through the vital centres as the Conqueror gains mastery over them and builds up for himself, out of that primordial substance, his immortal vehicle, the monogenetic or solar body. This deathless solar vesture is symbolized as a city which comes down out of the sky, enveloped in the radiance (*doxa*) of the God, and it is portrayed with poetic imagery of exquisite beauty. The description, with its wealth of detail, should be enough to show very clearly what the city really is; but Iōannēs has supplied conclusive proof of the true meaning by inserting in the description a puzzle which reads as follows:

"The Divinity who was talking with me had for a measure a golden reed, to measure the city, its gateways, and its wall. The city lies foursquare, and its length is as great as the width. He measured the city with the reed, by *stadia*, twelve thousand; its length, width and height are equal. And he measured its wall, one hundred and forty-four cubits, [including] the measure of a man, that is, of a Divinity."

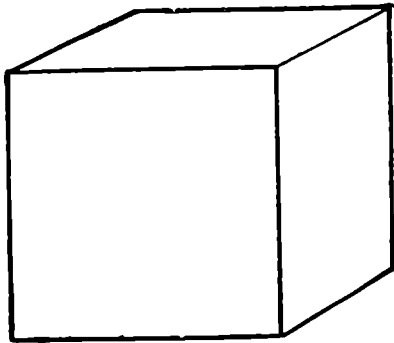
As the expression "by *stadia*" (*ἐπὶ σταδίων*) shows that the measurement should not be taken in *stadia*, it naturally follows that it should be reduced to miles. Therefore, dividing 12,000 by $7\frac{1}{2}$, the number of *stadia* to the Jewish mile, the quotient is 1,600, and this is the numerical value of the words *to hēliakon sōma*, "the solar body." (The number 1,600 is found also in xiv. 20, where it has the same significance.) In the authorized version the preposition *epi*, "by," is not translated, being omitted as redundant—which merely shows the untrustworthiness of an empirical translation. That version also reads, "a hundred and forty and four cubits, [according to] the measure of a man, that is, of an angel," the inserted words making the passage meaningless. The "wall" of

the solar body is its aura, or "radiance," *hē doxa*; but the letters of that name amount to only 143. As a puzzle, that number would be too transparent, nor would it harmonize with the other numbers given in relation to the city, as the twelve thousand *stadia*, twelve gateways, twelve foundations, etc., all of which have a real or an apparent reference to the zodiac. Therefore Iōannēs increased it to 144, the square of twelve, by adding another *alpha*, which he calls "the measure of a man, that is, of a Divinity." In the formula, "I am the *Alpha* and the \bar{O} [*mega*], the first and the last," *alpha* is the symbol of the divine man, or Divinity, before his fall into matter; and \bar{o} *mega* is the symbol of the perfected man, who has passed through the cycle of reincarnation and regained the spiritual consciousness.

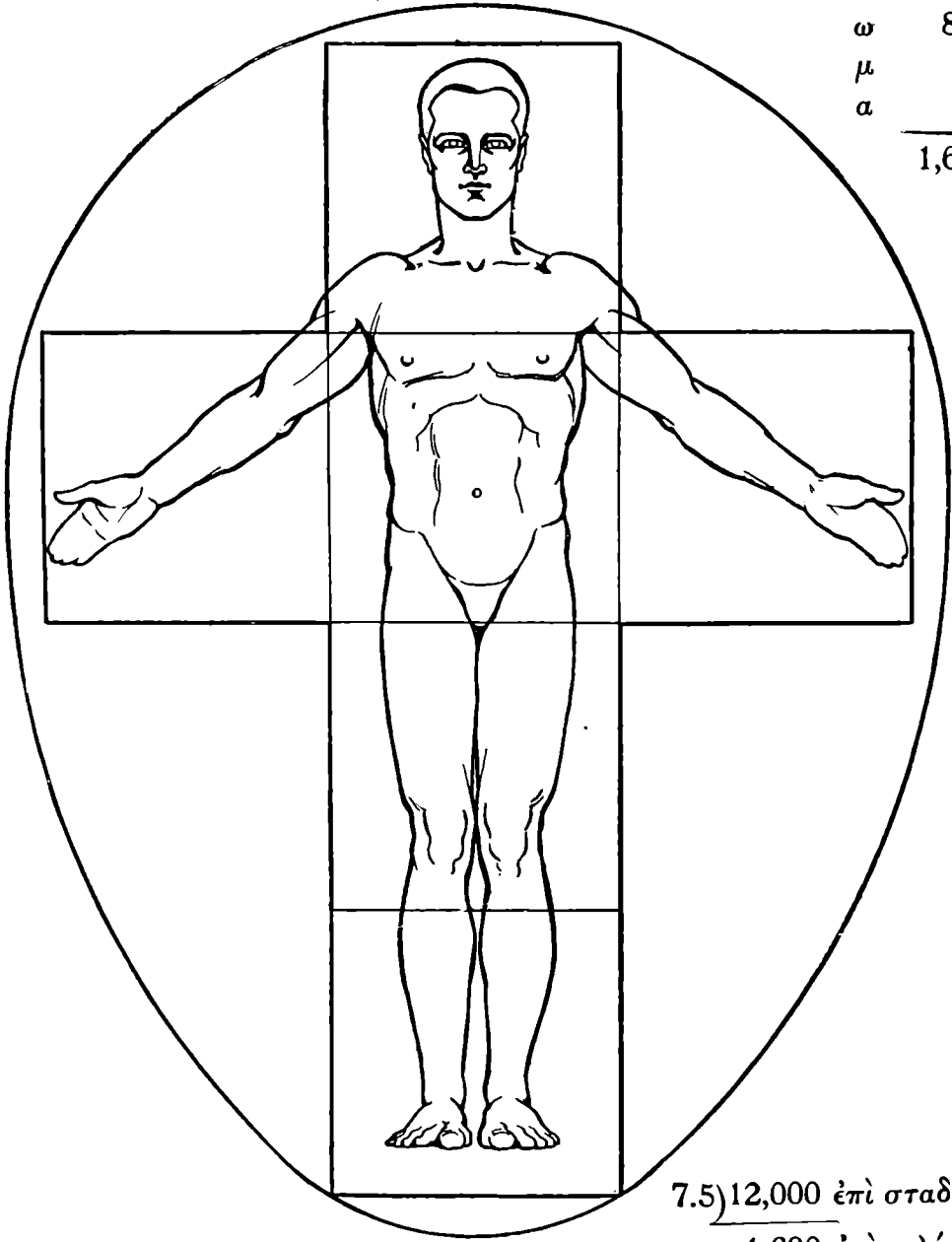
The city is described as having the form of a cube. To solve this element of the puzzle it is only necessary to *unfold* the cube, thereby disclosing a cross, which represents the human form—a man with outstretched arms.

Although Iōannēs speaks of measuring "the city, its gateways, and its wall," he does not give the measure of the gateways, for the very obvious reason that it is wholly unnecessary, since the word "gateway" (*pylōn*, from *pylē*, "an orifice") sufficiently indicates their nature: they are the twelve orifices of the body. In the *Upanishads* the human body is often called poetically the twelve-gate city of God's abode.

In literary construction the *Apocalypse* follows to some extent the conventional model of the Greek drama: although in narrative form, it divides naturally into acts, or scenes, in each of which the scenic setting is vividly pictured; and interspersed with the action are monologues, dialogues, and choruses. As a mere literary device, these scenes are represented in a series of visions; and in this Iōannēs has adopted the style of the Hebrew seers, from whom he obtained much of the quaint symbolism, ornate imagery, and mystifying phraseology he artfully employs. But with the material obtained from this source Iōannēs has skilfully combined symbols drawn from the pagan Greek and other *arcana*, weaving these ma-



ἡ	8	τ	300
δ	4	ο	70
ο	70	ἡ	8
ξ	60	λ	30
α	1	ι	10
α	1	α	1
	<hr/>	κ	20
	144	ο	70
		ν	50
		σ	200
		ω	800
		μ	40
		α	1
		<hr/>	1,600



7.5)12,000 ἐπὶ σταδίων
1,600 ἐπὶ μιλίων

The Cubical City Unfolded

terials into a harmonious whole, wonderfully systematic and complete, and having all the details worked out with painstaking exactness. Then, having thus darkly veiled his teachings by this symbolism, utterly baffling to the conventional symbologist, he has ingeniously supplied means for verifying the import of each of the principal symbols, and this he accomplished by word-numbers and other puzzles.

By sentimental literalists the *Apocalypse* is generally accepted as a record of visions actually seen by "the Seer of Patmos," although it requires but little discrimination to perceive that the visionary style is merely an artifice of the Apocalyptist, adopted for the purpose of introducing the fabulous characters of his drama and mystifying his readers. It is only the psychics, the *mystai* or "veiled ones," who see symbolical visions. The true seer, the *epoptēs*, beholds the things of nature and of supranature as they really *are*, and not as they *seem*: perceiving that all the forms and processes of external nature are themselves but the shadowy symbols of the eternal Ideas of the intelligible world, he passes beyond this fabric of material and psychic glamour, this veil by which the True is covered and concealed, and penetrates to the first principles of things, the archetypal, spiritual realities.

A few of the technical words employed by the *New Testament* writers are fraudulent substitutes for terms used in older Greek. Thus *angelos*, "messenger," takes the place of the word *daimōn*, Deity in manifestation, including the hosts of lesser deities, powers and essences. Philōn Judaios says (*De Gigant.*, i. 253) that the beings called angels in the Mosaic writings are simply the *daimōnes*. As the anglicized word "angel" summons to the mind only the theological and popular conception of a celestial being whose function in the universe is undetermined and dubious, *angelos* will in this work be rendered "Divinity," a word which covers in range of meanings the various significations of the Greek word. Similarly, *apokalypsis*, literally, "uncovering," "unveiling," is a substitute for *epopteia*, "beholding," a word technically denoting initiation into the greater mysteries. The *Apocalypse* is, as its title implies, an account of the initiation of Iōannēs himself. In the subtitle

he calls it "the Initiation of Anointed Iēsous," that is, of his own illumined Nous, the "witness" for the universal Logos, as Iōannēs in the material world, the "slave" (*doulos*) of the true Self, is the "witness" for the individual Logos.

Many actors, apparently, play their parts in the drama of the *Apocalypse*; yet in reality there is but one performer—the neophyte himself, the sacrificial "Lamb," who awakens all the slumbering forces of his inner nature, passes through the terrible ordeals of the purificatory discipline and the telestic labors, and finally emerges as the Conqueror, the self-perfected Man who has regained his standing among the deathless Gods. He is the hero of, and the sole actor in, the drama; all the other *dramatis personæ* are only personifications of the principles, faculties, forces, and elements of Man, that minor world so vast and mysterious, whose ultimate destiny it is to become coextensive with the divine and illimitable universe.

In the brief prologue to the drama, the Anointed Iēsous, the illumined Mind, is depicted as the first-born from the dead (the moribund inner faculties), the ruler of the lower powers, yet having been crucified by them on the cross of matter, the physical body. Now, at his coming, they who wounded him shall weep and wail over him. In the *New Testament* allegory there are two crucifixions: one relating to the soul's descent into matter, the generation of the physical form, and the other to its ascent to spirit, or regeneration in the solar body.

Then, "in the Breath," that is, in *samādhi*, the sacred trance, Iōannēs has a vision of the Logos, his own spiritual Self, in the self-luminous pneumatic body, of which he gives a magnificent description, partly literal and partly symbolical. He sees him walking to and fro among seven little lamp-stands, and holding in his right hand seven stars; announcing himself to be the ever-living Self, who became "dead" (incarnated), but is now alive throughout the æons, the Logos explains that the lampstands are the "seven Societies in Asia," and the seven stars their Divinities. That is, they represent respectively the seven Rays of the Light of the Logos (his seven forces), and the seven centres or *chakras* in the

body, through which they energize. Asia is the native land of Iōannēs, therefore typifying the body, the home-land of the soul; and the seven Societies (groups or ganglia) are designated by the names of Asian cities, each of which, by some well-known characteristic or something for which it was noted, calls to mind the somatic centre it represents. These cities are given in the same order in the *Apocalypse* as are the *chakras* in the *Upanishads*, thus: (1) *Mūlādhāra*, sacral ganglion; Ephesos, a city celebrated for its great temple of Diana, the “many-breasted mother,” who appears in the *Apocalypse* as the “Woman clothed with the Sun, the moon underneath her feet,” the lunar goddess and the Apocalyptic heroine alike personifying the regenerative force, the *sushumnā*, mystically called the “World-Mother.” (2) *Adhishthāna*, prostatic ganglion; Smyrna, noted for the fig industry; the fig is preëminently a phallic symbol. (3) *Manipuraka*, epigastric ganglion; Pergamos, celebrated for its temple of Æsculapius; the epigastric, or solar plexus, is the controlling centre of the vital processes of the body, and of the forces utilized in all systems of psychic healing. (4) *Anāhata*, cardiac ganglion; Thyateira, a city noted for the manufacture of scarlet dyes; the name being thus a covert reference to the blood and the circulatory system. (5) *Vishuddhi*, laryngeal ganglion; Sardeis, a name which suggests the *sardion*, sardine or carnelian, a flesh-colored stone, thus alluding to the laryngeal protuberance vulgarly termed “Adam’s apple.” (6) *Ājñā*, cavernous ganglion; Philadelphieia, a city which was repeatedly destroyed by earthquakes; the manifestation of the *kundalinī* at this sixth centre is especially violent, and so Iōannēs describes the opening of the sixth seal (*mūlādhāra*, which brings the *īdā* and *pingala* to their culmination at this centre) as being accompanied by a “great earthquake.” (7) *Sahasrāra*, conarium, or pineal body, the “third eye”; Laodikeia, noted for the manufacture of the so-called “Phrygian powder,” which was esteemed a sovereign remedy for sore and weak eyes, presumably the “eye-salve” mentioned by Iōannēs in the message to this seventh Society.

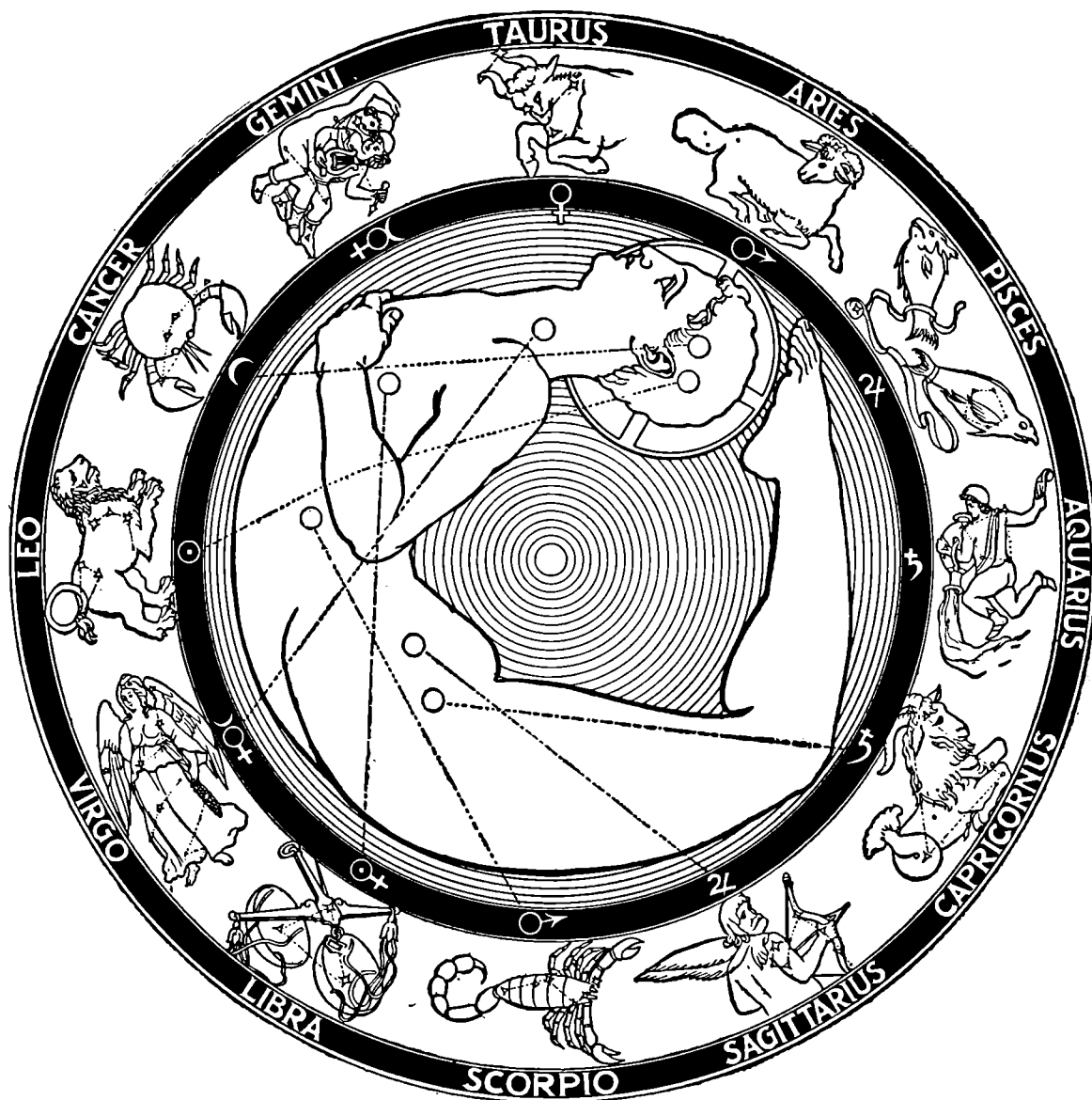
To each of these Societies the Logos sends a message; and in these communications, which he dictates to Iōannēs, the nature and

function of each centre are indicated: a particular aspect of the Logos is presented to each one, a good and a bad quality being ascribed to each centre, and a reward or prize is promised, specifying the spiritual results accruing to "the Conqueror" from the conquest of each *chakra*.

In the next vision is shown the Logos enthroned in the sky, with his four septenary powers. Here Iōannēs has constructed a simple little puzzle by employing redundant symbols and by inverting the order of the forces, enumerating the lesser ones first and the greater ones last. He places twenty-four Ancients ("elders") circling the throne, before which also are seven Breaths ("spirits") and a crystalline sea; after which he describes four *Zōa* ("living creatures"), each of whom has six wings. Yet he makes it clearly apparent, later, that the *Zōa* are superior to the Ancients and next in rank to the Logos. In fact, the four *Zōa* are the four manifested Powers of the Logos, the archetypes of the four "Beasts," whose nature, as the regents of the four somatic divisions, has already been explained. As these *Zōa* are septenates, they are said to have six wings each. These wings are identical with the twenty-four Ancients; and the seven Breaths before the throne are likewise identical with the highest septenate, the noetic *Zōon*. The seemingly complicated assemblage thus resolves itself simply into the Nous centred in the brain, with its four septenary powers; and the "glassy sea" is the ether pulsating in the mystic "eye" of the seer. For the "sky" in the *Apocalypse* is not the "heaven" of the profane, the celestial world supposed by them to be somewhere in the far depths of space.

The four *Zōa* are the Lion, the Bull, the Man, and the Eagle. These symbols represent the four cardinal signs of the zodiac, constituting the so-called cross of the zodiac: Leo, Taurus, Aquarius (Waterman), and Scorpio. The constellation Aquila, the Eagle, though extra-zodiacal, rising at the same time as Scorpio, is frequently substituted for it. The word zodiac (*zōdiakos*) is derived from *zōdion*, "a little animal," a diminutive form of *zōon*, "an animal." Hence, the zodiacal signs being called *zōdia*, the four principal ones are the *zōa*.

A scroll ("book") is the next symbol introduced. It is simply the human body, esoterically considered: it is "written *inside* and *at the back*," referring to the sympathetic and the cerebro-spinal systems, and "close sealed with seven seals," which seals are the seven major *chakras*. The sacrificial Lamb, the neophyte who has attained to the intuitive, noetic consciousness—which is symbolized by his having seven horns and seven eyes, that is, mental powers of action and perception—opens the seals (arouses the *chakras*) successively. As they are opened, however, they change to zodiacal signs, the zodiac being applied to the microcosm, man, as shown in the diagram here presented, the man being depicted as lying in a circle, and not standing upright as in the exoteric zodiac. The seven



The Apocalyptic Zodiac

planets are assigned to the twelve signs of the zodiac in the order followed by Porphyrios, and, in fact, by all ancient and modern authorities. In Sanskrit works the planets are made to correspond also to the seven *chakras* in the following order, beginning with *mūlādhāra*: Saturn, Jupiter, Mars, Venus, Mercury, Moon, and Sun. According to this zodiacal scheme, therefore, seven signs, with their planets, extend along the cerebro-spinal region, and correspond to the seven *chakras*, which are the focal centres of the *tattvas*, and have the same planets; while the remaining signs pertain to the five *prānas*. This arrangement is shown more in detail in the table on the following page.

When the Lamb opens one of the seals, one of the four *Zōa* thunders, "Come!" A white horse appears, its rider having a bow. This is Sagittarius, the Bowman or Archer. Iōannēs thus starts the *kundalinī* current at the second *chakra*, and correctly so, for the *sushumnā* does not energize until *īdā* and *pingala* have reached the forehead, and then it starts from the first centre, corresponding to the terminus of the spinal cord. He therefore avoids calling this the first seal, but says, "one of the seals," and then numbers the others merely in the order in which they are opened.

The second seal being opened, the second *Zōon* says, "Come!" A red horse comes forth; to its rider is given a great sword, and power to take away peace from the earth. This is Scorpio, the house of Mars, the War-God.

Upon the opening of the third seal, the third *Zōon* says, "Come!" A black horse appears, its rider having a balance in his hand. This is Libra, the Balance.

When the fourth seal is opened, the fourth *Zōon* says, "Come!" A "pale" (*chlōros*, "yellowish") horse comes forth, and its rider is Death, accompanied by Hadēs; they are given power over one quarter of the earth, to kill with sword, famine and death, and by the wild beasts of the earth. This is Virgo, the astrological sign of the womb. In the *New Testament*, as in the *Upanishads* and other mystical literature, "Death" is the name very frequently applied to the physical, generative world, in which birth, decay and death hold sway. In her character of the bad virgin, "a queen and not a

The Seven Powers, *Δυνάμεις* or *Shaktis*, and Their Correspondences

THE FIVE NOETIC FACULTIES, OR PRĀNAS	PLEXI, OR CHAKRAS	ELEMENTS (TATTVAS), OR OCCULT FIRES	THE SEVEN POWERS, OR SHAKTIS	COLORS AND METALS
Occult Wisdom (Memory). Vyāna. (Gemini.)	Sacral. Mūlādhāra. (Capricornus.)	Earth. Prithivī. Sushumnā	Serpentine Power, Regenerative. Kundalinī Shakti.*	Yellow and Silvery White. Lead.† ♀
Reason (Power of Consecutive Thought). Apāna. (Aquarius.)	Prostatic. Adhishthāna. (Sagittarius.)	Water. Pingala Apas. Idā Lunar Fire.	Creative Power of Thought. Kriyā Shakti.	Pale Blue. Tin. ♀
Will (Power Stimulating the Mind to Act). Samāna. (Taurus.)	Epigastric. Manipuraka. (Scorpio.)	Fire. Tejas. Creative Fire.	Power of Will. Ichchhā Shakti.	Red. Iron. ♂
Cognition (Power of Apprehending). Prāna. (Pisces.)	Cardiac. Anāhata. (Leo.)	Air. Vāyu. [Sun-Fire. Solar “Breath,” or	Power of Knowledge. Jñāna Shakti.	Green. Gold.‡ ☉
Direct Cognition (Power of Spiritual Intuition). Udāna. (Aries.)	Pharyngeal. Vishuddhi. (Libra.)	Æther. Ākāsha.	Supreme Power. Parā Shakti. Bliss (Ananda).	Dark Blue (Indigo). Copper. ♀
	Cavernous. Ajñā. (Virgo.)	Undifferentiated. Avyakta.	Occult Power of Speech. Mantrikā Shakti. Consciousness (Chit).	Orange-yellow (Golden). Mercury.§ ☿
	Conarium. Sahasrāra. (Cancer.)	Primordial. Brahmā.	Divine Substance. Daivaprakriti. Being (Sat).	Violet and Silvery Opalescent. Silver.|| ☾

* Sanskrit works usually give the navel (epigastric plexus) as the seat of *kundalinī shakti*, and divide *ichchhā shakti* between the sacral and the prostatic; this may fit the notion of those who are devoted to the contemplation of the navel, but it is nevertheless incorrect. In thus dislocating the *kundalinī*, *apāna* is erroneously made to correspond with *prithivī*, and *vyāna* with *apas*. In later Sanskrit works the *prānas* are spoken of merely as the five vital airs, *vāyus*, and to them are added five sub-airs, these ten forces being said to govern the functions of the physical body.

† Alchemically, lead is regarded as debased silver. In the native state it is almost always found combined with sulphur.

‡ Thin gold leaf appears green by transmitted light.

§ Alchemically, mercury is regarded as “living gold,” and gold as “killed mercury.” The one symbolizes pure fluidic intuition; and the other, formulated thought, which has lost its living force by becoming concrete.

|| Light transmitted through a very thin plate of silver appears violet.

widow," Virgo appears later in the Apocalyptic drama in the rôle of the Woman in scarlet, who is seated on the red Dragon, the epithumetic nature. But here she is associated with a higher centre which has to do with the psychic consciousness, and therefore Hadēs, the psychic realm, is said to ride with Death; and the evil thoughts, desires and passions of the psycho-physical consciousness devastate the earth to the extent that they dominate.

The four horses, corresponding to the four *Zōa*, as also to the four beasts, are the four somatic divisions.

The fifth seal opened is the cavernous ganglion, to which corresponds the sign Cancer. Although Leo precedes Cancer in the zodiac, its corresponding *chakra*, the conarium, is the last of the centres to be aroused; for *īdā* and *pingala* branch out to right and left at the forehead, and it is only the *sushumnā*, starting at the sacral ganglion, that reaches the conarium. Yet the influence of the two currents, at this stage, causes a partial awakening of the lower centres in the brain; and this is stated by Iōannēs in an ingenious little allegory about the uneasy ghosts ("souls") of those who had been sacrificed (atrophied, that is) because of the evidence they held. For it is by the atrophy of these noetic centres that man has lost the evidence of spiritual realities.

The sixth seal opened is the sacral plexus, to which corresponds the sign Capricornus. When this *chakra* is awakened, the *sushumnā* passes along the spinal cord and impinges upon the brain. Words can not adequately describe the sensations of the neophyte upon his first experience of the effects produced by this mighty power: it is as if the earth crumbled instantly to nothingness, and sun, moon and stars were swept from the sky, so that he suddenly found himself to be but an unbodied soul alone in the black abyss of empty space, struggling against dread and terror unutterable. Thus Iōannēs vividly pictures it, in terms of cosmic phenomena, as a seismic cataclysm, seemingly the end of the world. To the neophyte unprepared for this ordeal, failure may mean merely a short period of blank unconsciousness, or it may mean instant death—for this vital electricity has all the destructiveness, when misdirected, of the thunderbolt. The sixth centre, *ājñā*, is the great "lunar" *chakra*, where the

currents bifurcate; and at this point the resurgent “solar” forces, the *prānas*, form a cross in the brain. These solar forces Iōannēs pictures as five Divinities, of whom four stand at the corners of the earth, presiding over the four winds, and a dominant Divinity, the fifth, bearing the signet-ring of the living God, ascends from the fifth direction of space, “the birthplace of the sun”—quite naturally, since he is in fact an aspect of that “Sun,” the Nous. With his signet-ring he seals 144,000 out of the tribes of the children of Israel. The twelve tribes are simply the twelve zodiacal signs, symbolizing the twelve forces of the Logos, which differentiate into countless minor forces. These, in the microcosm, are the *nādīs* of the *Upanishads*, which enumerate variously the *nādīs* centring in the brain, but usually place the number at 72,000. Iōannēs, however, holds to the zodiacal scheme: as each of the signs of the zodiac is subdivided into twelve minor signs, he multiplies these by 1,000—a number often used in mystical writings to express an indefinite term—and so arrives at a total of 144,000, or double the 72,000 of the *Upanishads*; but according to the latter the *nādīs* are innumerable in their ramifications.

After this is seen a great multitude, from all nations and peoples of all languages, white-robed and pure, who wave palm-branches and sing a pæan before the throne; they are said to be those “coming out of the great ordeal.” This “great ordeal” is reincarnation, the vast misery of being bound for ages to the wheel of birth. But this concourse of the “redeemed” who sing the chorus in this scene are the liberated elements in the aspirant’s own nature; they are not a throng of people exterior to him. By evoking the marvellous potencies of his spiritual selfhood the Conqueror thereby regerminates all that was good, beautiful and true in each of his past incarnations.

The seventh seal is the conarium, its zodiacal correspondence being Leo, which is the house of the Sun. Here reigns the Silence from which issue the seven spiritual “voices,” or sounds. These mystic sounds Iōannēs describes figuratively as trumpet-calls given successively by seven Divinities. They become audible when the *chakras* in the brain are awakened. The first four have a relation

to the four somatic divisions, and react upon them; hence Iōannēs ascribes to the trumpet-calls an obscuring or destructive effect upon the earth, the sea, the rivers and springs, and the sky, which correspond to the somatic divisions. At this stage of the telestic meditation the physical body is already in a state of trance, and it is now the lower psychic consciousness that is to be temporarily paralyzed or placed in abeyance; so, leaving the physical consciousness out of the reckoning, Iōannēs terms the psychic the “third” as applied to each of the four planes, to which correspond the first four trumpet-calls. The results produced by the three remaining trumpet-calls he terms “woes,” since they entail very trying ordeals, the issue of which is certain failure to the unpurified neophyte, of whom it has been said: “His vices will take shape and drag him down. His sins will raise their voices like as the jackals laugh and sob after the sun goes down; his thoughts become an army and bear him off a captive slave.” Thus, at the fifth trumpet-call appears “a star fallen from the sky to the earth,” who is the “Divinity of the abyss” and has the key to its crater, or opening, and whose name is *Apollyōn*, “he who utterly destroys,” the “Murderer”; he opens the crater of the abyss, and from it emerges a locust-swarm of centaurs, who with their scorpion-like tails inflict torments on men. This “star” is Lucifer, the fallen “son of the morning,” the *debased psychic mind of man*, which is indeed the ruler over the abysmal depths of desire, the bottomless pit of the passional nature, and the “murderer” truly of all that is pure, beautiful and true. This fifth trumpet-call refers to the carnal mind energizing in the sympathetic nervous system, the seat of the epithumetic consciousness, “the throne of the Beast”; and the next trumpet-call, the sixth, bears relation to the cerebro-spinal axis, the Apocalyptic “river Euphratēs,” and to what may be termed the psycho-religious consciousness, which manifests itself in the emotional worship of the unreal mental images of Deity—the lower phase of religion that indulges in irrational theologies, superstition, sorcery, fanaticism and persecution. The neophyte who has not thoroughly freed his mind from these pseudo-religious illusions will inevitably fail in the mystic meditation, which requires that all thought-images and preconceptions must be erased from the

mind, so as to present it as a clean tablet for the inscription of truth. After this sixth trumpet-call, the four Divinities fettered at the river Euphratēs are loosed: they are the four manifested *prānas*, the solar regents of the seasons, ruling the quaternary divisions of the year, month, day and hour. The liberation of these forces is followed by the appearance upon the scene of an army of warriors mounted on lion-headed, serpent-tailed horses, who represent the countless powers of the Nous. A "strong" Divinity, the fifth, then descends from the sky, enveloped in a cloud, with a rainbow about his head; his face is luminous like the sun, and his feet resemble pillars of fire. This description of him is very similar to that of the Logos; he is *udāna*, the unmanifested divine power that is the revealer of secret truths. The strong Divinity cries out with a lion-like roar, and seven thunders utter their voices. Concerning the utterances of these seven thunders Iōannēs is very reticent. However, as the Greek language has but the one word (*phōnē*) for both "voice" and "vowel," the meaning obviously is that the "great voice" of the Logos, who is the seven vowels in one, is echoed by the seven vowels, the sounds by which the higher forces are evoked; and these the seer is forbidden to write down. At this stage of the sacred trance the neophyte, having attained to the noetic consciousness, begins to receive the mystery-teachings, the "sacred, unspeakable words" (*ἄρρητα ῥήματα*) which, as Paulos says, it is not lawful for a man to disclose. When he shall have mastered the next noetic centre, the "third eye" of the seer, he shall pass beyond the illusions of time; "time shall be no more," and "the God-mystery shall be perfected." The Divinity gives a little scroll (booklet) to Iōannēs, who eats it; and though honey-sweet in his mouth, it makes his belly bitter. The scroll symbolizes the esoteric instructions he has received, which are indeed bitter to the lower man, for they inculcate the utter extirpation of the epithumetic nature. He is then told that he must become a teacher, opposing the exoteric beliefs of the masses.

By a side-scene, a parenthetical explanation is given of the adytum, or shrine of the God, and the "two witnesses" of the "strong" Divinity, the Nous. The adytum—the temple-cell or fane

in which the God is enthroned—is the seventh of the noetic centres; and the two witnesses are *īdā* and *pingala*, the *sushumnā* being the third witness, “the believable and true.”

When the seventh trumpet-call is sounded, there is a choral announcement that the God, the true Self, has come to his own and will reign throughout the æons. The adytum is opened, disclosing the ark, the mystic receptacle in which were placed the “tablets” whereon was inscribed the contract of the God with man. Thereupon appears the Woman clothed with the Sun, star-crowned and standing on the moon; travailing, she gives birth to a man-child. She symbolizes the Light of the Logos, the World-Mother, that is, the pristine force-substance from which is moulded the solar body—her “man-child.” The red Dragon, the epithumetic nature, seeks to devour her child; but it is caught up to the God’s throne, and the Woman flees to the desert, where she is nourished three and a half years. This means that after the formation of the solar body has begun, any strong passion or emotion may disintegrate and destroy it; and that during the first half of the cycle of initiation (here placed at seven years) the nascent body remains in the spiritual world, as it were, while the *sushumnā* force abides in its “place” in the material form, or “desert.” For, strictly speaking, the solar body is not really born at this stage, but only has its inception. In the allegory, however, Iōannēs could hardly employ the more accurate but less delicate mystery-representation of the Eleusinia.

Here the sacred trance ends for the present; and next follows a battle in the sky. The Dragon and his Divinities are hurled down from the sky by Michaël and his hosts; that is, the *mind* is now purified from the taint of impure thoughts. Michaël and his fellow Chief-Divinities (*archangeloi*), Uriël, Raphaël, Gabriël, etc., of whom he alone is named in the *Apocalypse*, are the Regents of the seven sacred planets, he himself being Hermēs, the Guide of Souls and Initiator in the Mysteries. But the Dragon, though ejected from the intellectual nature, continues his persecutions on the lower plane.

The Beast, the phrēnic nature, is described next. One of his seven heads (the seven dominant desires) has been slain, but comes to life; it represents the desire for sentient existence, the principle

which causes the soul to reincarnate. This *will* to live, this passionate clinging to sensuous life, is expatiated on by Plato. Although the aspirant has apparently extirpated this longing, so far as the grosser affairs of the material world are concerned, it revives when he enters into the subtler planes of consciousness and perceives the psychic realms of existence. In Buddhistic literature it is termed *tanha* (the *trishna* of Sanskrit philosophical works); and in one ritual it is said: "Kill love of life; but if thou slayest *tanha*, take heed lest from the dead it rise again." Because this principle keeps man under the sway of reincarnation, Iōannēs says significantly: "If any one leads into captivity, into captivity he goes; if any one shall kill with the sword, with the sword must he be killed."

Another beast appears, who is the symbol of the generative principle. He participates in the nature of each of the other beasts, for he has two horns like the Lamb, talks like the Dragon, and has the magical powers of the Beast. He is called the Pseudo-Seer. His false seership is a certain very low form of psychism which, though not necessarily sensual, is due to the generative nervous ether. From this source come most of the "visions" of religious ecstasies, and the material manifestations produced by some spiritist mediums; and, in a more general way, it is the source of the emotional element in exoteric religion, or so-called religious fervor, which is in reality but a subtle sort of eroticism. As a blind emotional impulse to worship, it stimulates the lower mind, the *phrēn*, or Beast, to project an image of itself upon the mental screen and to worship that illusionary concept; and this—the "image of the Beast"—is the anthropomorphic God of exoteric religion.

Next appears again the Lamb, who by strict classification is one of the four beasts, though really too exalted to have that title applied to him, since he is the Nous, the regent of the highest of the four somatic divisions. With him are his many virginal attendants, who, as a prelude to the next act of the drama, chant a new pæan, to the accompaniment of many lyres. The neophyte has now become, as it were, like a lyre, with all the loose strings of his psychic nature tightened and tuned, tense and vibrant to the touch of his true Self.

The conquest of the cardiac centres is presented as a harvest scene, in which seven Divinities play their parts. Here, again, four of the septenate are related to the four somatic divisions. The fifth Divinity is "like the son of man," and with a sickle he reaps the "dried up" harvest of the earth. He is the Logos, or spiritual Self, which assimilates the higher aspirations and idealizing of the psychic nature—a harvest that is, usually, by no means abundant. The sixth Divinity, who comes out of the God's adytum, reaps the vine of the earth, and casts the ripe grapes into the great wine-vat of the God's ardor (*thumos*), and when the vat is trodden, *outside* the city, not wine but blood comes out, "up to the bridles of the horses, as far as 1,600 *stadia*." Now, while this sixth Divinity represents the Nous as intellect, the fifth Divinity reflects the aspect of the Logos as *Erōs*, or Divine Desire. The vine of the earth may be considered to be that vine of the purely human emotional nature, or feeling, whose tendrils are love, sympathy and devotion, and whose fruitage yields the wine of spiritual exaltation; but in the technical esoteric meaning the vine consists of the force-currents which correspond to the cerebro-spinal nervous system; while the great wine-vat of the God's ardor, outside the city (the physical body), is the auric ovum, which becomes suffused with an orange or golden color through the action of these currents in the cardiac centres. The horses are the four somatic divisions, and the number 1,600 is that of *to hēliakon sōma*, the solar body: the cardiac forces pervade and color the aura, imparting to it a golden hue, returning through the *chakras*, and circulating through the solar body—a process analogous to the nutrition of the foetus, the solar body being, as it were, in a foetal state. Thus the Woman is nourished in the desert, weaving for the soul its immortal and glorified robe.

It will be noticed that the word *thumos* is here rendered "ardor." The learned revisers of the "authorized" version translate it "wrath," making it a synonym of *orgē*, but changing to "*fierceness*" when, as in two instances, Iōannēs has the two words so conjoined that the result of their theory, if carried out, would be the impossible expression "wrath of his wrath," which is, however, but little worse than one that is actually used, "the wrath of her fornication."

But the word has not that meaning in the Platonic philosophy, or in that of the *Apocalypse*, which is practically identical with it. Plato makes *thumos* the energizing principle of the soul, intermediate between the rational nature (*to logistikon*) and the irrational (*to epithumētikon*), and he explains that it is not a kind of desire, "for in the conflict of the soul *thumos* is arrayed on the side of the rational principle." It is a complex of emotions qualified by comprehensive ideas, as veracity, honor, pride, sympathy, affection, etc., and not at all an ordinary impulse of resentment. In Apocalyptic usage, *thumos* is likewise an energizing, creative principle; but whereas Plato, writing works of the more popular sort, confined himself to a threefold system and wrote with caution, Iōannēs, using the medium of symbol and allegory, unintelligible to the profane, divulges the full fourfold system; he puts *phrēn* as the intermediate principle between the psychic and the noetic nature, and elevates *thumos* to be the energizing principle of the latter. It thus corresponds to *Erōs*, the Divine Love, whose inverted reflection in the animal nature is *Erōs*, the love-god, or lust. With these two *Erōtes* of Grecian mythology he gives also its two *Aphroditēs*, picturing them as the supernal virgin clothed with the sun and the infernal prostitute arrayed in scarlet, the two symbolizing respectively divine regeneration and human generation. Now, again, the word *orgē*, although signifying colloquially and in ordinary literature any violent passion, as anger and the like, has a more technical meaning in the terminology of the Mysteries, where it signifies the fecundating power or parturient energy in nature. The word is derived from *ὀργάν*, "to swell (with internal moisture)," as do plants and fruit from their sap, "to teem," "to swell (with passion)"; and from the same root comes *orgia*, the Mystery-rites practised in the worship of Bakchos.

Next follows the conquest of the generative centres. After a pæan chanted by the conquerors of the Beast, seven Divinities emerge from the adytum. They are more majestic and more splendidly arrayed than the three septenates who have preceded them, and their part is to finish the regenerative work. One of the four *Zōa* gives them seven golden saucers (*phialai*, shallow libation-cups)

containing the formative force of the Logos, “the *thumos* of the God.” What ensues upon the outpouring of the creative potency is the eradication of the procreative centres—leaving thereafter but three somatic divisions—and the elimination from the other centres of every remaining vestige of psychic impurity. The first four Divinities act successively upon the four somatic divisions. The first Divinity pours out his saucer upon the earth, producing a painful sore on the men who had the brand of the Beast and worshipped his image. The force under the stimulus of which the lower psychic nature engendered pseudo-devotional illusions, irrational sentiments and emotions, and erroneous notions or concepts, now becomes the destroyer of these delusions, and of the psychic centres to which they are due.

The second Divinity pours out his saucer into the sea; it becomes as blood, and all creatures in it die. Every vestige of passion and desire is eliminated.

The third Divinity pours out his saucer into the rivers and springs, and they become blood. This is the somatic division of which the regent is the Beast, or phrēnic mind, in which is centred the consciousness of the profane, the *polloi* who have persecuted and put to death many spiritual teachers and reformers. Here, again, Iōannēs indulges in sarcasm; for he makes the Divinity of the waters (the Nous as presiding over this plane) say of the profane, “They poured out the blood of devotees and seers, and blood thou hast given them to drink, for they are *worthy*,” a paronomastic use of the word *axios*, “deserving” and also “highly respectable.” However, when the “blood of the Logos” suffuses the mystic centres of the heart “the knowledge from below” ceases to vaunt itself, and is replaced by “the wisdom from above.”

The fourth Divinity pours out his saucer upon the sun, and it radiates scorching heat—alluding to the intense activity of the brain at this stage.

The fifth Divinity pours out his saucer upon the throne of the Beast, whose realm is thereby darkened, and whose subjects are afflicted with pains and sores. The Beast’s throne is the great sympathetic nervous system, so that his realm extends over practi-

cally all the so-called involuntary physical and psychic functions; but, now that the four somatic divisions have been purified, the Beast is deposed, and henceforth the Nous is to reign supreme.

The sixth Divinity pours out his saucer upon the Euphratēs, and its waters are dried up to prepare the path for the rulers who come from the source of the sun. These are the five "solar" Divinities who were erstwhile unfettered at the river Euphratēs, the cerebro-spinal system. All the irredeemable elements of the man's lower self are now expelled, and they become a sort of entity external to him: as when, after the death of the physical body, all the evil psychic elements which are rejected by the soul before it enters the spiritual realm survive in the phantasmal world as a simulacrum, shade, or ghost of the dead personality, so upon the spiritual rebirth of a man—which connotes the death of his carnal nature, though the purified physical body continues to live out its allotted span—these expelled elements take shape in that same phantasmal world, or Tartarus, and remain there as a congeries of evil forces and impure elements, forming a malignant demon, which has no animating principle save hatred and lust, and is doomed to disintegrate in the cosmic elements. Thus Iōannēs describes this gruesome thing in his allegory: he sees issuing from the mouths of the Dragon, the Beast and the Pseudo-Seer three unclean spirits, resembling frogs, who are "spirits of demons," and who collect all the evil forces and muster them for the last great battle upon the advent of the God.

The seventh Divinity pours out his saucer into the air (the aureola), and the enthroned God announces, "He has been born" (*gegone*). The authorized version gives the strained empirical translation, "It is done." But *gignesthai* means "to be born," "to become," and is often used in the *New Testament* in the former sense, as in *Galatians* iv. 4, "born of woman." If used to convey the meaning "It is done," it would be dubious Greek; but here Iōannēs is speaking quite openly of the new birth. In the *Fourth Evangel*, where the new birth is allegorically depicted as the crucifixion, the ultimate utterance is given as *tetelestai*, "It has been finished," referring to the initiation-rite, or "finishing" (*telos*), and conveying the esoteric meaning "He has initiated (perfected) him-

self." The spiritual birth is, in the Apocalyptic drama, accompanied by a general upheaval and readjustment: the great city, Babylōn (the physical body), becomes three-divisional; the cities of the people (the procreative centres) are overthrown; and great hail (the condensation psychically of the auric substance) falls.

In the main action of the drama it is now that the Conqueror, the new-born Initiate, appears on his white horse; but the sequence of events is interrupted by a side-scene, which amounts to a parenthetical dissertation on the mysteries of physical existence and the epithumetic principle, symbolized by the Woman in scarlet and the fiery red Dragon. The Woman stands for Babylōn, the physical body, and, in a more general sense, incarnate existence. She sits on the "many waters," the great psychic sea of sensuous life, and is likewise sitting on the Dragon—for he represents microcosmically the same principle that the sea does macrocosmically. The Dragon who sustains the Woman *was*, and *is not*, and yet *is*; for he is the glamour of sensuous life, the deceptive phenomena of which ever appear to be that which they are not. His seven heads are seven mountains where the Woman is sitting on them; that is, the seven cardinal desires energize through the seven *chakras* of the physical body during incarnation. It is then explained that there are seven rulers (kings), of whom five have perished, one *is*, and the other has not yet come, and when he comes he must abide a little while. The cycle of initiation extends through seven incarnations, which are not, however, necessarily consecutive; of these the Apocalyptic initiate is represented as having passed through five, and being now in the sixth; and in the seventh he will attain final emancipation. They are called kings because the only incarnations counted are those in which the aspirant is veritably the ruler of his lower faculties and propensities. The Dragon himself is an eighth, a sort of by-product of the seven, and he goes to destruction; for he is the phantom which forms after the final purification, and his fate is to disintegrate in the nether-world. His ten horns, or five pairs of horns, are the five *prānas*, each of which is both positive and negative. They are solar forces, the correspondences on the lowest plane of the Nous and the four *Zōa*, the regents of the four regions

of space and the four divisions of time; but here, in the sphere of animal vitality, they energize the desires and passions. Thus they "have one purpose," and confer their power upon the Dragon, and rule with him each for one hour. They are the forces which in the innocent child produce its exuberant vitality and exquisite vivacity, but which in the individual who yields to the dictates of passion become wofully destructive; hence they are said to devour the flesh of the Woman in scarlet and consume her with fire.

Then comes a series of proclamations, exhortations and lamentations relating to the downfall of Babylōn, the scarlet prostitute, who is the bad Virgo, the terrestrial Aphroditē, all of which applies to the complete subjugation of the physical body and its forces, and to liberation from the bondage of physical life. There are two "falls" in the allegory, paralleling the two crucifixions.

After this long but necessary digression, the action of the drama is resumed: the Conqueror appears, mounted on a white horse; "he treads the wine-vat of the ardor of the God's fecundating energy"; his mantle is blood-hued, and upon it and upon his thigh is inscribed his title of supreme ruler. The word "thigh" (*mēros*) is euphemistic; the *phallos*, *membrum virile*, is intended. This particular euphemism is common in the *Old Testament* (*Genesis* xxiv. 2, *et passim*). Moreover, it will be noticed that here the Conqueror has the sword of Mars, and is riding the white horse of the Archer who, at the opening of the first seal, the *adhishtāna chakra*, "came forth conquering and to keep on conquering." Thus the incarnated Logos is shown to bear a direct relation to the lowest centres. Now, it would be utterly impossible to elucidate the *Apocalypse* and ignore this delicate but perfectly pure subject, concerning which even the most communicative expositors of the esoteric philosophy have been extremely reticent; and so the present writer, being opposed to all undue secrecy, and believing that in this matter harm has resulted from the suppression of the truth, feels justified in dealing with the subject frankly and without constraint, though with necessary brevity. As every practical "pyrotechnist" knows, the human brain contains certain centres or components, including the pituitary body and the conarium, the higher functions of which are almost com-

pletely dormant in the normal individuals of the present races of mankind, who are therefore termed in the *New Testament* and other esoteric writings "the dead"; yet it is only through these organs of the brain that the spiritual Self of man, his overshadowing God, can act upon the consciousness of the psycho-intellectual self. This corpse-like condition of the finer organs of the brain does not preclude very high development of the ordinary intellectual faculties, apart from the epistemonie power; indeed, there are and always have been men who are lamentable examples of brilliant intellectuality combined with the densest spiritual stupidity. In the case of the true genius, the poet, artist, intuitive philosopher, and religious mystic of saintly purity, there is a partial awakening of these centres; while in the case of the seer (excluding from that class the mere psychic clairvoyant) the higher faculties are so quickened that he becomes cognizant of the interior worlds, the planes of true Being. But when the brain is fully restored to its true functions by the energizing of the *speirēma*, the *paraklētos* of the *New Testament*, that "Light of the Logos" which is literally the *creative force of the Logos*, then it, the brain, becomes an androgynous organ, wherein takes place the immaculate conception and gestation of the self-born spiritual man, the *monogenēs*, who is in very truth "born from above." This is the process of regeneration and redemption which is expressed by myth and symbol in all the great world-religions of antiquity. There being a direct and intimate relationship and correspondence between the sacred centres in the brain and the lower procreative centres, it follows that true spirituality can be attained only when a pure and virtuous life is led; while for the neophyte who would enter upon the telestic labor, the task of giving birth to oneself, perfect celibacy is the first and absolute prerequisite. Unless he is inspired by the loftiest aspiration, guided by the noblest philosophy, and restrained by the most rigid moral discipline, his possibility of success is extremely remote; and the mere dabbler in the pseudo-occult will only degrade his intellect with the puerilities of psychism, become the prey of the evil influences of the phantasmal world, or ruin his soul by the foul practices of phallic sorcery—as thousands of misguided people are doing even

in this age. To follow the mystic "path" the aspirant must keep himself pure physically, mentally and psychically.

The Conqueror and his host are opposed by the Beast and his followers, and in the ensuing battle the Beast and the Pseudo-Seer are captured. They are thrown into the lake of sulphurous fire—which simply means that the rejected elements of man's animal nature return to the elemental kingdom whence they were derived—are thrown, as it were, into the great crucible of nature. The Dragon, however, is imprisoned for a thousand years, after which he must be let loose for a short time; that is, the Conqueror has yet one more incarnation to undergo, and therefore does not now destroy altogether the epithumetic principle, though in his next and final earth-life he will make short work of it. The thousand years, as a period between incarnations, merely express the apparent time on the spiritual plane, where, as Plato explains, sensation is of ten-fold intensity, so that the thousand years, here as in the vision of Ēr, "answer to the hundred years that are reckoned as the life of man." The Dragon is disposed of, so far as the Apocalyptic drama is concerned; but Iōannēs gives a paragraph in the future tense to tell of his final fate. Finding it necessary to explain first, in a general way, what happens to the soul after death and between incarnations, he does so by describing a vision. He sees thrones and those seated on them, and judgment is passed on them. These represent a series of after-death judgments; for after each incarnation the incarnating Ego passes through a purifying ordeal or "judgment." All his activities during the past earth-life are reviewed; in the allegory they are described as souls revived. Thus the souls of those that had been beheaded because they had the evidence of Iēsous (the Nous), and those who had not worshipped the Beast (that is, the latent intuitions that had been suffered to die in the mind, and the higher thoughts, emotions and aspirations), come to life and reign with the Christos (the Nous now illumined, *epistēmōn*, because freed from the body) for a thousand years, that is, during the non-incarnated period. But the rest of the dead (the thoughts and emotions that were concerned only with the carnal nature) do not come to life until the expiration of the celestial

interregnum. They lie in latency until the Ego reincarnates, when they again become kinetic impulses. This coming to life of the nobler elements of man's nature, which were suppressed and slain during his earthly sojourn, is called "the first resurrection." Returning from this general exposition to the particular case of the Dragon in the drama (and hence changing to the future tense), Iōannēs explains that this Adversary will be let loose at the expiration of the thousand years and will muster all the evil forces to make an assault on the beloved city—only to have his forces consumed by the divine fire, and himself be thrown into the lake of fire and sulphur, where the Beast and the Pseudo-Seer have already been sent, thus sharing with them "the second death."

But the physical body of the Conqueror is not dead; it is subjugated, purified and shorn of its passional centres. The downfall of Babylōn expresses figuratively the death of the carnal nature; for in his regeneration the initiate has passed through a process analogous to death, and therefore he undergoes a judgment-ordeal similar to that meted out to the excarnated soul, but of vaster scope and mightier import. A great white throne appears, and from the face of the enthroned Majesty the earth and the sky flee and vanish, for he is the perfected Self of the Man, higher than earth and heaven, greater than all the Gods. He is summing up the cycle of his incarnations, and on all the elemental forces and faculties of his composite nature which have made up his many personalities of the past he renders judgment "according to their works." All these, "the dead" in the three lower worlds, spring to life and are "judged," as Iōannēs reiterates, "each and all, according to their works." The condemned elements of the physical and psychic natures ("Death and the Unseen") are thrown into the lake of fire, the chaotic "eighth sphere" in which the creative fire refines, as material for future æons, the hylic refuse of each cycle; and this is termed the "second death."

Then appear a new sky and a new earth, that is, the subjective and the objective consciousness of the Nous on its own plane; but the sea, the sensuous consciousness of the lower plane, has passed out of existence. The holy city, the deathless solar body, now

comes down out of the sky, enveloped in its halo, or radiance (*hē doxa*), the sun-robe of the God. This aureola is self-luminous, with an opalescent glitter; it is the "wall" of the city, having twelve gateways (the orifices of the body), and at the gateways twelve Divinities (the twelve great Gods of the Zodiac, or cosmic forces), and with the names of the twelve tribes of Israel (the zodiacal signs) inscribed on the gates; the tribes are in four triads, assigned to the four regions of space. The wall of the city has twelve foundations, which have on them the names of the twelve apostles of the Lamb; these are the twelve powers of the Logos, the spiritual archetypes of the twelve cosmic forces; for in symbology the "foundation" of all things is the spirit, upon which rests the structure of whatever is manifested. The measurements of the city and its wall have already been explained, together with the enigma of its cubical form; the further details relating to it will be elucidated in their proper place in the commentary.

"*Aum.* Come thou, O Thought Divine! The grace of the Divine Thought be with the holy devotees. *Aum.*" Thus ends the *Apocalypse* of Iōannēs, one of the most stupendous allegories ever penned by the hand of man.

So comprehensive, complete and coherent is the *Apocalypse*, that its full beauty, even in its fine finish of details, can be perceived only when it is viewed as a whole; nor can its deeper meaning be grasped by mere analytical study. Its multiplicity of details and reduplication of symbols have utterly baffled all attempts to analyze it by empirical methods; and the exotericists have fared even worse through inability to distinguish from the main action of the drama the explanatory matter introduced by means of side-scenes. Yet, in reality, the construction of the drama is not complicated, and its characters are not numerous. Its *dramatis personæ* are:

- △. The God, the forever concealed DIVINE PRESENCE.
- I. The First Logos (*logos endiathetos*, immanent idea), the DIVINE LOVE, from whom proceed:
- II. (a) The Second Logos (*logos prophorikos*, uttered thought), the DIVINE THOUGHT, the ruler of the cosmic forces; symbolized by the Conqueror, the Sun;

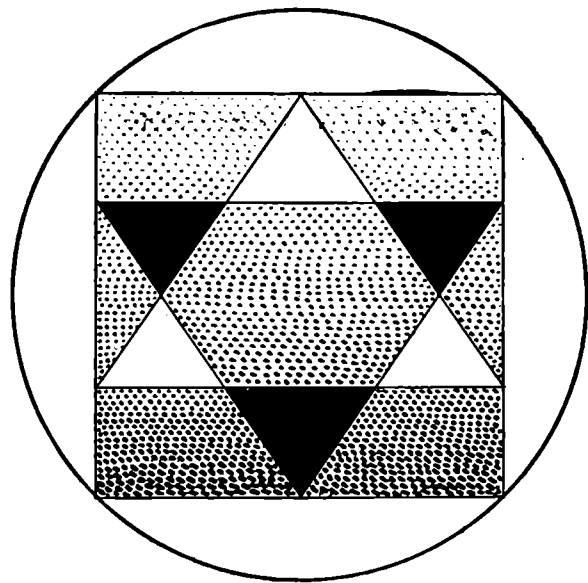
(b) The Light of the Logos, Archē, the DIVINE SUBSTANCE, primordial matter; symbolized by the Sky-Virgin, the Moon. As Philōn Judaios says (*De Confus. Ling.*, p. 267), the Logos is the Archē; as Spirit-Matter they are one in essence. They emanate:

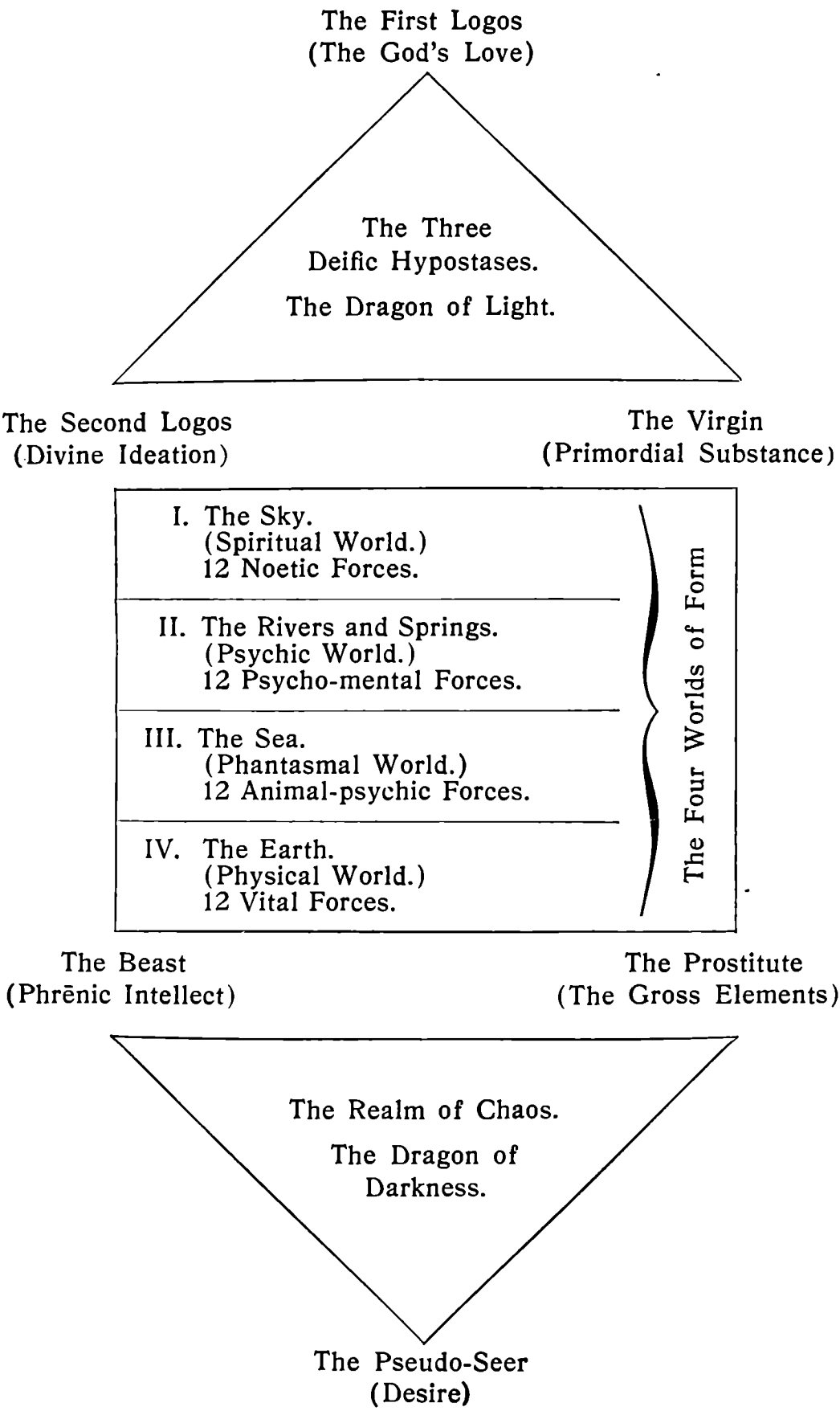
- III. The Twelve Powers, of which five are noetic (solar) and seven are substantive (lunar); symbolized by the Twelve Zodiacal Constellations. The twelve powers, emanated successively on four planes of existence, make forty-eight cosmic forces; and, with Archē-Logos, forty-nine.

These are the sole performers in the Apocalyptic drama, though some of them assume various rôles. The ancient zodiac was subdivided into sections of ten degrees each, called decans, giving three to each of the twelve signs; and to each of these thirty-six subdivisions was assigned an extra-zodiacal constellation, a paranatellon, which rises or sets simultaneously with it. These forty-eight constellations, twelve in the zodiac and three sets of twelve beyond it, with the Sun considered as the centre and making up the number forty-nine, completed the stellar scheme of the zodiac, which is faithfully adhered to in the *Apocalypse*. The seven sacred planets play their parts in the drama; but they only represent seven aspects of the Sun. The extra-zodiacal constellations Draco, Cetus, Medusa and Crater are especially prominent as characters in the drama.

The *dramatis personæ* and scenic arrangement are shown in the diagram on the following page.

It should be borne in mind, however, that these are the worlds and forces of the microcosm, man, as portrayed in the zodiacal scheme; and, as the two triangles represent the conflicting spiritual and animal principles in the human soul, they should be considered as being interlaced in man, the "perfect square," and enclosed within the auric *plērōma*, or divine synthesis, thus:





The four planes of existence are represented in the *Apocalypse* as (1) the Sky, (2) the Rivers and Springs, (3) the Sea and (4) the Earth; while encompassing these four is the Air, the Empyrean, which is called the fifth world in the Ptolemaic system, although it really stands for the three formless planes.

The twelve forces energizing on each of the four manifested planes, or worlds of form, are divided into a five and a seven; the five is subdivided into a one and a four; and the seven is subdivided into a three and a four, the three being subdivided into a one and a two. These divisions, written diagrammatically as if on a measuring-stick, make the “rod” with which to “measure the adytum of the God, the altar, and those who worship in it,” excluding “the court which is exterior to the adytum”—the lower triad:

1	4				1	2		4			
					3						
5					7						
1	2	3	4	5	6	7	8	9	10	11	12

This “measuring-stick” applies to each of the four manifested planes; and in each of them the fivefold group relates to the Sun and the Rectors of the Four Regions of Space, symbolizing variously the Logos and his four manifested powers, the Nous and the four intellectual faculties, etc.; and the sevenfold group relates to the moon and her septenary time-periods.

The “rod,” which is also called a “hollow reed” (*kalamos*), as a symbol is the caduceus, and represents the *sushumnā nādī*, the two serpents entwined around it representing *īdā* and *pingala*. The one force, *sushumnā*, becomes the three, seven and forty-nine forces.

The fivefold group, which is really a quaternary and a dominating power, in each case corresponding to the Archē-Logos, is shown, with a few of its many correspondences, in the table on the following page.

The drama has seven acts: (1) the opening of the seven seals, the conquest of the seven principal centres of the sympathetic nervous system; (2) the sounding of the seven trumpets, the conquest of the seven centres of the brain, or cerebro-spinal system; (3) the

Δ	WORLDS	ARCHETYPES	PRINCIPLES	FORCES	SOMATIC DIVISIONS	ELEMENTS AND SENSES
	Empyrean. Aura.	Logos. Eagle.	Nous.	The Conqueror.	White Horse.	Æther. Touch.
I.	Sky. Spiritual World.	Bull. Taurus.	Lamb. Aries.	7 Divinities of the Trumpet- calls.	Dun Horse. Head.	Air. Hearing.
II.	Rivers and Springs. Psychic World.	Lion. Leo.	Leopard-Beast. Leopardus.	7 Divinities of the Harvest.	Black Horse. Heart.	Fire. Sight.
III.	Sea. Phantasmal World.	Man. Aquarius.	Dragon. Draco.	7 Divinities of the Seals.	Red Horse. Abdomen.	Water. Taste.
IV.	Earth. Physical World.	[Scorpion.] Scorpio.	Pseudo-Seer. Medusa.	7 Divinities of the Scourges.	White Horse. Procreative Centres.	Earth. Smell.

battle in the sky, resulting in the expulsion of the Dragon and his Divinities, that is, the elimination from the mind of all impure thoughts; (4) the harvesting of the earth and its vine, the conquest of the seven cardiac centres; (5) the outpouring of the seven scourges, the conquest of the generative centres, which finishes the "conquest of the *chakras*" and brings about the birth of the solar body; (6) the battle in the psychic world, or infernal region, called "Harmagedōn," resulting in the overthrow of the three beasts, that is, the extinction of the extraneous phantasmal demon, or composite elemental self; and (7) the last judgment, the summing-up of the completed cycle of earth-lives. All the remaining portions of the book are explanatory and descriptive. Of these seven acts, four (the conquests of the *chakras*) relate to the four somatic divisions, and the other three to the mental, psychic and auric principles. For the headings of the present commentary, however, a somewhat different division has been adopted. Tabulated, the four acts that are concerned with the conquest of the centres, in their bearing upon the process of regeneration, are as shown on the following page.

In a general way, the four conquests made by the Logos-Sun correspond to the four seasons of the year: the opening of the seals, the beginning of man's spiritual resurrection, is Spring, the time of germinating seed, expanding bud and upspringing vegetation; the energizing of the noetic centres, the trumpet-calls awakening to life the sunlike intellectual faculties, is Summer, the season of sturdy growth and hastening to ripeness, the over-fervid sun at times scorching the tender-green growth; the opening of the heart-centres, the harvesting of the earth and the vine, is Autumn, the period for gathering and garnering the fruitage; and the conquest of the lower life-centres, the scourging of all that is base and impure in man's nature, is Winter, the season of purifying frost and cold, which prevail until the returning sun, lengthening the days, is mystically reborn as the Christ-child, the Sun-God of a new divine year, the æon of the deified man.

Thus it will be seen that this mystical drama is expressed in terms of natural phenomena: its hero is the Sun, its heroine the Moon; and all its other characters are Planets, Stars and Constellations;

CORRESPONDENCES	THE OLD UNIVERSE	ACT I 7 SEALS	ACT II 7 TRUMPET-CALLS	ACT III 7 HARVESTERS	ACT IV 7 SCOURGES	THE NEW UNIVERSE
1. Creative Centres.	The Earth.	Archer on White Horse.	The third of the Earth's vegetation burnt up.	Æonian Tid- ings to those dwelling on the Earth.	Libation poured into the Earth.	A New Earth.
2. Psychic Centres.	The Sea.	Swordsman on Red Horse.	The third of the creatures in the Sea destroyed.	Fall of Babylon announced to those who drank her wine.	Libation poured into the Sea.	No more Sea.
3. Phrēnic Centres.	The Rivers and Springs.	Weigher on Black Horse.	The third of the Rivers and Springs become wormwood.	Denunciation of those who worship the Beast's Image.	Libation poured into the Rivers and Springs.	No more Sorrow.
4. Noetic Centres.	The Sky.	Death and Hadēs on Dun Horse.	The third of the Sun, Moon and Stars darkened.	Solar Divinity appears, hav- ing a Sickle.	Libation poured upon the Sun.	A New Sky.
5. Sympathetic System.	The Abyss.	Souls of the Dead under the Altar.	The Crater of the Abyss opened.	The "over- ripe" Harvest is gathered.	Libation poured upon the Throne of the Beast.	The dual Tree of Life.
6. Cerebro-spinal System.	The River Euphratēs.	Five Divinities of the five directions of Space.	Five Divinities of the River Euphratēs.	The Vine is Reaped.	Libation poured upon the River Euphratēs.	The River of Life.
7. The Aura.	The Air.	The Silence.	The Virgin.	The Winepress.	Libation poured into the Air.	The "Glory." (Aura.)

while its stage-setting comprises the Sky, the Earth, the Rivers and the Sea. It elucidates its subject with the glare of lightning, proclaims it with the roll of thunder, emphasizes it with the shock of the earthquake, and reiterates it with the Ocean's voice, the ceaseless murmur of its "many waters." Ever it maintains this cosmic language, this vast phrasing of nature. In the first magnificent chorus of Constellations who encircle the throne of the Sun-God the starry hosts praise him as the creator of the universe; yet when the drama has been enacted that universe has perished, "the first sky and the first earth are passed away, and the sea exists no more." Then from his effulgent throne the Logos-Sun announces, "Behold! I am making a new Universe." Now, this Apocalyptic Universe is Man, the lesser cosmos, of whom the Logos-Sun is in truth the Architect and Builder, and whom the Sun, the Moon, and all the Stars of heaven have helped to mould and make: for in every human creature, however fallen and degraded, are stored up all the forces, both cosmic and deific, which brought him into existence and have nurtured him throughout the vast cycle of generation, in countless incarnations upon earth, while the Logos of Light has taught him the loving lessons of the Good, the Beautiful and the True, and the Logos of Darkness has held before him the dread lessons of the Evil, the Ugly and the False; and these same creative forces of the Light-giving Logos, with the tireless patience of the deathless Gods, but await the time when the resurgent divine life again stirs within him, and then, disintegrating the elements composing the carnal man, they begin a new evolution, the work of "making perfect" this child of the æons, whom the Sun-Adversary, "the Scorpion-monster of Darkness," can drag down till he is lower than the beasts, but whom the Logos-Sun, the Eagle of Light, can exalt above the Gods.

Written in crabbed Greek, and filled with phrases borrowed from the *Old Testament*, the *Apocalypse* is nevertheless purely Hellenic in spirit and in substance. It is absolutely faithful to the Platonic philosophy; and its Divinities (*angeloi*) are simply the Gods and Goddesses of Grecian mythology. Moreover, the *Apocalypse* is really a poem. It seems quite possible that the existing text is but

a condensed prose version of a magnificent metrical original: if so, the phraseology from the *Old Testament* was adopted to disguise the real significance of the poem, and the work was done by some one who understood the subject-matter. In this it differs from the *Synoptics*, which were given their present form by ignorant forgers. Many of the obscure passages in the *Apocalypse* become clear when poetically expanded: it is full of poetic figures of speech imperfectly expressed in dry prose, and a subtle undermeaning runs through the text. To point these out in detail in a commentary would make the latter wearisome and wooden. Hence the literal prose translation upon which the present commentary is based is followed by a metrical version which is designed to convey the sense of the *Apocalypse* more fully and accurately than can be done by a mere verbatim translation, and to bring out the humorous and satirical elements, as well as the poetic imagery, with which it abounds. To the prosaic mind the *Apocalypse*, read misunderstandingly in a prose version, may seem harsh and gloomy; but considered as a poem, and read with understanding and appreciation, it is seen to be full of gladness and exultation. In this metrical version the undermeaning has frequently been substituted for the deceptively obvious one on the surface, and obscure passages have been expanded to make them clear. All names of persons and places are omitted in this version: thus the seven Societies or Lodges (*ekklesiai*) are designated by their corresponding colors as centres of the *tattvas*, Babylōn is termed "the Haunted City," Iōannēs is called "the Seer," etc. The name Iōannēs, it may be remarked, appears to be but a variant of the Chaldean Ōannēs, the personification of seership.

THE INITIATION OF IŌANNĒS

Subtitle

CHAPTER I. 1, 2

1 The initiation of Anointed Iēsous, which the God conferred on him to make known to his slaves the [perfections] which must be attained speedily. He sent his Divinity and by him symbolized [them] to his slave Iōannēs, 2 who gave evidence of the Logos of the God and of the evidence of Anointed Iēsous—of all the [visions] that he saw.

COMMENTARY

In the Greek Mysteries, which were also called the “perfecting” or “finishing” rites, the candidates for initiation, after receiving some preparatory training in semi-exoteric lesser rites, were termed *mystai*, “initiates,” but were permitted to see the sacred emblems only through a veil, symbolizing the dim vision of the psychics, or “veiled ones.” The full Initiates were called *epoptai*, “those having super-sight”—or seers. The word *apokalypsis*, “unveiling,” is clearly a substitute for *epopteia*, “initiation into seership.” That Iōannēs could not possibly have intended the title of his occult treatise to convey the meaning of “revelation” is evident from the nature of the work, which is not only profoundly esoteric and couched in the mystery-language of the zodiac, but also has its meaning so impregnably intrenched behind symbolism, allegory, anagram, number-words, and other puzzling devices, that it has successfully withstood the assaults of “those without” (the exotericists) for nearly two millennia. Its subtitle also, by the word “symbolized,” “showed by signs,” (*esēmanen*), likewise indicates that it was not written as light literature for the profane. Possibly the Apocalypticist had in mind the words in Xenophōn’s *Memorabilia* (I, i.), “It

had been whispered about that Sōkratēs said that his Divinity (*daimonion*) used to give signs (*sēmainein*) to him." The *New Testament* word *angelos* is merely a substitute for *daimonion*.

The title makes Iōannēs the one to be initiated (unless it is taken as merely indicating his authorship, which in the light of the text is hardly a reasonable supposition), while the subtitle gives Iēsous as the candidate for initiation who emerges as the Conqueror after the telestic ordeals; for here Iōannēs and Iēsous are but one individuality, Iōannēs representing the incarnated man, and Iēsous his noetic Self, whose "slave" the material man truly must become if he wills to reach the heights celestial. The Divinity who comes at the behest of Iēsous is higher than Iēsous himself; for he is the Logos, who in the initial vision makes his appearance as the "son of man," and remains throughout as the Hierophant, or Initiator, while Iēsous is the candidate who is subjected to the initiatory trials and has to do the perfecting "works," whereby he finally becomes the Conqueror on the white horse—the new Initiate in his solar body. The spiritual perfections have to be attained "speedily" by sustained, unremitting effort; yet, as time is regarded by those who look upon earth-life as an affair of but one incarnation, the telestic work would seem by no means expeditious; for it requires not less than seven incarnations of untiring effort before the final goal is reached. But the "path" of the esotericist is indeed a short-cut, and his a speedy journey, as compared with the progress of those who are content to follow the common highway of evolution, and who will reach their divine destination, their promised land, only after long ages of aimless wandering in the wilderness of terrestrial life.

In the *Apocalypse*, however, as in the *Gospels*, Iēsous personifies the Sun-God. The Divinity who descends and becomes the Guide of Iōannēs is, of course, Hermēs, who repeatedly says of himself that he "comes quickly," referring to his winged sandals, presumably. Apollōn representing the sun, and Hermēs the solar radiance, the two symbolize the Nous and its inherent power; hence they are essentially one, and they act jointly as the Hierophant. Their various attributes are combined in the solar Dionysos.

It is the intuitive mind—"Anointed Iēsous"—that gives evidence

of the Logos to the neophyte, and he in turn must, according to the law of the occult, transmit it to his fellow-men—who usually repay him with some form of physical or mental martyrdom.

Dedication

CH. I. 3

3 Immortal is he who discerns, and they who learn [from him], the arcane doctrines of this Teaching, and observe the [precepts] which are written in it; for [their] season is near.

COMMENTARY

This is a dedication of the book to every mystic who may succeed in penetrating its inner meaning and impart to other students the occult doctrines (*logoi*) it contains. For the “Logoi (oracles) of the Lord” are esoteric aphorisms having in them the potency of the Divine Thought, and are not mere “words” comprehensible to the conventionalist. Likewise, *prophēteia* is not merely “prophecy” in the fortune-telling sense of predicting future events; the word means literally “speaking for” (the Gods), the office of the seer being to receive and interpret the truths taught in the noetic world, the realm of the Logos. The writings of Ezekiel, Zechariah, and the other Hebrew “prophets,” are esoteric treatises on the nature of man, thinly disguised as predictions. In them, nations and personages play the parts that in the *Apocalypse* are acted by the heavenly bodies.

The word *makarios* means much more than simply “blessed.” It connotes the state of the immortal Gods (emancipated souls), as expressed by the Sanskrit term *sachchidānanda*, “true being, consciousness and bliss.” To the man or woman who resolutely pursues the path of purity and devotion, there will come unfailingly this consciousness of immortality and spiritual calm; it is but a matter of centring the mind upon the deathless inner Self instead of upon the outer self that is under the sway of alternating death and birth. This mental reverting is the *metanoia* of the *New Testament*, not merely “repentance,” but “changing the mind” from the mortal to the immortal mode of thought.

I

INTRODUCTION—THE SEVENFOLD LOGOS-SUN
—THE SEVEN PLANET-SUNS OF THE LIFE-
CENTRES, AND THE SUN-GOD AND
HIS FIVE POWERS

The Seven Life-centres of the Body

CH. I. 4, 5

4 Iōannēs to the seven Societies which are in Asia: Grace to you, and peace from [the enthroned God] who [for ever] *is*, who was, and who is coming, 5 and from the seven Breaths that are before his throne, and from Anointed Iēsous, that believable witness, the first-born from “the dead,” and the chief of the rulers of the earth.

COMMENTARY

The word *ekklēsia*, meaning an assembly, or group of people called together for some special purpose, a society, applies very neatly in the allegory to a nervous plexus, or ganglion, which consists of nucleated cells acting as a centre of nerve-force to the fibres connected with it. The seven Societies are the seven principal ganglia; later they are metamorphosed into “seven little lamp-stands,” each ganglion being a little brain, a minor light-giver in the body, as the brain is the great light-giver, or microcosmic sun; and then they are changed almost directly into “seven seals” on a scroll, the *chakras* being indeed sealed in the materialistic person, so far as concerns their psychic functions.

The enthroned God is the First Logos, who abides in the Eternal, and is not to be considered as incarnated, but rather as overshadowing the man on earth. The word “coming” (*erchomenos*) is used because the future participle of the verb “to be” (*esomenos*) would convey an erroneous metaphysical concept; “was,” in the imperfect tense, expresses an action still continuing, but the future, “shall be,” would imply something that does not yet exist, whereas the Logos is represented as subsisting in an infinite Present which includes in

itself the Past and the Future. In the *Fourth Evangel* (viii. 58) the same idea is expressed by the words, "Before Abraham was born, I *am*." Thus also Plato teaches (*Timaios*, 38) that it is erroneous to attribute the past and the future to the Eternal; "For we say, indeed, that he was, he is and he will be; but 'he is' alone approximates the true concept (*logos*); for 'was' and 'will be' are properly to be said only of generation in time." The two Logoi are really one; the distinction between them is purely metaphysical.

The seven Breaths (*pneumata*), which appear later as seven stars (the seven planets), are the Chief Divinities, Michaël, Gabriël, etc., representing seven aspects of the Logos. Iēsous Christos, the first-born from "the dead," is the epistemonic (intuitive) Mind; the intuition is the first of man's dormant spiritual faculties to awaken, bringing certainty of knowledge, and becoming the dominant power in his life.

The Incarnating Self

CH. I. 5, 6

To him who, having graciously welcomed us and washed us from our sins in his blood, 6 also made us rulers and sacrificers to his God and Father—to him be the glory and the dominion throughout the æons of the æons! AMĒN.

COMMENTARY

These words of Iōannēs refer to the initiation he has passed through, and which he is about to describe. The lustration (*baptismos*) of blood, which emancipates from sin, is the rain of purifying fire (the "blood" of the Logos) poured out by the Divinities charged with the seven scourges. By a bold oriental simile, a variant of the parable of the prodigal, the higher Self is represented as hospitably entertaining the returned wanderer, the reincarnating self, and washing from him the stains of travel.

To each of the planets a distinctive attribute is assigned; and here "dominion" applies to the Sun, and "glory" to the Moon.

The *Amēn* is the equivalent of the Sanskrit *Aum*, the latter being

pronounced with a nasal prolongation, called *ardha-mātrī*, "half measure," thus giving the Apocalyptic "time, [two] times and half a time." Used in a certain way, this word has the power, through the correlation of sound and the vital electricity, to arouse the *spei-rēma*, or regenerative force. To use it effectively, one must know not only its correct pronunciation but also the predominant color and the key-note of his own aura.

The Incarnated Self as the Crucified

CH. I. 7

7 Behold! He comes amidst the clouds, and every eye shall see him, and they who pierced him [shall see him]; and all the tribes of the earth shall wail over him. Verily! AMĒN.

COMMENTARY

The eyes that see him are the noetic centres; they who "pierced him" are the sense-perceptions; and the "tribes" are the repentant elements of the mental and psychic constitution. The "clouds" are the auric forces; here the nimbus seems to be referred to rather than the aureola; the latter envelops the entire body, while the nimbus is limited to the head. In conventional Christian art the nimbus of the "Father" (who is, in fact, the First Logos and *not* the Supreme Deity) is represented of a triangular shape, irradiating light-rays; that of the Crucified (the Second Logos) contains a cross; and that of the Virgin (Archē) has a circlet of stars. In the Christos-mythos there are *two crucifixions*, corresponding respectively to generation and to regeneration. The first crucifixion is the descent of the soul into matter, when the physical body becomes its "cross" and the five senses are its five "wounds"; the human figure, with extended arms, forming a cross, and the objective senses being avenues that lead away from the spirit. The second crucifixion is the ascent of the soul to spirit through the initiation-rite, or self-conquest, when it is mystically said to be crucified in the brain—in the *place* called *Golgotha*, "The Skull." Thus Plato (*Phaidōn*, p. 83) says that "each pleasure and pain is a sort of nail which nails and rivets the soul to the body."

The Overshadowing Self

CH. I. 8

8 "I am the Alpha and the Ō," says the Master, the God who [forever] *is*, who was, and who is coming, the All-Dominator.

COMMENTARY

In apposition to the announcement of the coming of the Crucified, the uncrucified First Logos, the Eternal, declares, "I am the A and the Ω," which formula includes the five intermediate vowels, E, H, I, O, and T, and is equivalent to saying, "I am the seven vowels in one." Cedrenus says (p. 169) that the Chaldæans symbolized the Light of Reason (*noēsis*) by the vowels αω. These two vowels, the first and the last letters of the Greek alphabet, were assigned to the Moon and Saturn, the intermediate planets answering to the five other vowels in their order. Thus Achilles Tatios (*Eisagog.*, p. 136) correctly ascribes the seven vowels to the planets as follows: A, Moon; E, Mercury; H, Venus; I, Sun; O, Mars; T, Jupiter; and Ω, Saturn. The seven Planetary Powers are potential in the First Logos; in the Second Logos they become manifested potencies. The title "All-Dominator" is solar; *Hēlios pantokratōr* dominates all the planets, and the title is applicable to either Logos. Plutarch also gives the vowels with the planets. Eusebios quotes a Greek sage's verses to the Name of the Deity: "The seven vowels celebrate Me, Myself that am the imperishable God, the indefatigable Father of all Beings." The Egyptian priests were said to celebrate the praises of the Gods by chanting the seven vowels.

The Sun-God and the Seven Planet-Suns

CH. I. 9-11

9 I, Iōannēs, who am your brother, as also your copartner in the ordeal, ruling and patience of Iēsous, came to be in the island which is called Patmos, through the arcane doctrine of the God and through the evidence of Iēsous. 10 I came to be in the Breath [-trance] on the master-day, and I heard behind me a loud voice, like a trumpet-call, 11 saying:

“What you see, write in a scroll, and send [the message] to the seven Societies which are in Asia: to Ephesos, Smyrna, Pergamos, Thyateira, Sardeis, Philadelphieia and Laodikeia.”

COMMENTARY

Serene patience is one of the indispensable qualifications of the aspirant for spiritual knowledge, and so is the “ruling,” or dominance of the higher intellect, the Nous (Iēsous), over the lower faculties. The ordeal (*thlipsis*) is that of initiation, now begun. Through the awakening noetic perception (the “evidence of Iēsous”) and the increasing light from the Logos—the whitening of the dawn of the new life—the aspirant becomes isolated, and in the drear loneliness of one who has forever abandoned the illusions of sensuous existence, but has not yet seen the sunrise of the spirit, he dwells, as it were, on an island, apart from his fellow-men. Then through his introspection comes the message of the Great Breath, and in the sacred trance he attains his first *autopsia*, beholding the apparition of his own Logos.

CH. I. 12-16

12 I turned about to see the Voice which was speaking with me. Having turned, I saw seven little golden lampstands, 13 and in the midst of the little lampstands an [apparition] like the son of man, wearing [a vesture] reaching to the feet and girded at the paps with a golden girdle. 14 His head and his hair were white as white wool, [white] as snow; and his eyes were as a blaze of fire. 15 His feet were like the liquid metal that is as if it had been melted in a furnace. His voice was as the voice of many waters. 16 In his right hand he had seven stars. From his mouth kept flashing forth a keen two-edged sword. His face was [luminous], as shines the sun by its inherent force.

COMMENTARY

This apparition is a fanciful picture of the Sun as the *Panangeia*, or fount of all-radiating light; and, like all the puzzles of Iōannēs, it is ingeniously constructed. The “voice” that speaks is the primary



The white hair of hoary

Κρόνος Ω

(Saturn)

The blazing eyes of wide-seeing

Ζεύς Υ

(Jupiter)

The keen sword of

Ἄρης Ο

(Mars)

The shining face of

Ἥλιος Ι

(Sun)

The chitōn and girdle of

Ἀφροδίτη Η

(Venus)

The swift feet of

Ἑρμῆς Ε

(Mercury)

The wave-murmuring voice of

Σελήνη Α

(Moon)

Τὸ Φῶς τοῦ Κόσμου

(The Light of the Cosmos)

aspect of the Second Logos, in whom the seven "voices" or vowels (for *phōnē* is the one Greek word for both "vowel" and "voice") become differentiated. As the all-pervading solar Light he walks about among the seven golden lampstands, the seven planetary bodies, holding in his right hand their seven "stars," the light which he confers upon them. The Logos-figure described is a composite picture of the seven sacred planets: he has the snowy-white hair of Kronos ("Father Time"), the blazing eyes of "wide-seeing" Zeus, the sword of Arēs, the shining face of Hēlios, and the *chitōn* and girdle of Aphroditē; his feet are of mercury, the metal sacred to Hermēs, and his voice is like the murmur of the ocean's waves (the "many waters"), alluding to Selēnē, the Moon-Goddess of the four seasons and of the waters. To have placed the winged feet of Hermēs on the figure, or to have used the ordinary word *hydrargyros* ("water-silver") for mercury, would have made the puzzle altogether too transparent; so Iōannēs has employed the archaic word *chalkolibanon*, which he evidently borrowed from Plato, to designate the material used in fabricating the feet of his Planetary Logos. Plato speaks of *chalkolibanon* (*Kritias*, p. 114) as a metal mined by the Atlantians and esteemed by them as the most precious of metals except gold—which it is, in the series of esoteric correspondences, gold being the metal of the Sun, symbolizing the Nous, and quicksilver being the metal of Hermēs, symbolizing the power of divine thought. He does not describe it, but says, "*Chalkolibanon* is now only a name, but was then something more than a name," a statement that is no more than a sarcastic comment on the spiritual degeneracy of the times. But in his highly technical alchemical work, the *Timaios* (p. 59), he unmistakably describes this metal, calling it simply *chalkos* and ranking it as a primary metal next to gold, as "a sort of bright and condensed fluid." In *Kritias* (p. 116) he says that the Atlantians mined three kinds of stone, white, black and red; apparently these were the white variety of cassiterite (tin-ore), melaconite (black copper-ore) and cinnabar (the red ore of mercury); for he goes on to say that the three concentric walls of the city were plated, the outer one with copper, and the next one with tin, while the inner wall, which surrounded the citadel, "flashed

with the red light of *chalkolibanon*”—that is, vermillion, the sulphuret of mercury, a favorite pigment with the ancients. Within the citadel was a temple surrounded by an enclosure of gold; this temple was plated with silver, except the pinnacles, which were covered with gold. Thus in his symbolic city of the Atlantians Plato introduces five of the sacred metals. Inside the temple was a golden statue of Poseidōn standing in a chariot drawn by six winged horses. Whether or not the Atlantis-legend has any historicity, Plato's version of it is purely allegorical. *Chalkolibanon* is rendered “fine brass” in the authorized version, although brass was unknown to the Greeks, who used a bronze composed of copper and tin. But *chalkos* was used as a general term for metal, as well as for copper in particular; and *chalkolibanon* is simply the “metal that forms in drops,” as does gum exuding from a tree. It is neither “brass” nor “incense-gum,” but simply quicksilver—fluidic, “as if melted in a furnace.”

This figure of the Sun as the ruler of the planets is a symbol of the incarnated Self, the Second Logos; and, as given in the description of the apparition, the seven planets are in reversed order, for the Second Logos is the *inverted reflection* of the First: the celestial man is, as it were, upside-down when incarnated in the material world. The significance of this inversion develops later in the Apocalyptic drama.

Similar descriptions of the “son of man” are to be found in *Ezekiel*, *Zechariah* and *Daniel*, but though similar they are not the same; for the *Apocalypse* is *sui generis*, and while Iōannēs *apparently* borrows many symbols and poetic images from the ancient writings, he usually employs them to cloak his real meaning by endowing them with a different or a variant significance. Hence the exotericists who attempt to follow these supposed parallels will only be misled and confused, as Iōannēs doubtless intended they should be; and, since this commentary is not concerned with the esotericism of the Hebrew writings, the usual references to them will be omitted. The real parallels between the *Apocalypse* and Plato's writings are much more numerous and striking than these deceptive ones that are to be found in the Hebrew scriptures. The

indirect quotations from, and references to, Plato's works are more numerous even than the quotations from the *Old Testament*, and while the latter are often superficial, the former go to the very heart of the Platonic philosophy.

CH. I. 17-20

17 When I saw him, I fell at his feet as one dead. He placed his right hand on me, saying:

"Be not afraid. I am the First [Adam] and the Last [Adam],
18 he who is Alive. I became a 'dead man'; and, Behold! I am alive throughout the æons of the æons, and I have the keys of Death and of the Unseen. 19 Write down, therefore, the [glories] you saw, also those which *are*, and those which are about to be attained next after them, 20 [beginning with] the mystery of the seven stars which you saw on my right hand, and the seven little golden lampstands. The seven stars are the Divinities of the seven Societies; and the seven little lampstands are the seven Societies.

COMMENTARY

The esoteric tenet as to "the First and the Last" is very clearly stated by Paulos (I *Cor.* xv. 22, 45): "For even as in the Adam [-man] all became moribund, so likewise in the Christ[-man] all are restored to life." "The first man, Adam, was born in a living psychic form (*psychē*), the last Adam in a life-producing breath (*pneuma*)."

The Logos, or Divine Man, becomes "dead" during the long cycle of material evolution; but as it emerges from material conditions through the awakening of the epistemonical faculty, or spiritual intuition, it is restored to life; for the man has then the consciousness of immortality, and holds the keys with which he can unlock the prison-doors of the physical world ("Death") and the psychic world, or Hadēs, the "Unseen." This representation of incarnated life as the deathlike obscuration of the soul is very common in ancient mystical literature. Plato puts forward the idea repeatedly, as in the punning etymology of the *Kratylos* (p. 400):

“Some say that the body (*sōma*) is the tomb (*sēma*) of the soul, which may be considered as buried in our present life.”

The cities of the seven Societies were on the mainland, not far from Patmos. Starting with Ephesos, the nearest to the island, they extended in a circular form, and thus answered admirably the



The Seven Cities in Asia

purpose of the allegory. But that there was no Christian Society at Thyateira history is positive, and is somewhat dubious about the others. Ephesos was celebrated for her wonderful temple of Diana, the Huntress Goddess, whom the Romans connected with Sagittarius, Artemis being the Guardian of that sign; and Sardeis had a temple to the Goddess Rhea, the “Mother,” who was quite the moral reverse of the chaste Diana. At Pepuza, a desert place in Phrygia not far from Patmos and the seven cities, there was a centre of the Mithraic Mysteries.

A marked peculiarity of the *Apocalypse* and the *Fourth Evangel*

is the constant use of diminutive forms, as “little lampstands”; for both works deal with the microcosm. The small lampstands are the *chakras*, and their “stars” are the differentiated forces of the *speirēma*.

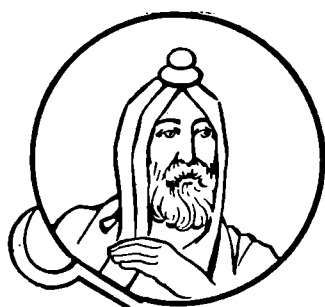
The Saturn-Sun, Ruling the Life-centre of Most Sacred Earth

CHAPTER II. 1-7

1 “To the Divinity of the Society in Ephesos write:

“These [words] says he who with his right hand dominates the seven stars, he who walks about in the midst of the seven little golden lampstands: 2 I know your works, and your over-toil and patience, and that you can not bear wicked men. You put to the test those pretending to be apostles (and they are not!) and found them false. 3 You endured and have patience; on account of my name you have toiled and have not grown weary. 4 But I have [this complaint] against you, that you left your first love. 5 Remember, therefore, whence you are fallen; reform, and do the first works—but if not, coming to you, I shall move your lampstand out of its place, unless you do reform. 6 But you have this [virtue], that you abhor the works of the Nikolaitanes, which I also abhor. 7 He who has an ear, let him hear what the Breath is saying to the Societies.

“THE CONQUEROR—to him I shall award to eat [the fruit] of the tree of life which is in the middle of the Garden of the God.



Kronos

COMMENTARY

To this Society the Logos announces himself in his aspect as MEMORY, the faculty of receiving and retaining impressions, which links together the past, present and future, and is thus the power upon which depends the continuity of the individual consciousness. The ever-toiling and unwearied memory stores up all the experiences of the individual, throughout the long cycle of incarnations, and no memories are ever

lost save those that are evil and therefore suffer the "second death" after the final purification of the soul.

The *mūlādhāra chakra* (represented by Ephesos) lies at the base of the spinal cord, and being thus at the lower pole of the cerebro-spinal system, and the starting-point of the *sushumnā*, it is directly related to the highest, the *sahasrāra*, or conarium; for, as already explained, the lower plane of life is the inverted reflection of the higher. Hence it is said to have left its first love (the divine love having become human love), and is told to remember whence it has fallen and do the first works—that is, pour its force into the first and highest *chakra*, the regenerative brain-centre. The quality of this *chakra* still retains somewhat of the higher love, a clinging to purity and an aversion to sensuality and every perversion of the creative function. It is therefore said to have exposed the impure charlatans and to abhor the works (secret rites) of the Nikolaitanes. The latter were a pseudo-occult sect who practised the vilest forms of phallic sorcery. The unclean worship of the "Great Mother," called Rhea, Kybelē, Astartē, and by other names, was wide-spread in Asia, and many were her temples, with their "consecrated women."

The attainment of spiritual knowledge is in effect the process of reviving the memory of the incarnating Ego in relation to the supernal worlds, before it became immured in matter; and this memory of things divine can be recalled only through the action of the *paraklētos*, the regenerative force. Hence in this aspect the Nous is said to hold in its grasp the seven stars and to walk about among the seven little lampstands. According to Plato (*Phaidros*, 248–250), all true knowledge is derived from the "recollection of the things in which the God abides": the immature souls, who can not "feed on the vision of truth," fail of being "initiated into the mysteries of Being, and are nourished with the food of opinion," but "he who employs aright these memories is ever being initiated into the perfect mysteries, and alone becomes perfect." In *Meno* (p. 81) he says: "The soul, then, as being immortal, and having been born many times, and having seen all things that there are, whether in this world or the unseen world, has knowledge of them all, and it

is no wonder that she should be able to call to remembrance all that she ever knew." Says an Orphic hymn to Mnēmosynē, the Goddess of Memory: "In thy mystics waken memory of the holy rite, and Lethe drive afar."

As the sun enters each sign of the zodiac it is said, astrologically, to "conquer" the sign and to assimilate its particular quality; and the same is said of the *kundalinī* as it passes through the *chakras*. Hence the hero of the *Apocalypse*, who is the Nous, or microcosmic Sun, is called "the Conqueror."

The award to the Conqueror, in the aspect here presented, is the Eternal Memory: he shall eat the fruit of the tree of life (the fruit-age of the life-cycle) in the God's own abiding-place, the mystical Paradise, or state of ineffable bliss.

In this aspect the Logos is Kronos (Saturn), the God of Time; the corresponding vowel is Ω and the quality *ἰσχύς*, "strength," the power of holding and retaining.

Saturn is the ruling planet of Capricornus. The aspects of the Logos-Sun are given in the order of the planets as they are domiciled in the signs from Capricornus reversely to Cancer.

The Jupiter-Sun, Ruling the Life-centre of Living Water

CH. II. 8-11

8 "To the Divinity of the Society in Smyrna write:

"These [words] says the First [Adam] and the Last [Adam], who became a 'dead man,' and came to life: 9 I know your works, and ordeal and poverty (but you are rich!) and the profanity of those claiming to be Judæans—and they are not, but are an assembly of the Adversary. 10 Do not fear the [ordeals] which you are about to undergo. Behold! The Accuser is about to cast some of you into prison, that you may be brought to trial; and you will have an ordeal of ten days. Become confiding until death and I shall give you the crown of life. 11 He who has an ear, let him hear what the Breath is saying to the Societies.

"THE CONQUEROR shall not at all be punished by the second death.

COMMENTARY

Here the Logos is presented in his aspect as REASON, the highest philosophical intellection (*noēsis*), which in the carnal man is dormant, but which awakens when he turns to the serious consideration of the concerns of the higher life.

The reasoning faculty, hampered by the material brain, is poverty-stricken; but when freed from the trammels of matter it is rich in ideas. But here the words "but you are rich" seem to be satirical, referring to the wealth of false learning. The pseudo-Judæans are the irrational dogmas of exoteric religion, which are put forth as divine



Zeus

revelations, though they are obviously opposed to reason, and are but the mere vagaries of the phrēnic mind when under the stimulus of the perverted devotional nature, and come, therefore, not from the Logos but from his adversary, Satanas, the foe of intellectual light. It has been asserted by some that the Hebrew language was at first a secret sacerdotal jargon of Egyptian origin; and St. Gregory of Nyssa asserts (*Oratio*, p. 12) that the most learned men of his day knew positively that it was not as ancient as other languages and did not become the spoken language of the Jews until after their departure from Egypt. The word "Jew" is used throughout the *Apocalypse* in its Kabbalistic meaning, for one having esoteric knowledge, an initiate; as in the Kabbalistic maxim, "The stone becomes a plant, the plant an animal, the animal a man, the man a Jew, and the Jew a God." Hence came the myth of the "chosen people."

The "ordeal of ten days" is apparently a fast, as in *Daniel* i. 12, 14.

This *chakrā*, the *adhishthāna*, is the starting-point of *īdā* and *pingala*, which are allegorized in the *Apocalypse* as the "two witnesses," the *sushumnā* being the third.

The reward of the Conqueror is Conscious Immortality: he is to wear the crown of life, and nothing that originates in the spiritual mind shall pass into the oblivion of the second death.

This aspect of the Logos is that of Zeus (Jupiter), the son of Kronos and the father of Gods and men, who was also called *Zeus Triōpēs*, the “Three-eyed,” and was represented on the Acropolis of Argos by a gigantic statue having two eyes in its face and one on the top of its forehead. The corresponding vowel is **ῤ**, and the attribute *σοφία*, “skill.”

The Mars-Sun, Ruling the Life-centre of Creative Fire

CH. II. 12-17

12 “To the Divinity of the Society in Pergamos write:

“These [words] says he who has the keen two-edged sword:
13 I know your works, and where you dwell—where the throne of the Adversary is. You are holding fast my name, and you did not abjure belief in me even in the days in which [the oracle was] Antipas, my believable witness, who was slain among you, where the Adversary dwells. 14 But I have a few [complaints] against you, because you have there those who uphold the teaching of Balaam, who taught Balak to set a snare before the children of Israel, to eat [food] offered to ghosts, and to prostitute. 15 So, also, *you* have those who uphold the teachings of the Nikolaitanes likewise. 16 Reform—but if not, coming to you speedily, I shall combat them with the sword of my mouth. 17 He who has an ear, let him hear what the Breath is saying to the Societies.

“THE CONQUEROR—to him I shall award to eat a share of the occult manna; and I shall award to him a white voting-pebble, and on the voting-pebble [will be] a new name engraved, which no one knows but he who receives it.

COMMENTARY

To this Society the Logos presents himself in his aspect as WILL, volition, the energizing principle, and he carries, therefore, the sword of the War-God.

Pergamos stands for the *manipuraka chakra*, the solar plexus, which is the chief centre of the sympathetic nervous system, and

the seat of the epithumetic nature—the Dragon, or Satanās, the Adversary of the Logos. Plato states (*Timaios*, p. 70 *et seq.*) that the desires are “chained down like a wild beast” in the region between the midriff and the navel, “and knowing that this principle in man would not listen to reason” and “was liable to be led away by ghosts and phantoms of the night and also by day, the God, considering this, formed the liver, to connect with the lower nature and to dwell there, contriving that it should be compact, smooth and bright, and both sweet and bitter, in order that in it the energy of the thoughts, proceeding from the mind (*nous*), might be received like figures in a mirror and projected as images.” Thus, he says, the creative powers, in order that the lower nature “might obtain a measure of truth, placed in the liver their oracle (*to manteion*)—which is a sufficient proof that the God has given second-sight (*mantikēn*) to the foolishness of man.” “Such, then, is the nature of the liver, such its function and place, as said, formed for the sake of second-sight.” This, of course, is the faculty of the *mantis*, or individual gifted with “second-sight”; and this is also the “witness Antipas,” who has indeed been slain by those who have lost even this psychic function of the liver, as well as the intuition of the intellectual nature. **ANTI-ΠΑ-Σ** is simply **MANTIΣ** disguised by having its initial **M** converted into **ΠΑ** (*pa*) and anagrammatically transposed. To solve the puzzle, it is only necessary to combine the letters **Π** and **A**, forming **ΙΑΙ**, which when inverted makes a passable **M**—and incidentally shows why “eminent scholars” have failed to find a satisfactory Greek derivation for the word or any historical record of the supposed “martyr.”



Arēs

The snare of Balak, the eating of food devoted to spirits, and sexual promiscuity, all refer to various goetic practices, the nature of which is best left unexplained.

The reward to the Conqueror, who by the dauntless energy of the will vanquishes all the evil foes in his own nature and fights his way to the pure region of spiritual light, is that he has imparted to him the secret knowledge, the Gnōsis, and is given, as it were, a

ballot, being named and naturalized a citizen of the republic of the initiated.

Here the Logos has the semblance of Arēs (Mars). The corresponding vowel is O, and the attribute *δύναμις*, “force.”

**The Central, or Day-Sun (Logos), Ruling the Life-centre
of the Divine Consciousness**

CH. II. 18–29

18 “To the Divinity of the Society in Thyateira write:

“These [words] says the son of the God, who has his eyes as a blaze of fire and his feet like the liquid metal: 19 I know your works, and your love, belief, service and patience; and that your last works [are to be] greater than the first ones. 20 But I have [a complaint] against you, that you tolerate your wife Iezabēl, who, professing to be a seeress, teaches and deludes my slaves to prostitute and to eat [food] offered to ghosts. 21 I gave her time, that she might reform; but she does not will to reform from her prostitution. 22 Behold! I cast her on a [Procrustean] bed, and [shall subject] to a great ordeal those committing adultery with her, unless they shall reform from their works. 23 I shall slay her children in the Death[-world]; and all the Societies shall know that *I* am he who searches into kidneys and hearts, and I shall give [knowledge] to each of you according to your works. 24 But to you I say, to the rest in Thyateira—as many as do not possess this teaching, who remained guileless of knowledge concerning the depths of the Adversary, as they say—I do not cast on you an additional burden. ’ 25 Nevertheless, that which you do possess, retain dominion over it till I come.

26 “THE CONQUEROR, and he who guards my works until the perfecting-period, to him I shall award authority over the people, 27 and he will shepherd them with an iron wand (like vessels of clay they are being crushed!) as *I* also received [authority] from my father. 28 And I shall award to him the morning star. 29 He who has an ear, let him hear what the Breath is saying to the Societies.

COMMENTARY

To this centre the Logos presents himself in his aspect as DIRECT COGNITION, the faculty of apprehending truth without the aid of inductive reasoning; and in this aspect as the Sun, the pure intellectual effulgence, he is not the "son of man," but is the "son of the God," having the all-seeing eyes of Zeus and the winged feet of Hermēs, thus combining the attributes of the Divine Reason and the Divine Thought.

Thyateira represents the *anāhata chakra*, the cardiac centre. As the liver, the organ of divination, is the reflector of the mind in the epithumetic region, so the heart is the organ which in the phrēnic region serves as the reflector of the Nous, and is therefore the centre of the higher psychic consciousness. The corresponding reflector in the brain is the conarium; and the generative organs, the "three witnesses," or inverted analogue of the higher triad, fulfil the same psychic function in the lowest of the four somatic divisions; hence the allusion to the "kidneys" or "loins"—a euphemism for *testes*. Thus the creative and intellectual centres are here referred to, as the Logos here has the combined aspects of Zeus and Hermēs. The four virtues enumerated, love, belief, service and patience, correspond to the four noetic qualities as transmitted through the heart.



Hēlios

The pseudo-seeress Iezabēl has the name and attributes of the sorceress, Ahab's wife, of malodorous memory, in the *Old Testament* story. She here represents the emotional, erotic sort of psychism which is sometimes developed at orgiastic "religious revivals," and which is more characteristic of hysterical women than of rational human beings. By this prostitution of mind and emotion to the base epithumetic nature, causing moral disintegration and the dissipation of psychic energy, mediumistic faculties are sometimes developed, opening up avenues of communication with the shades of the dead, the disgusting larvæ to whom the misguided medium quite literally offers as food the elements of his own disintegrating personality. The cardiac centre, when purified, is the

seat of the spiritual consciousness, but, unpurified, it is the “throne of the Beast,” the phrēnic or psychic mind, and the “wife” of the Beast is the psychic body even as the solar body is “the bride of the Lamb.” The cultivation of the psychic faculties and powers, unless preceded by moral purification, leads inevitably to sorcery; and thus the misguided psychics, instead of attaining emancipation, only involve themselves more deeply in the cycle of incarnations—“the great ordeal.” As said in the *Upanishads*, “they go from death to death.”

The award to the Conqueror—if he also heeds the works of the Logos, that is, observes the admonitions of the spiritual mind—is the absolute dominion over the lower faculties and forces, which he rules as with a rod of iron; and he receives the morning star, which symbolizes the Divine Love that heralds the coming day of full spiritual illumination. But the words “iron wand” are taken from the *Old Testament*; the wand should be a golden one, as it is the caduceus of Hermēs, the beautiful shepherd.

Here the Logos has the aspect of Hēlios (the Sun); the corresponding vowel is I, and the attributes, three in number, are *κράτος*, “dominion,” *πλοῦτος*, “wealth,” and *εὐχαριστία*, “thanks” or “all-graciousness,” the latter epithet implying that the Sun-Logos unites in himself all the graces, or good qualities, of the seven planets.

The Venus-Sun, Ruling the Life-centre of Vital Air

CHAPTER III. I-6

I “To the Divinity of the Society in Sardeis write:

“These [words] says he who has the seven Breaths of the God and the seven stars: I know your works: that you have the name that you are alive, but that you are dead. 2 Become awakened [from the dead] and strengthen the remaining [affections] that were on the point of dying; for I have not found your works accomplished before my God. 3 Therefore, remember how you have received [this message] and heard [it]; and observe [its precepts], and reform. If, therefore, you will not be awake, I shall come upon

you [silently] as a thief [comes], and you will not at all know what hour I shall come upon you. 4 But you have a few names in Sardeis who did not sully their garments, and they shall walk with me in white [raiment], for they are deserving.

5 "THE CONQUEROR—he shall thus be clothed in white garments, and I shall not at all erase his name from the book of life, but I shall acknowledge his name before my Father and before his Divinities. 6 He who has an ear, let him hear what the Breath is saying to the Societies.

COMMENTARY

To this Society the Logos proclaims himself in his aspect as the DIVINE LOVE, the deific creative energy; and here he is the synthesis of the seven planets (stars) and the seven creative forces (*pneumata*), thus corresponding, in a way, to the First Logos, or Erōs.

Sardeis represents the *vishuddhi chakra*, the centre in the throat, which is directly related to the lower creative centres, as is shown by the change of voice at the time of puberty and the castrato voice of the eunuch. The throat is also peculiarly affected by the finer emotions.



Aphroditē

This higher love is here said to have the name of being alive, yet to be dead in reality; for the devotional aspirations and purer affections of humanity are indeed pitifully weak and moribund. It is this deadness of the moral feelings that stills the voice of conscience; yet at any time that conscience may unexpectedly speak out, bringing remorse and sorrow to him whom the Self has thus suddenly aroused, coming upon him silently, like a thief in the night. This simile is repeated in xvi. 15, with almost the same wording.

The city of Sardeis was a centre of Venus-worship, having a temple of Astartē.

The reward to the Conqueror is perfect purity; and the auric color corresponding to this *chakra* (its esoteric "name") will remain in the aureola (the book of life), or "glory"; emotion becoming transmuted into the eternal gladness.

In this aspect the Logos is Aphroditē (Venus), the Goddess of Love; it is only in this female aspect that the Logos is the creative "Word" (in one sense the occult potency of sound), and therefore identical with Vāch, the Goddess of Speech, who is considered to be the same as Sarasvatī, the Goddess of Love and wife of Brahmā (the Logos) in Hindu mythology. The corresponding vowel is H, and the attributes are *εὐλογία*, "invocation," and *βασιλεία*, "realm" or "ruling."

The Mercury-Sun, Ruling the Life-centre of Holy Ether

CH. III. 7-13

7 "To the Divinity of the Society in Philadelphiea write:

"These [words] says he who is Holy, who is True, who has David's key, who opens and no one shall shut, who shuts and no one opens: 8 I know your works; behold! I have swung open before you the door which no one can shut. For [I know] that you have a little force; and you observed my arcane doctrine, and did not abjure my name. 9 Behold! I am giving [deliverance to some] from among the assembly of the Adversary [composed] of those professing to be Judæans—and they are not, but are lying. Behold! I shall cause them to come and make obeisance before your feet, and to know that *I* have graciously received you. 10 Because you guarded the arcane doctrine of my patience, *I* also shall guard *you* from the [first] hour of that probation which is about to come upon the entire home-land, to put to the proof those who are dwelling upon the earth. 11 I am coming speedily. Retain a firm grasp on the [steadfast virtue] which you possess, so that no one may carry off your crown.

12 "THE CONQUEROR—I shall make him a pillar in the adytum of my God, and nevermore shall he go outside of it; and I shall write on him the name of my God, and the name of the city of my God, the new Hierousalēm, which is coming down out of the sky from my God; and [I shall write on him] my new name. 13 He who has an ear, let him hear what the Breath is saying to the Societies.

COMMENTARY

Here the Logos presents the aspect of the DIVINE THOUGHT, the pure and unmixed nature of intellect, or the unrefracted light of the Nous—Thought not differentiated into thoughts, but considered as the energizing principle of Mind, and the complement of the energizing principle of Love. “The Holy” and “the True” are identical with “the Good” and “the True” of Plato, while the correlated Aphroditē-aspect is “the Beautiful.”



Hermēs

According to Kabbalistic mysticism, ADaM stands for Adam, David and Messias, making the Messias the reincarnation of Adam and of David: these represent three stages in man's life-cycle, Adam being the primeval state of childlike innocence, David the adolescence in which good and evil struggle for the mastery, and Iēsous (Messias) the stage of spiritual maturity. David, for all his vileness and evil deeds, had the virile depth of feeling, philosophic breadth of mind and poetic insight that give promise of the spiritual man; and these were his “key” to the door giving entrance to the spiritual consciousness. Compare with this xxii. 16 and commentary.

Philadelphiea stands for the *ājñā chakra*, the centre at the forehead. This centre is the point of divergence of the auric light, the color of which reveals infallibly the spiritual status of each individual. Thus, if the light radiating from it is golden-yellow, it is the “name” of the Sun; if dull red or green, it is the “brand of the Beast.”

The hour of probation, or test, is the opening of the sixth centre by the *kundalinī*, as described at the opening of the sixth seal (vi. 12–17), and it has its parallels in the sounding of the sixth trumpet and the pouring out of the sixth libation-bowl.

The reward of the Conqueror is that he is to become a sustaining power in the spiritual world, no more to reincarnate, but to abide in the eternal city, the solar body.

The aspect of the Logos here is that of Hermēs (Mercury), the

God of Occult Wisdom. The corresponding vowel is **E**, and the attributes are *τιμή*, “honor,” and *σωτηρία*, “deliverance.”

**The Moon, or Night-Sun, Selēnē, Ruling the Life-centre of
Pristine Substance**

CH. III. 14-22

14 “To the Divinity of the Society in Laodikeia write:

“These [words] says the AMĒN, the witness believable and true, the origin of the God’s organic world: 15 I know your works, that you are neither cold nor hot. I would that you were cold or hot! 16 So, because you are lukewarm, neither hot nor cold, I am on the point of vomiting you from my mouth. 17 Because you say, ‘I am rich, I have become rich, and I have lack of nothing,’ and do not know that *you* are the worn-out, pitiable, beggarly, blind and naked one, 18 I advise you to buy from me gold tried by fire—so that you may be rich—and white garments—so that you may clothe yourself, and the shame of your nakedness not be apparent—and eye-salve to anoint your eyes—so that you may see. 19 All whom I love, I confute and instruct. Therefore strive after [wisdom], and reform. 20 Behold! I am standing at the door and gently tapping. If any one hears my voice and opens the door, I shall visit him; and I shall dine with him, and he with me.

21 “THE CONQUEROR—I shall award to him to be seated with me on my throne, as I also conquered and was seated with my father on his throne. 22 He who has an ear, let him hear what the Breath is saying to the Societies.”



Selēnē

COMMENTARY

To this Society the Logos announces himself as the DIVINE SUBSTANCE, Archē, from which originate all the elements, both subtile and gross, including those forms of matter which the modern physicist classifies as “forces.”

Laodikeia represents the *sahasrāra chakra*, the atrophied “unpaired eye.” Hence the allusion to the Phrygian “eye-salve.” This

centre should be the seat of the intuitive faculty of ardent aspiration, fervid imagination and vitalizing will, as also of the philosophic reason, of the analyzing and synthesizing faculty, of dispassionate judgment and discrimination; but the unpurified, undisciplined mind is capable of discursive reasoning only, receives no accession of truth from the higher subjective consciousness, and is satisfied with the acquisition of "learning" as a mere accumulation of sense-perceptions and the ideas, notions and beliefs generally current among men. It is this inferior faculty of reason that is excoriated in the text.

The words "I confute and instruct" (ἐλέγχω καὶ παιδεύω) repeat a favorite doctrine of Plato, who teaches (*Sophist*, p. 230) that "confutation is the greatest and chiefest of purifications, and he who has not been confuted, though he be the great King himself, is in the highest degree impure; he is uninstructed and deformed in those things in which he who would be truly blessed ought to be pure and fair."

In verse 19 there is, apparently, a *lacuna*; the word "wisdom" (*gnōsis*) is needed to complete the sense. The early Christians hated Gnosticism, the Wisdom-cult; and in many places they have expunged the word "wisdom" from the text of the *Gospels*, sometimes leaving a *lacuna*, as here, but usually substituting "faith" or "righteousness."

Neither cold nor hot, that is, having neither the dispassionate reason nor the devotional fervor, but lukewarm and nauseating to the spiritual mind, the lower mind yet prides itself on its supposed wealth of intellectual attainments; yet, without the gold of spiritual refinement and the white garments of purity, these attainments are meagre and unlovely. In the *Synoptics* the exemplifiers of cold intellectualism (who are disguised in the "historicized" text as Jewish "scribes and Pharisees") are scathingly reproached by Iēsous; and in the *Apocalypse* false learning, as distinguished from true wisdom, is ridiculed and satirized.

The voice of the true Mind, the Nous, is ever speaking to man; but only when the clamor of the passions is silenced, and the rude energy of the lower mental faculties suppressed, can that voice be

heard: for the divine Visitor does not knock imperiously for admittance, but makes its presence known by the fine and subtle intuitions.

The reward of the Conqueror is to share the throne of the God, to become one with his own highest Self.

Here the Logos has the semblance of Selēnē (the Moon), the “white-armed” Goddess who rules the four seasons and the waters. The corresponding vowel is A, and the attributes are δόξα, “glory,” and ἐξουσία, “authority.”

Tabulated, with their correspondences, the seven aspects of the Logos are as follows:

SOCIETIES AND CENTRES	PLANETS AND VOWELS		ASPECTS	ATTRIBUTES	REWARDS TO CON- QUEROR
Ephesos. Sacral.	♄	Ω	Memory.	Strength.	Continuity of Con- sciousness. (Tree of Life.)
Smyrna. Prostatic.	♅	Υ	Reason.	Skill.	True Being. (Crown of Life.)
Pergamos. Epigastric.	♆	Ο	Will.	Force.	Spiritual Power and Knowledge. (Occult Manna and Voting-pebble.)
Thyateira. Cardiac.	♁	Ι	Direct Cognition.	Dominion. Wealth. Thanks.	Dominion over All Faculties. (Iron Wand.)
Sardeis. Pharyngeal.	♂	Η	Divine Love.	Praise. Ruling.	Eternal Bliss. (Book of Life.)
Philadel- pheia. Cavernous.	♁	Ε	Divine Thought.	Honor. Deliverance.	Emancipation from Reincarnation. (Pillar of Adytum.)
Laodikeia. Conarium.	♁	Α	Divine Substance.	Glory. Authority.	The Solar Body. (Throne of the God.)

In the seven benedictions contained in the *Apocalypse* twelve attributes are given; of these three are assigned to the sun, two to each of the members of the higher triad, and one to each of the lower. When the two triads (the sun being always the central

planet) are paralleled, the result is a fourfold system, in which the epistemonie faculty stands alone, and the other faculties are paired, as shown in the following table:

	PLANETS	FACULTIES	ATTRIBUTES
1.	Hēlios (Sun).	Direct Cognition.	Dominion. Wealth. Thanks.
2.	Arēs (Mars). Aphroditē (Venus).	Will. Love.	Force. Praise. Ruling.
3.	Zeus (Jupiter). Hermēs (Mercury).	Reason. Thought.	Skill. Honor. Deliverance.
4.	Kronos (Saturn). Selēnē (Moon).	Memory. Substance.	Strength. Glory. Authority.

The Divine Self, the Initiator

CHAPTER IV. 1-3

1 After these [things] I saw; and, behold! a door opened in the sky; and it was that first voice which I [now] heard, like a trumpet-call speaking to me, [the enthroned God] saying:

“Come up hither, and I shall make known to you the [perfections] which must be attained hereafter.”

2 Immediately I came to be in the Breath[-trance]. Behold! a throne was placed in the sky, and on the throne [a God] was seated.

3 The enthroned [God] was in appearance like an opal and a carnelian, and a rainbow encircled the throne, in appearance like an emerald.

COMMENTARY

This trumpet-like voice is that of the First Logos, the Enthroned Eternal (ch. i. 8), and not that of the Planetary Logos who sent the messages to the seven Societies.

The names of the precious stones in the Greek are somewhat uncertain; but here it is obvious from the context that the *ἰασπις* was what is now called the opal.

The somatic divisions in the *Apocalypse* agree with the symbolism of the Jewish tabernacle, except that the latter was semi-exo-

teric, following the threefold system. Thus Josephus (*Ant.*, iii. vii. 7), copying Philōn Judaios, says that out of the three portions into which the length of the tabernacle was divided, the two into which the sacrificing priests were allowed to enter represented the Earth and the Sea, which are open to every one, and the third portion, which was inaccessible to them, was like the Sky, which is reserved for God, because it is his dwelling-place; he further explains that the branching out of the candlestick into seventy (properly seventy-two) parts signified the decans, the seven lamps referring to the courses of the planets, and the twelve precious stones on the high-priest's breastplate representing the zodiacal signs, while the four components of the veil denoted the four elements.

The Lord of Life and His Four Manifested Powers

CH. IV. 4-8

4 Encircling the throne were twenty-four thrones, and on the thrones [I saw] twenty-four Ancients seated, arrayed in white garments, and [wearing] on their heads golden crowns. 5 From the throne went out lightnings, voices and thunders; and [there were] seven torches of fire burning before the throne, which are the seven Breaths of the God. 6 Before the throne [was a sheen] as a glassy sea, like crystal. In the middle of the throne [was the Lord of Being], and in a circle about the throne [were] four Beings, full of eyes before and behind. 7 The first Being was like a Lion; the second Being was like a young Bull; the third Being had the face of a Man; and the fourth Being was like a flying Eagle. 8 The four Beings, having each one of them six wings, are full of eyes round about and within; and ceaselessly day and night they keep saying:

"Holy, holy, holy [is] the Master-God, the All-Dominator, who *was*, who [forever] *is*, and who is coming!"

COMMENTARY

The constellation Aquila, the Eagle, is the northern paranatellon of Capricornus, and one of its names was "the living eye." It is a

stellar reduplication of the Sun, and is associated with the element æther. The four Beings are the manifested *prānas*, the Regents of the quarters of the zodiac and the four trigons or triplicities of water, air, fire and earth. The fifth, the unmanifested life-wind, *udāna*, is not mentioned in the text; but the curious wording betrays a *lacuna*: for the four Beings could hardly be “in the midst of the throne” (the Sun), and at the same time be “round about it.” The fifth Regent, *udāna*, the “Divinity standing in the Sun” (xix. 17), and corresponding to æther, is the one who belongs in the middle of the Sun-throne, while the four others are ranged about it; and *udāna*, the “upgoing” life-wind, is properly represented by the soaring eagle. The fourth Being should be the Scorpion; but he is omitted (presumably because he would cut a ridiculous figure before the throne of God) and the Eagle, who is really the fifth Being and Lord of the four others, has been substituted for him.

The four Beings, or four operative Powers of the Logos, correspond to the four great planes of existence and, therefore, also to the four *manteias*, or states of seership, on each of those planes. (When Iōannēs speaks of being “in the Breath” he uses the word *pneuma* in place of *manteia*, “trance,” as the latter word would be too explicit for allegorical purposes.) Each of these four states of seership has a subjective and an objective phase on the plane to which it relates; and this is symbolized by the many exterior and interior eyes of the Beings. As already explained, the Nous has its “reflector” in each of the four somatic divisions. As macrocosmic powers, the four Beings are mystically the four quarters of the zodiac, the four arms, so to say, of the sun; and as solar forces each is a septenate, radiating from a focal point into the six directions of space. Similarly, the time-periods are divided into fourths, as the year, which has four seasons, each containing three months, these being again subdivided into bright and dark fortnights, making twenty-four such periods, corresponding to the twenty-four hours of the day. The forces which, whether in the macrocosm or the microcosm, govern successively these various time-periods are the twenty-four “very old men” (*presbyteroi*), the Ancients, and they are identical with the twenty-four wings of the four Beings.

The glassy sea is the æther specialized in the brain; the aura of the *chakras* being represented by the seven torches or Breaths.

CH. IV. 9-11

9 And as often as the Beings shall give glory, honor and thanks to the [God] seated on the throne, to him who lives throughout the æons of the æons, 10 the twenty-four Ancients shall fall down [successively] in front of the [God] seated on the throne, worshipping him who lives throughout the æons of the æons, and letting fall their crowns in front of the throne, saying:

11 "Worthy thou art, our Master and our God, to receive the glory, the honor and the force; for thou didst bring into existence the universe, and through thy will it exists and was established."

COMMENTARY

The forces preside in turn over the time-periods; thus in the human aura a *tattva* rules each hour, its particular psychic color predominating in the aura during that time. Hence the Ancients are represented as worshipping before the throne, each making obeisance in turn and throwing down his crown, giving over his rule to the next. The Jewish priests were divided into twenty-four classes, or "courses," each of which in its turn officiated in the temple.

II

THE FIRST OF THE SEVENFOLD CONQUESTS— THE INITIATION BY THE LIVING WATER

The Book of the Lesser Mysteries

CHAPTER V. 1, 2

1 I saw on the right hand of the [God] seated on the throne a scroll, written inside and on the back, securely sealed with seven seals. 2 And I saw a strong Divinity proclaiming with a great voice:

"Who is worthy to open the scroll and force open its seals?"

COMMENTARY

The scroll is a mysterious document which it has taken the God æons to write, a Bible which, when rightly read, discloses cosmic and divine mysteries. It is simply the human body, and its seals are the force-centres wherein radiates the formative force of the Logos. These seals are the same as the seven Societies and the lamp-stands. The expression "written inside and on the back" refers to the cerebro-spinal axis and the great sympathetic system. These psychophysiological subjects pertained to the Lesser Mysteries.



Seal

The "strong Divinity," as shown by the attributive adjective, is the fifth Solar Regent, *udāna*, the Lord of Time, the revealer of the secret instructions.

The Chrēstos Is Conqueror of the Seven Breaths

CH. v. 3-5

3 No one—in the sky, on the earth, or under the earth—was able to open the scroll, or [even] to see it. 4 I wept much because no worthy one was found to open the scroll, or [even] to see it! 5 One of the Ancients says to me:

"Do not weep. Behold! the Lion, he of the tribe of Juda, the root of David, has conquered: [he is worthy] to open the scroll and its seven seals."

COMMENTARY

Here Iōannēs indulges in one of the sarcastic hyperboles that are not infrequent in the *Fourth Evangel*. Those unable to open the *chakras* are usually ignorant of the fact that the body is the lyre of Apollōn, the instrument of the Sun-Logos, and therefore do not see it in its real nature. Yet in his day spiritual blindness probably was less prevalent than in the present age, applied to which his statement becomes more nearly literal than hyperbolic.

The Lion is, of course, Leo, which is also the sign of Juda. The “root” of man is his spiritual Self; for the mystical “tree of life,” man, is the inverted *ashvattha* tree, which has its roots in the heavens and its branches on the earth: therefore “the root of David” is David reincarnated; but this should be taken in a mystical sense, as Iēsous is a purely mythical personage, the hero of a Dionysiac drama whom the founders of Christianity metamorphosed into a Jewish Messiah.

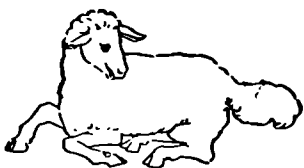
The Chrēstos Receives the Sealed Book of the Lesser Mysteries

CH. v. 6, 7

6 I saw in the midst of the throne and the four Beings, and in the midst of the Ancients, there was a little Ram standing, as if it had been sacrificed, having seven horns and seven eyes, which are the seven Breaths of the God, sent off into all the earth. 7 He came—he has taken [the scroll] from the right hand of [the God] seated on the throne!

COMMENTARY

The Greek word *arnion*, which is etymologically akin to the Latin *aries*, signifies “a young ram,” and as used in the text it is a variant of the zodiacal Ram, *Krios*. The word “lamb” is supposedly more poetic than “ram”; but as the Lamb of the text is a male, the sense is the same. The Ram, Aries, is a reduplication of the Sun; and the “little Ram” here is identical with the “Lion of the tribe of Juda,” since the sign Leo is the sole domicile of the



Agnus Dei

Sun, and Aries is the place of his highest exaltation. Microcosmically, Leo corresponds to the *sahasrāra chakra*, the “third eye,” and Aries to the nimbus, or cerebral radiance. This Ram is the incarnated Nous, the intellectual Sun, which may be regarded as the Third Logos—man as he is on earth. The horns and eyes are the seven noetic powers of action and the seven noetic perceptive faculties. Thus the Ram represents the neophyte, whose inner nature is awakening, and who is about to undergo the perfecting, or initiatory, ordeals.

CH. v. 8-10

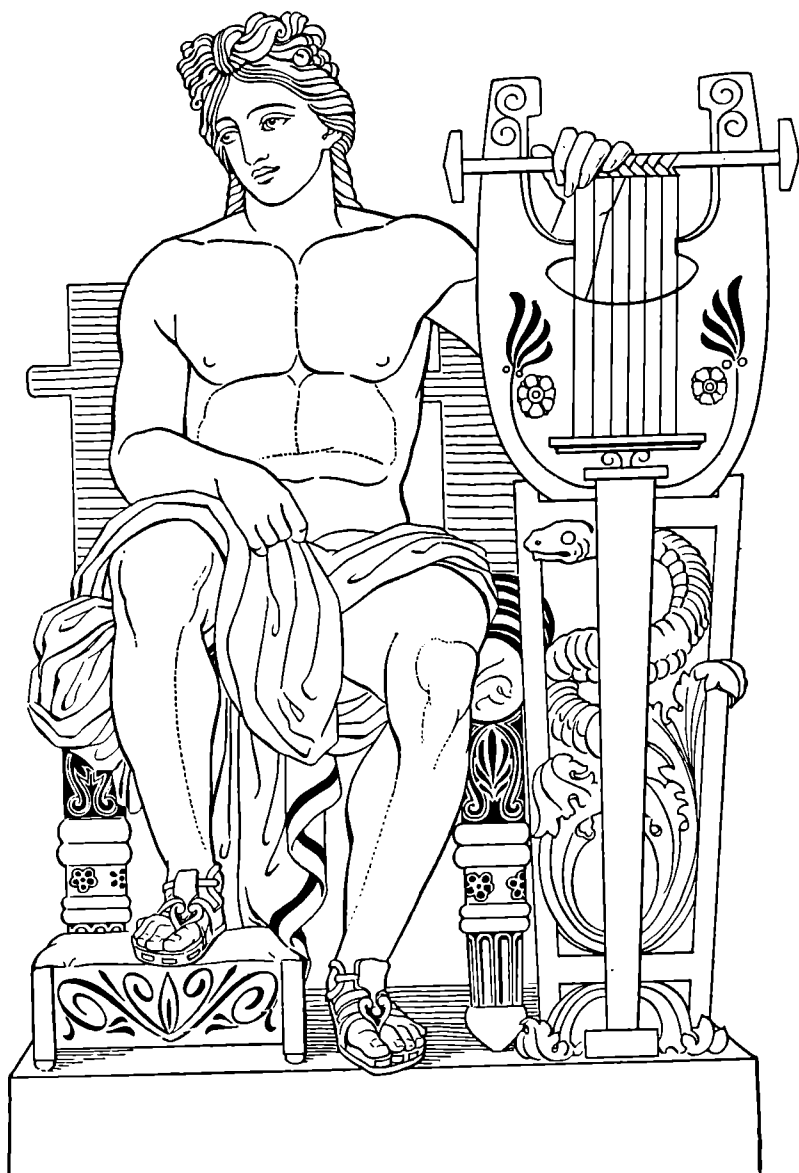
8 When he had taken the scroll, the four Beings and the twenty-four Ancients fell down in front of the Ram, having each a lyre and a golden libation-saucer full of incense-offerings, which are the prayers of the holy devotees. 9 And they chant a new lyric, saying:

“Worthy art thou to take the scroll and to open its seals; for thou wast sacrificed, and didst buy for the God with thy blood [the good qualities] from every tribe, tongue, nation and people, 10 and didst make them [to be] a realm and sacrificers to our God; and they are ruling on the earth.”

COMMENTARY

Each of the Ancients, as here described, has a saucer, the *phialē*, a discous cup used in pouring out drink-offer-

ings to the Gods, and also, like Apollōn, has a lyre. The word *kithara* is more correctly rendered “lyre” than “harp”; for the *kithara* (whence the English words “cithern” and “guitar”) differed but little from the *lyra*. The *phialē* symbolizes the *chakra* (“disk”), or ganglion, and the lyre the nerve-fibres connected with it. Each *chakra* has its distinctive quality, color, sound and incense-odor, all



Apollōn

After Flaxman

of which are perceivable by the psychic senses. The four symbols employed in the four conquests, the seal, the trumpet, the sickle and the libation-saucer, appropriately represent the *chakras*.

The neophyte is worthy to take control of the marvellous psychic mechanism of the body, to "conquer" its *chakras*, tightening its slack organism till it is tense and vibrant as a lyre in the hands of a musician, because he has in many incarnations, in every nation and in many conditions of life, acquired the nobler characteristics of each and moulded them into a character—a kingdom, truly,—in which they are the ruling elements.

The chorus of praise by the four Beings and the twenty-four Ancients is the first of the seven choruses in the drama.

CH. V. 11-14

11 I saw; and I heard a voice of many Divinities around the throne, the Beings and the Ancients—the number of them was myriads of myriads and thousands of thousands,—12 saying with a great voice:

"Worthy is the sacrificed Ram to receive the force, wealth, skill, strength, honor, glory and praise."

13 Every existent being which is in the sky, on the earth, under the earth, and on the sea—the universe summed up in them—I heard saying:

"To the [God] seated on the throne, and to the Ram be the praise, the honor, the glory and the dominion throughout the æons of the æons!"

14 And the four Beings said "AMĒN." And the twenty-four Ancients fell down and worshipped [the God].

COMMENTARY

The three pæans chanted in praise of the Conqueror and his God are in accordance with the Greek custom of chanting pæans to Apollōn, the Sun-God, before and after battle or before any solemn undertaking; and they are very appropriate here, since the Conqueror, the Lion-Ram, stands for the Nous, or microcosmic Sun,

and having taken the scroll he is about to undergo the ordeals of initiation; and the word Iēsous, which is but a mystery-name for the Nous, has a most suspicious resemblance to Iēios, the epithet applied to Apollōn because he was invoked in the pæans by the reiterated cry "Iē," hailing him as the "Savior." Iēsous is probably Iēios raised to 888, the Gnostic Ogdoad (the manifested Logos) in triune form. In the *Apocalypse*, as also in the *Gospels*, Iēsous (Dionysos) combines in himself the attributes of both Apollōn and Hermēs. The latter was sometimes pictured riding a ram; he is naturally associated with the sign Aries, of which Athēna, the Goddess of Wisdom, is the Regent.

The *Apocalypse* follows the style of the Greek tragedies in employing choruses to divide the drama into acts. Of these three choral songs, the first is chanted by the Beings and the Ancients, and in the second the lesser Divinities join in; both these pæans being in praise of the sacrificial Ram; while the third song is a general chorus by all the powers and potencies of the universe, the demigods of the four manifested elements, in praise of the Ram and the enthroned God. The first pæan is merely explanatory, telling why the neophyte is worthy to open the seals; the second is an evocation of the potencies of the seven planets; and the third is addressed to the four higher planets only. All this means simply that the practical student of the sacred science, the neophyte, is here engaged in the mystic meditation: with exalted mind and feeling he evokes the *paraklētos* in its active form as the *speirēma*, the serpent-force that opens the seven planetary centres, or "seven seals."

The Regent of the Psychic Centre

CHAPTER VI. I, 2

1 I saw, when the Ram opened one of the seven seals, and I heard one of the four Beings saying as with a voice of thunder:

"Come!"

2 I saw; and, behold! a white horse [came out]. The [Divinity] who was riding him had a bow; to him was given a crown, and he came forth a conqueror, and that he might keep on conquering.

COMMENTARY

This seal is the *adhishthāna chakra*, the prostatic, where the positive and negative currents start. It corresponds to Sagittarius; hence its rider, or regent, is the Bowman. The Guardian-Goddess of this sign is Artemis, the Roman Diana, Apollōn's sister, who was



Apollōn and Artemis

After Flaxman

sometimes pictured as a bearded Goddess; together they represent the male-female or androgynous man. This *chakra* belongs to the lowest of the somatic divisions; yet, as the white horse, that division outranks the others, and the Bowman, Apollōn-Artemis, is the Conqueror himself, who is here represented as starting out on his conquests, and who reappears in triumph in the closing scene of the drama. For the Logos, as mirrored in the material world, is inverted. One of the northern paranatellons of Scorpio, the one now

called Hercules, but which originally represented the Sun-God, is depicted upside down among the constellations. In the ancient representations of this solar hero he is armed with a bow and arrows.

The Regent of the Creative Centre

CH. VI. 3, 4

3 When he opened the second seal, I heard the second Being saying:

“Come!”

4 Another horse, fiery-red, came out. To the [Divinity] who was riding him [authority] was given to take away peace from the earth—that [men] should slaughter one another—and to him was given a great sword.

COMMENTARY

This seal is the epigastric *chakra*, and its sign is Scorpio, the house of Mars, the God of War and Generation. Scorpio is usually given as corresponding to the generative centres; but the real seat of the epithumetic nature is the solar plexus. The red horse represents the abdominal somatic division, and its rider, or regent, who is passion personified, appears later in the drama in the rôle of the red Dragon, who is identified with Satan and Diabolos, the “Devil.”

The Regent of the Phrēnic Centre

CH. VI. 5, 6

5 When he opened the third seal, I heard the third Being saying: “Come!”

I saw; and, behold! a black horse [came out]. The [Divinity] who was riding him had a balance in his hand. 6 I heard as it were a voice in the midst of the four Beings saying:

“A ration of wheat for a *denarius*, and three rations of barley for a *denarius*—and do scant justice to the olive-oil and the wine!”

COMMENTARY

Here it is the cardiac *chakra* that is opened; it corresponds to Libra, and the regent of this somatic division is the Weigher, the

discursive lower mind. Although no actual thinking process takes place in the heart, a distinction is drawn between the spiritual mind, or pure intellection, and the unspiritual mind, or that portion of the intellectual nature which is tainted by psychic emotions and carnal desires, or, in other words, between the mind that reflects the light which comes from above, from the Nous, and the mind that absorbs the influences that come from below, from the animal nature. This lower intellectual sphere may include the greatest culture, with admirable attainments in scientific research and in the acquisition of knowledge along conventional lines, yet with little or no spiritual insight or philosophic depth of thought; hence it is depicted in the allegory as a semi-famine, a scarcity of rations. The parsimonious Weigher who rides the black horse appears later in the drama as the Beast, the marine monster in whom fanciful theology sees the Anti-Christ.

The Regent of the Noetic Centre

CH. VI. 7, 8

7 When he opened the fourth seal, I heard the voice of the fourth Being, saying:

“Come!”

8 I saw; and, behold! a dun horse [came out]. The [Divinity] who was riding him—his name was Death, and Ploutōn went along with him. To them was given authority over the fourth of the earth, to kill with sword, famine and pestilence, and by the wild beasts of the earth.

COMMENTARY

The laryngeal *chakra* is the highest of the ones belonging strictly to the sympathetic system, the ones above it being in the brain. It is here given as the regent of the highest of the somatic divisions, the “sky,” or rather the *lower* sky, for the cerebral region is termed in the *Apocalypse* the mid-sky, or zenith, as being the abode of the God. Plato, in the *Phaidros* (p. 253), employs in his allegory two horses, answering to the intellectual and the epithumetic natures,

the Nous being the charioteer; but usually the chariot of the Sun was pictured with four horses. The constellation Auriga, the Charioteer (*Hēniochos*), is the northern paranatellon of Taurus.

The vocal apparatus is, mystically, the creative organ of the Logos; and for this and other reasons the white and the dun horses are given with their attributes interchanged. The dun horse represents the lowest of the somatic divisions; and as sex exists only in the physical and psychic worlds, the two, Death and Hadēs (Ploutōn), the generative principle on the two planes, are his riders, who slay with sword, famine, materialism and animal passions. They reappear later in the form of the two-horned bogus Lamb, who is called the Pseudo-Seer.

The Regent of the Gnostic Centre

CH. VI. 9-11

9 When he opened the fifth seal, I saw underneath the altar the souls of those who had been sacrificed because of the arcane doctrine of the God, and because of the evidence which they had.
10 They cried out with a loud voice, saying:

“How long, O thou the Supreme, the Holy and the True, dost thou not judge and avenge our blood upon those who dwell on the earth?”

11 White robes were given them severally, and it was said to them that they should keep still yet a little time, until their fellow-slaves and also their brothers, who would be killed even as they were, should have finished [their course].

COMMENTARY

The fifth seal corresponds to the sign Cancer and the *ājñā chakra*, or cavernous plexus, which latter is closely connected with the pituitary body, the *membrum virile*, so to say, of the brain. The atrophied (“sacrificed”) brain-centres are partially aroused by the *speirēma* at this stage; but they are suppressed until the other centres (their “brothers”) have all been brought into action and then “killed,” that is, placed in abeyance while the cerebral centres are

being awakened. They receive “white robes,” however, for at this centre the currents bifurcate and their light suffuses the brain.

During the cycle of reincarnation, all the *chakras* have been slain by the gross elements of the material, sensuous life; yet they retain the “evidence” of things spiritual.

Although Leo precedes Cancer, the order in which the *chakras* are awakened is different; for Capricorn and Leo belong rather to the spinal axis than to the sympathetic system, and are the two poles of the former.

The Regent of the Perfective Centre

CH. VI. 12-17

12 I saw when he opened the sixth seal; and, behold! there came to be a great earthquake; the sun became dark as a sack [woven of camel's] hair; the moon became as blood, 13 and the stars of the sky fell to the earth, as a fig-tree drops her first-crop figs when shaken by a violent wind. 14 The sky was removed like a scroll being rolled up; and every mountain and island—they were moved from their places! 15 The rulers of the earth, the very great, the commanders, the rich, and the mighty, and every slave and free-man, hid themselves in the caves and among the crags of the mountains; 16 and they kept saying to the mountains and the crags:

“Fall on us and hide us from the face of the [God] seated on the throne and from the passion of the Ram! 17 For the great day of his passion has come, and who can stand firm?”

COMMENTARY

This sixth seal is the *mūlādhāra chakra*, which lies at the base of the spinal cord and is the starting-point of the central current, the *sushumnā*, the regenerative force, here called the *ōrgē* (fecundating energy) of the Ram, the Nous. Upon the outpouring of this fiery electric force into the brain, the mind becomes blank and the novice is conscious only of blind terror; this is allegorized as the darkening of the sun (the mind), the falling of the stars (the thoughts),

the vanishing of the sky (the concept of space), and the panic of the earth-dwellers (the lower forces and faculties).

The Five Solar Regents and the Differentiated Forces

CHAPTER VII. 1-3

1 After these [ordeals] I saw four Divinities standing at the four corners of the earth, dominating the four winds of the earth so that no wind should blow on the earth or the sea, or on any tree. 2 And I saw another [dominant] Divinity ascend from the birth-place of the sun, having the signet-ring of the living God; and he cried out with a great voice to the four Divinities to whom [authority] was given to punish the earth and the sea, 3 saying:

“Do not treat roughly the earth, the sea or the trees till we shall have sealed [with his signet-ring] the slaves of our God on their foreheads.”

COMMENTARY

These five Divinities are the noetic Regents or the *prānas*, the solar life-winds. They are represented in the zodiac by the signs Gemini, Taurus, Aries, Pisces and Aquarius, with their respective planets. The four who guard the quarters are the four powers of the Nous; and the fifth, who rises up from the sun's place of birth (*anatolē*), is the representative of the Nous himself, and therefore bears the signet of the Life-God. They correspond to the “five bright powers” of the *Upanishads*, four of which are regents of the four directions of space, while the fifth “goes upward to immortality.” It is these noetic forces that record in the aura of man (his “scroll of life”) his every thought and deed; and, as these auric impressions, like phonographic records, automatically reproduce the original thoughts and emotions whenever the forces again act upon them, they thus produce an almost endless concatenation of cause and effect, of retributive action. Therefore, by awakening the occult forces of his nature the neophyte invokes this iron law of retribution, and all the good and evil elements of his nature are arrayed against each other for the final conflict. In the allegory

the lower principles are to be chastised, and the higher ones are to be given the seal of the God's approval.

The command to the four Regents not to treat roughly (literally, "injure") the earth, sea and trees refers to the state of unruffled calm which must be maintained during the mystic meditation.

The spinal section (consisting of five ankylosed vertebræ), which is termed the *os sacrum*, "sacred bone," *hieron osteon*, as it was termed by the Greeks, is in Rabbinical legends called *luz*, and said to be the indestructible germ from which the human form is reconstructed at the resurrection.

CH. VII. 4-8

4 I heard the number of those who were sealed, one hundred and forty-four thousand, sealed out of all the tribes of the children of Israel: 5 of the tribe of Juda were sealed twelve thousand; of the tribe of Reuben, twelve thousand; of the tribe of Gad, twelve thousand; 6 of the tribe of Asher, twelve thousand; of the tribe of Naphtali, twelve thousand; of the tribe of Manasseh, twelve thousand; 7 of the tribe of Simeon, twelve thousand; of the tribe of Levi, twelve thousand; of the tribe of Issachar, twelve thousand; 8 of the tribe of Zebulon, twelve thousand; of the tribe of Joseph, twelve thousand; and of the tribe of Benjamin, twelve thousand.

COMMENTARY

The tribes stand for the twelve signs of the zodiac, Juda for Leo, Reuben for Aquarius, Gad for Aries, etc.; but as here given by Iōannēs, Joseph is substituted for Ephraim, or Taurus; and Manasseh, Joseph's first-born son, replaces Dan, who is Scorpio. This omission of Dan, with the substitutions by which Scorpio is shown to be derived from Taurus, is significant; for Taurus is the symbol of celestial creative force, and Scorpio that of the generative function. The Divinities charged with the seven scourges are, astronomically, the seven Hyades, a star-group in the constellation Taurus. There was a Jewish tradition that from the tribe of Dan was to come the Anti-Messias; hence the substitution of the paranatellon Aquila for Scorpio.

**The Liberated Psychic Forces—The Pure Ones Risen from
the Great Sea of Life**

CH. VII. 9–12

9 After these [things] I saw; and, behold! a vast multitude, which no one could count, from among every people, and of [all] tribes, nations and tongues, [were] standing before the throne and before the Ram, wearing white robes and [carrying] palm-branches in their hands. 10 They kept crying out with a great voice, saying:

“The deliverance is to our God who is sitting on the throne, and to the Ram!”

11 All the Divinities were standing in a circle about the throne, the Ancients and the four Beings; they fell on their faces in front of the throne, and worshipped the God, 12 saying:

“AMĒN. The praise, the glory, the skill, the thanks, the honor, the force and the strength be to our God throughout the æons of the æons! AMĒN.”

COMMENTARY

This is the third of the seven choruses; the pæan, or verse of praise, is chanted by the liberated elements, and the chorus by the ruling powers of the three worlds—the Beings, Ancients and Divinities forming three concentric circles about the throne, and thus representing as many planes of manifestation. In the benediction the attributes of all the seven planets are ascribed to the Sun-God.

CH. VII. 13–17

13 One of the ancients responded, saying to me:

“These who are wearing the white robes—who are they, and whence did they come?”

14 I said to him:

“My Master, *you* know.”

He said to me:

“These are the [Conquerors] coming out of the great ordeal. They washed their robes and bleached them in the Ram’s blood.

15 Because of this, they are before the throne of the God; and they

are serving him day and night in his adytum, and the [Master] seated on the throne will spread his tent-temple over them. 16 They will hunger no more, thirst no more; neither will [the rays of] the sun beat down on them, nor any scorching heat. 17 For the Ram who is in the middle of the throne will shepherd them and guide them to springs of waters of life, and the God will wipe away every tear from their eyes."

COMMENTARY

The great ordeal of the soul, or Logos, is its incarceration in the carnal body, not merely for the term of one short lifetime, but during a long series of incarnations throughout the æons of generation; but the Logos has its own mighty purpose in thus crucifying itself by assuming the human form, descending into the spheres of generation and passing through the vast "cycle of necessity": it builds up for itself, out of the elements of the lower worlds, an outer self, a being formed of the "dust of the earth," the refuse of past cycles, yet having within it the breath of the God; and then by unremitting toil throughout the æons it refines and transmutes the elements of this creature (who is the carnal, animal-human man) until it redeems it and it becomes one with the divine individuality. These purified and redeemed principles of the lower self are the countless host who, now that the aspirant has entered upon the cycle of initiation, the final "perfecting" or "finishing" labor, are coming out of "the great ordeal," singing pæans of praise to the sacrificial Ram, the Crucified, and to the enthroned Self, the Eternal, who is beyond change and time, and therefore "uncrucified."

The Regent of the Divine Centre

CHAPTER VIII. I

1 When he opened the seventh seal, there came to be silence in the sky for about half an hour.

COMMENTARY

The seventh seal is the *sahasrāra chakra*, to which corresponds the sign Leo, the sole domicile of the Sun. This *chakra*, the co-

narium, or pineal body, is the “third eye” of the seer—that, and much more. It is the focal point of all the forces of the nervous system and of the aura; here they come to an equilibrium, and here reigns the mystic Silence. During the meditation, as each *chakra* is awakened the neophyte sees its corresponding psychic color; and at this seventh centre the colors intermingle as in an opal, with an incessant glittering of white light playing as on the facets of a diamond. The psychic senses of smell and hearing begin to be aroused, so that odors as of incense become perceptible, and mysterious sounds are heard; then with a shock that Iōannēs here compares to an earthquake the forces start upon the circuit of the seven brain-centres, each of which, when the current reaches it, produces a vibrant sound in the aura, the “trumpet-call” of the allegory. This awakening of the centres is the second of the four conquests.

III

THE SECOND OF THE SEVENFOLD CONQUESTS— THE INITIATION BY THE MIGHTY AIR

The Conquest of the Psychic Principle

CH. VIII. 2-7

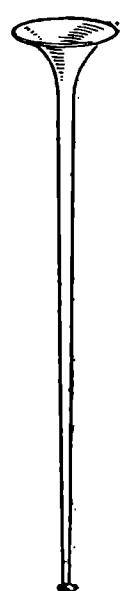
2 I saw the seven Divinities who stand before the God. To them were given seven trumpets. 3 Came another Divinity and stationed himself above the altar, having a golden censer; and to him was given much incense, that he might offer it, with the prayers of all the devotees, upon the golden altar in front of the throne. 4 The smoke of the incense, with the prayers of the devotees, went up in front of the God out of the Divinity's hand. 5 The Divinity took the censer and filled it with the fire of the altar, and cast [the fire] into the earth: there came to be voices, thunders, lightnings and an earthquake. 6 The seven Divinities having the seven trumpets made themselves ready to give the trumpet-calls.

7 The first [Divinity] gave the trumpet-call. There came to be hail and fire, mixed with blood; they were cast into the earth, and

the third of the earth was burnt up, the third of the trees was burnt up, and all pale-green grass was burnt up.

COMMENTARY

The sounding of the trumpets follows the exact order of the opening of the seals; and the two series correspond throughout, the zodiacal signs being repeated as related to the brain-centres.



Trumpet

Of the four planes of consciousness, the fourth, the physical, was stilled, or temporarily suppressed, by the opening of the "seals," and the psychic became active; now, by the awakening of the noetic centres the psychic consciousness—"the third"—is in turn placed in abeyance. The colors manifested by the centres of the sympathetic system are psychic; the sounds heard upon the opening of the brain-centres pertain to a higher plane.

The "hail" is a semi-condensation of the lunar element, or æther, "the good water of the Moon"; the "fire" is the solar force, "the good fire of the Sun"; and the "blood" is the auric fluid, "the blood of the Logos." These three elements affect the lowest of the divisions; the "trees" are the "two olive-trees" (the dual tree of life), and the "grass" is the radiation of the same force through the aureola. They are, of course, the threefold *speirēma*, starting on its course through the brain. In *Luke* xii. 49 Iēsous says, "I have come to sow (cast) fire in the earth." Dionysos was called "the sower of fire-seed," "the fire-thunderer," "the spirit that roars in high flame," and "the leader of the band of fire-breathing planets."

The Conquest of the Epithumetic Principle

CH. VIII. 8, 9

8 The second Divinity gave the trumpet-call. [The world-navel], like a great flaming mountain of fire, was cast into the sea; and the third of the sea came to be blood. 9 The third of the existent beings in the sea—having souls—died; and the third of the ships were wrecked.

COMMENTARY

In most of the ancient mythologies some particular place, usually a mountain or volcano, was designated as the navel, or true centre, of the earth. The active volcano of the text is evidently the same symbol. The navel is the seat of the *tejas* ("fire") *tattva*, manifested in the lower phase as desire, and in the higher as will. Intense longing becomes objectivized in the subtle elements, the external forms thus created being ensouled by the dominant desires that called them into existence. A congeries of these illusionary forms sent out into the psychic sea is a "ship" in the language of the allegory.

The Conquest of the Pseudo-Rational Principle

CH. VIII. 10, 11

10 The third Divinity gave the trumpet-call. There fell from the sky a great star flaming like a torch. It fell on the third of the rivers and on the springs of waters. 11 The name of the star is called "Wormwood"; and the third of the waters became wormwood, and many of the men died of the waters, because they were made bitter.

COMMENTARY

The falling star is Aphroditē (Venus), ἡ Φωσφόρος (Lucifer), the torch-bearing Goddess. The force it here symbolizes, the *vāyu tattva*, affects the lower mind, or rational mind befogged by the desires and passions of the emotional psychic nature; and the embittering of the waters alludes to the psychological law that all pleasure eventually reacts and becomes pain; yet, in the end, this bitter water becomes transmuted into the "sweet water of life" when man's nature is purified.

The Conquest of the Pseudo-Noetic Principle

H. VIII. 12

12 The fourth Divinity gave the trumpet-call. The third of the sun was stricken, also the third of the moon and the third of the

stars, so that the third of them should be darkened, and the day should not give light for the third of it, and likewise the night.

COMMENTARY

All mental action is here suspended on the psychic or subjective plane, as well as on the material or objective. On each plane, in turn, the forces have to be brought into equilibrium, so that they neutralize each other, and then the consciousness rises to the next higher plane.

The force pertaining to this centre is the *ākāsha tattva*; cosmically it is the upper air, *aithēr*, the region of the heavenly bodies.

CH. VIII. 13

13 I saw; and I heard the lone Eagle, flying in mid-sky, saying with a great voice:

“Woe, woe, woe to those dwelling on the earth, from the remaining trumpet-voices of the three Divinities who are about to give the trumpet-call!”

COMMENTARY

The first four cerebral *chakras* (symbolized by the trumpets) react upon the four somatic divisions; the three higher ones are related to the dual nervous system and the aura, broadly speaking; but in a more special sense they are analogues of the male creative triad. Comment on this subject, which is a delicate one, though involving nothing that is in the slightest degree impure, must be necessarily brief and somewhat superficial in a work that is designed for general circulation. As has already been pointed out, the lower man is an inverted image of the higher; and from this it follows that the highest spiritual centres are directly related to the lowest, the creative centres on the material plane. For this reason the three trumpet-calls are announced as “woes” by the Eagle, the fourth of the *Zōa*, who is the prototype of Scorpio. It can not be too emphatically reiterated that the sex-function exists only in the physical and psychic worlds; and the impure forces related to it are not employed in any way or for any purpose whatever by the fol-

lowers of the Gnōsis. The abuse of this function by diverting the procreative forces into psychic channels is the most terrible of all crimes, the punishment of which by natural law is the annihilation of the individuality, the "second death"; for the connecting link between the divine and the human soul is destroyed by the abnormal practices of phallic sorcery. No one should attempt to make any practical use of the subtle forces unless he is firmly resolved to renounce forever the "spheres of generation." To utilize the gross forces of the animal nature for psychic purposes is to commit moral suicide. It is only the celibates, who preserve the utmost purity of mind and body, thereby regaining the complete innocence of "little children," who can hope to "enter the kingdom of heaven."

The Conquest of the Pseudo-Gnostic Principle

CHAPTER IX. 1-12

1 The fifth Divinity gave the trumpet-call. I saw a star that had fallen from the sky to the earth; and to him was given the key to the crater of the abyss. 2 He opened the crater of the abyss, and there went up smoke from the crater, like the smoke of a great furnace. The sun and the air were darkened by the smoke from the crater. 3 Out of the smoke came locusts upon the earth, and to them was given power as the scorpions of the earth have power. 4 It was said to them that they should not injure the grass of the earth, neither anything tender green nor any tree, but only those men who do not have the seal of the God on their foreheads; 5 and [the command] was given them that they should not kill them, but that they should be tormented five months. Their torment was as a scorpion's torment when it stings a man. 6 In those days men will seek death, and find it not; they will long to die, and death will keep fleeing from them! 7 The effigies of the locusts were like horses caparisoned for battle. On their heads were [circlets] like crowns of spurious gold. Their faces were like men's faces, 8 but they had hair like women's hair; and their teeth were like [the teeth] of lions. 9 They had cuirasses like iron cuirasses. The voice of their wings was like the voice of [many] war-chariots—of many

horses galloping into battle. 10 They had tails like scorpions, and stings were in their tails. Their power to injure men was five months. 11 They had over them as ruler the Divinity of the Abyss; his name in Hebrew is *Abaddōn*, and in the Greek [mysticism] he has the name *Apollyōn*.

12 The one woe has passed. Behold! two more woes are coming after.

COMMENTARY

The star that has fallen is Venus, now become the so-called "infernal Lucifer," the Hekatē who presides over the abyss. This abyss is represented astronomically by the constellation Crater, the Cup, the mixing-bowl of Dionysos. It appears also in the *Apocalypse* as the cup held by the Woman in scarlet, who simply is Hekatē, the infernal aspect of both Aphroditē (Venus) and Artemis (Diana), the two Goddesses alike symbolizing the primordial substance, the Archē.

The Divinity of the Abyss, who is the "Destroyer" and the "Murderer," is the Pseudo-Lion, the Beast—the phrēnic mind polluted by the carnal passions; and his hordes of scorpion-like cavalry are impure and unholy thoughts. The "five months" are the summer-time, during which



Artemis

period the passional nature is more active; mystically the summer is said to be the night of the soul, and winter its day.

**The Conquest of the Perfective Principle—The
Four Manifested Solar Powers**

CH. IX. 13–15

13 The sixth Divinity gave the trumpet-call. I heard a single voice from the four horns of the golden altar in front of the God, 14 [the Master's voice], saying to the sixth Divinity, who had the trumpet:

“Turn loose the four Divinities who are fettered at the great river Euphratēs.”

15 The four Divinities were turned loose, who had been made ready throughout the hour, day, month and year, that they should kill the third of men.

COMMENTARY

The golden altar is the Nous, or higher mind, and the four horns are its four powers. Gold is the metal of the sun, and the four-horned altar is but a different symbol for the sun and the regents of the four quarters. The four Divinities fettered at the river Euphratēs (the cerebro-spinal axis) are the four manifested *prānas*, and the “single voice” represents *udāna*.

CH. IX. 16–21

16 The number of the armies of the horsemen [under the command of the four Divinities] was two hundred million—I heard the number of them. 17 Thus I saw the horses in the vision, and their riders, having cuirasses fiery [red], smoky blue and sulphurous [yellow]: the heads of the horses were like the heads of lions, and from their mouths kept going out fire, smoke and sulphur. 18 By these three scourges were killed the third of the men—by the fire, the smoke and the sulphur which went out of their mouths. 19 For the powers of the horses are in their mouths and in their tails; for their tails are like snakes, and have heads, and with them they inflict punishment. 20 The rest of the men, who were not killed by these scourges, did not reform from the works of their hands, that they should not worship the spirits and the images of

gold, silver, bronze, stone and wood, which can neither see, hear nor walk. 21 And they did not reform from their murders, their sorceries, their prostitutions or their thefts.

COMMENTARY

The vast armies of horsemen in armor represent the limitless powers of the Nous; the lion-heads of the horses indicating their solar character. As the Mind is the real man, so in the allegory the intellectual powers and thoughts are represented as men, the armies of the Nous destroying the evil, false, superstitious thoughts and tendencies of the psychic nature; and as the thoughts of the carnal mind are concerned largely with material possessions, such thoughts are referred to as worshippers of idols.

**The Unmanifested Solar Power, and the Open Book of
the Greater Mysteries**

CHAPTER X. 1-4

1 I saw another, the strong Divinity, coming down out of the sky, wrapped in a cloud, and a rainbow was upon his head. His face was [luminous] like the sun, and his feet like pillars of fire. 2 In his hand he had a little scroll unrolled. He placed his right foot on the sea, and the left on the earth, 3 and cried out with a great voice, as a lion roars; and when he cried out, seven thunders uttered voices of their own. 4 And when the seven thunders uttered [their voices], I was about to write down [the teachings]; but I heard a voice from the sky saying to me:

“Seal up [the teachings] which the seven thunders uttered, and do not write them down.”

COMMENTARY

The Divinity, the fifth in the group, is *udāna*, the “upward life-wind,” and therefore corresponds to the Nous, the intellectual Sun, in its aspect as Hermēs the Initiator. This fivefold group is the same as that which appeared upon the opening of the sixth seal, save that here the five *prānas* are energizing on a higher plane.

That the voices of the seven thunders were mystery-teachings is evident from the injunction by the Initiator against recording them. They relate to the seven vowels.

CH. X 5-7

5 The Divinity whom I saw standing on the sea and on the earth raised his right hand to the sky 6 and swore by the [God] who lives throughout the æons of the æons, who brought into existence the sky and what is in it, the earth and what is in it, and the sea and what is in it, that Time shall be no more, 7 but in the days of the voice of the seventh Divinity, when he is about to give the trumpet-call, also is made perfect the Mystery of the God, as he proclaimed to his slaves, the seers.

COMMENTARY

Time, the "image of eternity," rules in the physical and psychic worlds, the earth and the sea of the allegory; but in the spiritual world, the mystic "sky," there is the timeless, eternal consciousness of the God. The seventh trumpet-call signalizes the opening of that "Mystery of the God," the "eye" of the seer, which is made perfect, that is, restored to its spiritual functions, by the action of the *speirēma*.

CH. X. 8-11

8 The voice that I heard from the sky—[I heard it] again speaking with me, and saying:

"Go; take the little scroll unrolled in the hand of the Divinity who is standing on the sea and on the earth."

9 I went to the Divinity, and asked him to give me the little scroll. He said to me:

"Take it, and eat it up. It will make your belly bitter; but in your mouth it will be sweet as honey."

10 I took the little scroll from the hand of the Divinity, and ate it up. In my mouth it was as honey, sweet; but when I had eaten it my belly was made bitter. 11 And [the voices of the seven thunders] keep saying to me:

"You must teach again in opposition to many nations, peoples, tongues and rulers."

COMMENTARY

The little scroll is the Gnōsis, imparted to the neophyte by the Initiator—his own Logos. When the instruction is assimilated, that is, carried out in practice, it becomes bitter to the epithumetic nature, since it inculcates the extirpation of every impure thought and desire.

Although forbidden to record the utterances of the seven thunders (the theurgic teachings), the seer is under an obligation to proclaim the true philosophy and ethics in opposition to the popular dogmas of the exoteric religions. In his conquest of self, ever striving to become divinely unselfish, he is not acquiring knowledge merely for his own benefit. His higher nature ever keeps prompting him to share with others, as far as he may, the knowledge he gains, and to bear witness of the sacred truths, though by so doing he necessarily opposes the errors of "orthodox" religion.

The Dual Manifesting Power of the Nous

CHAPTER XI. 1-3

1 There was given me a reed like a wand, and [the sixth Divinity] said:

"Rouse thee, and measure the adytum of the God, the altar, and those worshipping in it; 2 but the court which is exterior to the adytum cast out as exoteric, and do not measure it; for it has been given to the people, and the holy city they shall trample on for forty-two months. 3 I shall give it [after that] to my two witnesses, and they will teach one thousand two hundred and sixty days, clothed in gunny-sacks."

COMMENTARY

The *naos*, here translated adytum, was the inner temple, or sanctuary, where the God was enshrined, and to which none but the initiated had access; when employed for initiatory rites it was usually called the *adyton*. Symbolically, the adytum is the spiritual

nature, and the altar the intellectual; astronomically, it is, as Josephus and other ancient writers said, the sky. But in the psychophysiological rendering of the symbolism the adytum, the altar of sacrifice and the altar of incense are the three divisions of the brain, and the outer court is the body. The worshippers are the forty-nine forces, which are “measured” by being arranged in hierarchies, or groups, as shown on page 281. The “wand” is the caduceus of Hermēs, who here, as elsewhere in the *Apocalypse*, is the hierophant, or divine instructor, of Iōannēs.

The period of initiation is here placed at seven years, during the first half of which (forty-two months, or three and one-half years) the lower forces continue to rule the functions of the body, while in the latter half (one thousand two hundred and sixty days, again three and one-half years) the dual electric force, *īdā* and *pingala*, the “two witnesses,” will pervade the nervous system, gradually and almost imperceptibly replacing the ordinary nerve-force, a subdued action which is expressed in the allegory by their being wrapped in gunny-sacks.



Hermēs *After Flaxman*

The measuring of the adytum and the account of the two wit-

nesses have nothing to do with the action of the drama, but are merely explanatory.

CH. XI. 4-6

4 These are the two olive-trees, and two little lampstands, standing before the God of the earth. 5 If any one wills to use them wrongfully, fire comes out of their mouth and devours their enemies; and if any one shall will to use them wrongfully, in this way must he be killed. 6 These [witnesses] have authority to shut the sky, so that rain may not shower down during the days of their teaching; also they have authority over the waters, to transmute them into blood, and to chastise the earth with every retribution, as often as they will.

COMMENTARY

Zechariah (iv. 2 *et seq.*) goes more into detail concerning the two olive-trees and the lampstands that stand before the Earth-God: "I have seen; and, behold! a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof." These are the cerebral *chakras* and their *nādīs*; and, as they are very small and seemingly unimportant, he continues: "For who hath despised the day of small things? For they [the seven] shall rejoice, and shall see the plummet in the hand of Zerubbabel, even these seven [which are] the eyes of Jehovah; they run to and fro through the whole earth." The plummet of Zerubbabel, who was the builder of the temple, is the pituitary organ, which controls the growth of the entire body. As modern physiologists have demonstrated, the disease called gigantism, in which the body or any of its members grow to abnormal size, is due to the over-activity and enlargement of the pituitary. It is the creative organ of the brain; and when energized by the *speirēma* its pulsating aura takes on a swinging motion, like a plummet, until it impinges on the conarium, "the unpaired eye," impregnating it with the golden force and arousing the spiritual faculties. This action is further described by Zechariah, who says that "the two olive-

trees” and “the two olive branches which are beside the two golden spouts, that empty the golden [oil] out of themselves” are “the two anointed ones, that stand by the Lord of the whole earth.”

The dual fire is destructive to the unpurified psychic or sorcerer who may succeed in arousing it, and its wrongful use results in moral as well as physical death.

By “rain” the nerve-fluid is symbolized; “water” is the magnetic, auric substance, and “blood” the golden electric fire. The “chastisement” of the earth is described, later on in the drama, as the pouring out of seven retributions by the seven Taurine Divinities, the Hyades, or “Rainers.” These stars are the seven planets reduplicated, as also are other stellar groups of seven in the various constellations.

CH. XI. 7

7 When they shall have finished giving their evidence, the Beast who comes up out of the abyss will battle with them, conquer them, and kill them.

COMMENTARY

When the trance is ended, and the neophyte returns to the ordinary state of consciousness on the material plane, the *kundalinī* recedes to the “throne of the Beast,” the solar plexus, where it is said in the *Upanishads* to lie coiled up like a slumbering serpent, having three and a half coils, corresponding to the three and a half measures of the *Aum*.

CH. XI. 8, 9

8 Their corpses [are now lying] in the main-street of the great city which mystically is called “Sodom” and “Egypt,” where also their Master was crucified. 9 And [some] from among the nations, tribes, tongues and peoples are guarding their corpses three and a half days, and will not permit their dead bodies to be placed in a sepulchre.

COMMENTARY

The city is the physical body, and its main-street is the spinal cord, in which are the channels of the threefold *speirēma*, the two

witnesses and their Master, "the Witness Believable and True"; and these channels—the "corpses" of the witnesses—are preserved from complete atrophy by those nerve-currents which, in each of the four somatic divisions, circulate through the cerebro-spinal system. The three and a half days are the latter half of the seven "days of creation," the gross material arc of the cycle of human evolution, during which the "witnesses" are lying moribund in the physical body, mystically termed "Sodom," the sinful city, and "Egypt," a country which, although once a great centre of learning and enlightenment, had become a land of darkness.

The formula "nations, tribes, tongues, and peoples" is given seven times in the *Apocalypse*, but the words are never twice in the same order; in one instance (x. 11) "rulers" is substituted for "tribes," and in another (xvii. 15) "multitudes" for the same. They apply to the four castes, or classes of mankind, who in oriental mysticism are said to have been born from the four somatic divisions of the Deity: men of learning, warriors, commercialists and laborers.

Iêsous, the Nous, is here said to have been crucified in Sodom, also called Egypt: this is the first crucifixion, the incarnation of the soul in the physical body, which is then its cross. The second is in Calvaria (*kranion*), on the cross of initiation. The two crosses are, astronomically, the autumnal and the vernal equinox. The cross is a symbol that has many meanings.

CH. XI. 10-14

10 Those who dwell on the earth are rejoicing over them and are exultant; and they will send bribes to one another—for those two seers did torment those who are dwelling on the earth! 11 After the three and a half days the Breath of Life from the God entered into them; they stood on their feet, and great terror overcame those who beheld them. 12 They heard a great voice from the sky saying to them:

"Come up hither."

They went up into the sky in the cloud; and their enemies beheld them. 13 In that hour there came to be a great earthquake, and the tenth of the city fell, and there were killed by the earthquake seven

thousand names of men; the rest became frightened, and gave glory to the God of the sky.

14 The second woe has passed. Behold! the third woe is coming speedily.

COMMENTARY

The rebuking voice of conscience, which is the voice of the *Nous* speaking through the "two witnesses," is the real tormentor of the evilly disposed, who seek ever to stifle it; and the man who is thus trying to silence his accusing conscience can not be mentally honest with himself, but acts from feigned motives, his desires and thoughts bribing one another, as the allegory puts it. But as the individual emerges from the materialistic stage of his evolution, the noetic faculties "awaken from the dead," and the base passional nature, symbolized by the tenth of the twelve zodiacal divisions, perishes, with its seven heads, for it is identified with the seven-headed red Dragon. The seven is multiplied by the indefinite number one thousand to indicate the many correlations of these lower principles, the "men," whose "names" are their psychic colors, which are obliterated, the remaining colors becoming brighter in the auric "glory" of the Sky-God.

The Conquest of the Divine Principle

CH. XI. 15-18

15 The seventh Divinity gave the trumpet-call. There came to be great voices in the sky, saying:

"The realm of the universe has become [the realm] of our Master and of his Anointed, and he shall reign throughout the æons of the æons."

16 The twenty-four Ancients who are seated before the God on their thrones fell on their faces and worshipped the God, 17 saying:

"We give thanks to thee, the Master-God, the All-Dominator, who [forever] art, and who wast, because thou hast taken thy great force and regained sovereignty. 18 The people grew passionate; and *thy* passion came, and the season of the dead to be

judged, and [the season] to give their recompense to thy slaves the seers, to the devotees, and to those who fear thy name, the young and the old, and to destroy those who are destroying the earth."

COMMENTARY

The seventh of the mystic "spiritual sounds" signalizes the awakening of the highest of the *chakras*, the centres through which radiates the Light of the Logos. The passion of the God is not his "wrath," but is the creative energy of the Logos, the "great force" (*dynamis*) which produces the "birth from above"; and it is here placed in contrast with the passions that "are destroying the earth." For here the holy Power has replaced the generative force.

The chorus by the sky-voices and the Ancients is the fourth of the series.

The Birthplace of the Sun-God

CH. XI. 19

19 The adytum of the God in the sky was opened, and in his adytum was seen the ark [containing the emblems] of his compact; and there came to be lightnings, voices, thunders, an earthquake and great hail.

COMMENTARY

The word *kibōtos*, properly meaning a wooden box, or coffer, is applied in the *New Testament* to the ark in the temple, as here, and also to the Noachian ark. The constellation Argo Navis, the celestial Ship, situated to the south of Virgo, was also called *kibōtos* and "Noah's Ark." As exoteric exponents of phallicism are fond of pointing out, the ark is a symbol of the womb, the place of birth—which is perfectly true if it is regarded as merely a concrete symbol. But esoterically it has no such phallic significance, but stands for the exact opposite, the place of *spiritual rebirth*, the emergence into immortality. All mysticism aside, it symbolizes the womb in the brain, the latter being an androgynous organ wherein is immaculately conceived the *permanent* spiritual vehicle, the solar body. But the celestial Ship represents the psychic body.

The Mighty Mother and Her Solar Son

CHAPTER XII. 1, 2

1 A great constellation was seen in the sky: a [winged] Woman clothed with the sun, the moon underneath her feet, and on her head a crown of twelve stars. 2 She had [a babe] in her womb—and she kept crying out, in the pangs of child-birth, racked with pain of parturition.

COMMENTARY

The seventh trumpet-call is the sound heard when the conarium is energized, and the latter corresponds to the sign Leo, the house of the Sun; but the constellation here disclosed is triadic, including in the symbol the signs Virgo (the house of Mercury), Leo and Cancer (the domicile of the Moon). Thus associated, Virgo figures as the Virgin Mother, who immaculately conceives and gives birth to the Son of the God; whereas, taken in combination with Libra (the house of Venus) and Scorpio (the house of Mars), she becomes the scarlet prostitute, the symbol of carnal generation. As the World-Mother, the White Virgin of the Skies, whether called Diana, Dēmētēr, the mother of Dionysos, or Mariam, the mother of Iēsous, she is the pure æther, the Logos-Light, or primordial force-substance; and as the Fallen Woman, the Queen of the Abyss, she is the parturient energy of nature, the basis of physical life, and as such she is named in the *Apocalypse* Sodom, Babylōn and Egypt, merely to make her threefold like her celestial prototype, for in reality she includes all cities and countries inhabited by sinful mankind.



Virgo

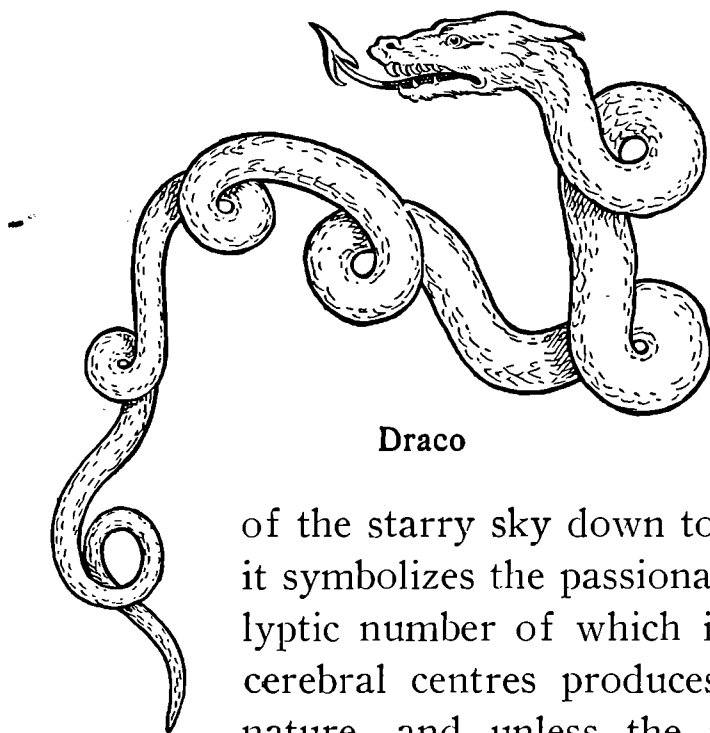
The word *sēmeion* (the synonym of *sēma*), in the Greek text, is the correct technical word for “constellation.”

Virgo was always pictured with wings; and later in the text she has the two wings of the Eagle.

The Lust for Physical Life

CH. XII. 3-6

3 Another constellation was seen in the sky—and, behold! a great fiery-red Dragon, having seven heads and ten horns, and on his heads seven diadems. 4 His tail was trailing along the third of the stars of the sky and kept throwing them to the earth. The Dragon was standing in front of the Woman who was on the verge of parturition, so that as soon as she gave birth he might devour her child. 5 She gave birth to a son, virile, who is destined to shepherd all the people with an iron wand; and her child was snatched up to the God and to his throne. 6 The Woman fled into the desert, where she has a place made ready by the God, that there [the Divinities] may nourish her one thousand two hundred and sixty days.



Draco

COMMENTARY

This constellatory symbol is Draco, the pole Dragon, which has seven distinguishing stars, and which, as depicted in the ancient star-maps, extends over seven of the zodiacal signs, and in setting apparently sweeps a third

of the starry sky down to the horizon. Microcosmically it symbolizes the passional nature, *epithumia*, the Apocalyptic number of which is 555. The energizing of the cerebral centres produces a reflex action in the lower nature, and unless the neophyte is duly purified the

Dragon will indeed devour the child, not at the time of its birth, but at the moment when it is conceived. For the solar body is not born at this point, but only has its inception, though the psychic form may be projected. In the pagan Greek mysteries this stage of the telestic work was represented quite baldly as the generative act, but Iōannēs has handled the subject more delicately, by

substituting for the solar the psychic body, which is “born” with the physical body and grows conjointly with it. In the Apocalyptic allegory the Conqueror is not born until after the three and a half years (the 1260 days) during which the Woman is being nourished by the Divinities; and the statement that the child is caught up to the *throne* connotes a period of spiritual gestation. In fact, the conception, not the birth, is here represented by the opening of the adytum and disclosure of the ark; and those who have investigated the subject of the ark need not be reminded of what were the very peculiar emblems it contained.

The “wand” with which the divine child is to shepherd the people is of course the caduceus of Hermēs, the beautiful shepherd of souls. In older mythology this magic wand is found in the hand of Nebō, the God of Wisdom and “the holder of the sceptre of power.” It symbolizes the triple fire; properly of gold, it is here termed an iron wand, thus associating the divine child with Aries, the house of Mars.

CH. XII. 7-12

7 There came to be a battle in the sky. Michaël and his Divinities gave battle to the Dragon; and the Dragon and his Divinities gave battle, 8 but they lacked strength, nor was their place found in the sky any more. 9 Hurled down was the great Dragon, the archaic Snake, who is called the “Accuser” and the “Adversary,” the deluder of the whole inhabited earth; he was hurled down to the earth, and his Divinities were hurled down with him. 10 I heard a great voice in the sky, saying:

“Now are attained the deliverance, the force and the ruling of our God, and the authority of his Anointed. For hurled down is the prosecutor of our brothers, who keeps prosecuting them before our God day and night. 11 But they conquered him through the blood of the Lamb, and through the arcane doctrine of their evidence; and they did not esteem their psychic bodies until death. 12 Therefore rejoice, ye skies, and ye who are encamped in them; [but] woe to the earth and the sea—for the Accuser has gone down to you having great lust, knowing that he has but a short season.”

COMMENTARY

The Greek of the *Apocalypse* belongs to no particular period: Iōannēs had evidently acquired the language mainly by reading, picking up his vocabulary largely from ancient works, or else lived in some community in Asia Minor where the language was preserved in its older form; or possibly he employed an archaic style to be in keeping with his subject, but made lapses into the vernacular, as do modern writers when they assume Elizabethan English because of its supposed dignity and impressiveness. Thus, for instance, he invariably uses the word *polemos* for "battle" or mere personal combat, although in his day the word had taken the broader meaning of "war," and *machē* was the usual word for "battle." War, in the sense of protracted hostilities, is not mentioned in the *Apocalypse*, which in every instance speaks only of a brief conflict, told in very few words, or of mere combats between two individuals. The battle between Michaël and the Dragon, with their respective hosts, resulting in the expulsion of the evil serpent from the sky, allegorizes the exclusion from the mind of all impure thoughts, especially those relating to the subject of sex. For Satan, the red Divinity, stands for nothing more or less than the principle of Desire in all its innumerable gradations, from the vaguest yearnings and the mere promptings of the appetites of the body down to the grossest phases of passion and lust; and all of these have their source in the instinct of reproduction, the attracting and cohering force of generated life. The creative Logos is the Dragon of Light, or Day-Sun; and Satan, the Adversary, is the Dragon of Darkness, or Night-Sun.

Very little is said in the *Apocalypse* concerning the psychic body; in fact, it is almost ignored, being tacitly included in the mortal, generated nature. While the spiritual awakening is necessarily accompanied by more or less psychic development, the latter may proceed independently of, and even adversely to, the true noetic progress; and the pursuit of psychism for its own sake leads inevitably to moral death. The psychic consciousness should not be dragged down into, and confused with, the normal consciousness on the

physical plane of life; for the psychological result of thus confounding the two worlds is simply ordinary insanity, from which it differs only in that it is suicidally self-inflicted, and therefore in the highest degree culpable, instead of being merely a misfortune caused by mental disease. The psychic body has its own place, in its own world, and is chiefly of importance after the death of the physical form—hence the encomium, “they did not esteem their psychic bodies until death.” As said in the *Fourth Evangel* (xii. 25), “He who loves his psychic body will lose it; and he who disregards his psychic body in this world will preserve it for [its] cyclic (*aiōnion*) life.” In Apocalyptic symbolism the psychic (lunar) body would be the bride of the Beast, as the solar body is the bride of the Lamb. In fact, an ancient reading of ii. 20 has “your wife Iezabēl”; and as Thyateira denotes the psychic centre, the “wife” would be the psychic body.

CH. XII. 13–17; XIII. 1

13 When the Dragon saw that he was hurled down to the earth, he kept pursuing the Woman who gave birth to the man-child. 14 The Woman was endowed with the great Eagle’s two wings, so that she might fly to the desert, to her place, where she is being nourished for a season, and seasons, and half a season, from the face of the Snake. 15 The Snake spouted water after the Woman, like a river, that he might cause her to be carried away by the torrent. 16 The earth rescued the Woman: the earth opened her mouth and swallowed up the river which the Dragon spouted from his mouth. 17 The Dragon waxed passionate over the Woman, and went away to battle with the rest of her seed, who keep the commands of the God and have the evidence of the Anointed Iēsous; 1 and he stationed himself on the sand of the sea.

COMMENTARY

The Virgin Mother being *sushumnā*, the two wings of the Eagle are *īdā* and *pingala*; for Aquila is a paranatellon of Capricornus, the sign allotted to Hestia, who personifies the divine essence, *ousia*, or primordial substance.

The winged Woman represents the objective, or substantial, working of the *kundalinī*, while the three witnesses answer to its subjective, or noetic, aspect.

Foiled in his designs on the man-child (the nascent solar body), the Dragon seeks to arrest the spiritual growth of the neophyte by pouring out a flood of psychic phenomenal illusions, but the force thus engendered is absorbed by the material nature; and then, stationing himself on the margin of the sea (the finer and more æsthetic elements of the epithumetic principle), he combats the intuitions of the intellectual nature. Astronomically, the river spouted out by the Dragon is Eridanus, a winding constellation in the southern hemisphere, also called the River of Ōriōn, which, when Virgo is in ascension, is setting and therefore apparently being swallowed by the earth. The constellation Hydra, the Water-serpent, which adjoins Virgo, is here introduced as a southern reduplication of the polar Dragon, which is a northern paranatellon of Scorpio.

The phrase "season, and seasons, and half a season," is only a puzzling variant of the forty-two months and the 1260 days, namely, three and a half years.

The Lust-tainted Lower Mind

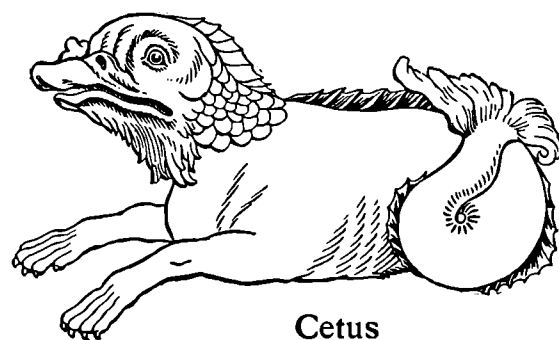
CHAPTER XIII. I-4

1 I saw rising out of the sea a [constellatory] Beast, having ten horns and seven heads, and on his horns ten diadems, and on his heads [seven] names of profanities. 2 The Beast which I saw was like a leopard, his feet were like a bear's [feet], and his mouth was like a lion's mouth. The Dragon gave him his force and his throne, and great authority. 3 I saw one of his heads [drooping] as if it had been slain in the Death[-world]; but his death-blow was healed. The whole earth became admiring followers of the Beast. 4 They also worshipped the Dragon because he gave authority to the Beast, and they worshipped the Beast, saying:

"Who is a match for the Beast? Is any one strong enough to meet him in combat?"

COMMENTARY

In stellar symbolism the Beast is the constellation now called Cetus, which is represented, however, not as a Whale but as a non-descript marine monster. The Greek name for this constellation, *Kētos*, “sea-monster,” is a word having for its root-meaning “the abyss.” The Arabians and the Jews called it the Sea-Lion; and it was also named the Leopard and the Sea-Bear. Iōannēs has combined these various representations of it, presenting a composite picture. As a caricature of the psycho-material mind, the original figure, in the form drawn by the ancients who invented the zodiacal language, would seem to be sufficiently grotesque, but Iōannēs has given it additional touches of satire. The Beast is



said to rise from the sea and to receive power from the Dragon, because it is the product of the two lower planes, the psychic and the material; its seven heads are the seven ruling epithumetic desires, each of which is a profanation of the Divine Desire; its ten horns are the five intellectual faculties doubled, because its every faculty is dual and at war with itself; the horns are all adorned with diadems to indicate the false pride of the lower intellect. As this lower mind is the shadow or reflected image, so to say, of the true mind, the Nous, which is symbolized as the Lion, the Beast is pictured as a Pseudo-Lion, a hybrid, for it resembles the Leopard, which was fabled to be a cross between the Lion (*leo*) and the Panther (*pardus*); it is slow-going, with the ponderous paws of the Bear, and has a mouth like a Lion, thus simulating the voice of the Nous. It represents the highest development of the human intellect dissociated from philosophic reason and spiritual intuition, and it is indeed the admiration of the whole world of the profane. The head that is seemingly slain and yet resurrects is the desire for life on the plane of the senses, a desire which the neophyte must utterly eradicate. In a more general sense, the lower mind, whenever it attempts

philosophy, is never quite certain that life is worth living; and in its utter blindness to spiritual realities, perceiving only the phenomena of the material world, it formulates theories of existence based merely upon them, regarding all else as unknowable.

CH. XIII. 5-10

5 There was given him a mouth speaking great [boastings] and profanities; and authority was given him to do [this] for forty-two months. 6 He opened his mouth in profanity against the God, to revile his name, his tent-temple, and those who are encamped in the sky. 7 It was given him to do battle with the devotees, and to conquer them; and authority was given him over every tribe, nation, tongue and people. 8 All those who dwell on the earth will worship him—[every one] whose name has not been registered in the sacrificed Lamb's scroll of life since the evolution of the universe. 9 If any one has an ear, let him hear: 10 If any one leads into captivity, into captivity he goes; if any one shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the devotees.

COMMENTARY

In this allegorical exposition of the powers and peculiarities of the lower mind-principle, only part applies to the particular case of the Conqueror, the rest being of a general nature; for without this broader application the treatment of the subject would necessarily be incomplete and obscure. Thus the forty-two months (three and a half years) refer to the first half of the seven-year initiatory cycle, during which the neophyte, passing through the psychic stages of his development, and thereby intensifying the action of the psycho-phrênic mind, has to struggle constantly against its influence; but the rest of the explanatory matter relates to mankind in general.

Those who have not been registered in the book of life (see also ch. xvii. 8) are the great majority who have not in any incarnation, during the cycle of material evolution, attained the noetic consciousness. For, once a man has even glimpsed the supernal truths,

he can never again rest content with the illusory images of the material world or worship at the shrine of mere intellectualism; the true Self, the Master-Mind, has placed his seal upon him, and he is thenceforth individualized from the irresponsible mass of mankind, and enrolled among those who must by an irresistible impulse, the call of the God, tread the path of man's higher destiny.

The word *katabolē*, here translated "evolution," is said by Ōrigēnēs to mean the descent of the souls into material conditions.

The formula, "He who has an ear, let him hear," is used by Iōannēs as an appeal to the intuition. Here he states a broad principle: the man who craves material life, by that very desire condemns himself to remain in the bondage of reincarnation and subject to the iron law of retribution which obtains in the lower spheres of existence. But the esotericist, knowing that nothing binds him to the physical form of life except the longings of his own heart, patiently endures all the ills of life, in full assurance that through the purification of his moral character he will attain deliverance. He who does evil, however, is repaid in kind: the slaver goes into slavery, the slayer is slain. Says Aischylos, "Wise are they who worship Adrasteia (Nemesis)."

The Debased Devotional Nature

CH. XIII. 11, 12

11 I saw another [constellatory] Beast rising out of the earth. He had two horns like a ram, and he talked like a dragon. 12 He is wielding all the authority of the first Beast in his presence, and he is causing the earth and all its inhabitants to worship the first Beast, whose death-blow was healed.

COMMENTARY

This Pseudo-Ram is the dual sex-nature, the two riders of the dun horse in a different impersonation. He is the image on the material plane of the Ram, who in the opening of the seven seals played the part of the rider of the white horse. Thus the Ram and the Pseudo-Ram bear the same relation to each other as do *Erōs*, the

Divine Love, and *pothos* (Cupid), carnal love, not, however, as the base passion, but in its more refined forms as sentimental yearning,



Medusa

religious fervor of the irrational sort, and all the emotional impulses. He talks like a dragon, because from this source originate religious cant, sentimental ethics, and erotic utterances generally; and he has all the potentialities of the first Beast, the phrēnic nature, for unutterable vileness. As a constellation, he is the Head of Medusa, the mortal Gorgon, called by the Jews *Rosch hasatan*, "Satan's Head." Owing to its proximity to Aries, this constella-

tion was sometimes pictured wearing the two horns of the Ram.

CH. XIII. 13-18

13 He makes great omens, so that he may even make fire come down out of the sky to the earth in the sight of men. 14 He keeps deluding those who dwell on the earth, through the omens which he was permitted to make in sight of the Beast, saying to those who dwell on the earth that they should make an image to the Beast who had the stroke of the sword and came to life. 15 It was permitted [him] to bestow breath on it—the image of the Beast—so that the image of the Beast should not only talk but also cause that all [men] who might not worship the image of the Beast should be slain. 16 He causes all [men], the young and the old, the rich and the poor, alike the freemen and the slaves, to be given a brand on their right hand or on their forehead, 17 and that no one should be able to buy or to sell unless he has the brand—the name of the Beast, or the number of his name. 18 Here is cleverness: let him who has the intuitive mind compute the number of the Beast; for it is the number of a man, and his number is six hundred and sixty-six.

COMMENTARY

Magical powers were attributed to Medusa, and talismans were made under its stellar influence. The word *sēmeion*, here translated “omen,” signifies also a “talisman” or symbol drawn under the influence of some particular constellation or planetary aspect. Cedrenus states (p. 22) that Perseus (the slayer of the Gorgon) taught the Persians the magic of Medusa, by means of which fire came down out of the sky. But, apart from all exoteric notions of ceremonial magic, the Pseudo-Ram of the *Apocalypse*, as a principle in man, does indeed draw down “fire” from the intellectual sky; for the force which it represents produces all the grosser forms of psychism, and is the agent of the so-called “miracles” of exoteric religion, the prodigies produced by erotic fervor, blind credulity and disordered imagination; and it is likewise the foul force employed in phallic sorcery. It is also the irrational instinct of religionism, the vague yearning for something to worship—a reflection or shadow of the true devotional principle—which prompts men to project a subjective image of the lower, personal mind, and to endow it with human attributes, and then to claim to receive “revelations” from it; and this—the image of the Beast, or unspiritual mind,—is their anthropomorphic God, a fabulous monster the worship of which has ever prompted men to fanaticism and persecution, and has inflicted untold misery and dread upon the masses of mankind, as well as physical torture and death in hideous forms upon the many martyrs who have refused to bend the knee to this Gorgonean phantom of the beast-mind of man. Truly, where the worshippers of this image of the Beast predominate, the man whose brow and hand are unbranded by this superstition, who neither thinks nor acts in accordance with it, suffers ostracism if not virulent persecution.

In the star-maps Perseus is depicted carrying the Medusa-Head in his left hand. The Head contains the remarkable variable star called Algol, the name being corrupt Arabic for *Al-Ghūl*, “the Ogre.” The sword of Perseus is suspended threateningly over the head of Cetus; and in the latter constellation is Mira, “the wonderful,” a variable star which has a period of about 330 days, and which at times

reaches the second magnitude, and then again diminishes until it is invisible to the naked eye. Perseus, Hēraklēs and the other Solar Heroes—renowned in mythology as slayers of monsters and as healers—who are represented among the constellations may be considered as variants of the Sun-God, Dionysos.

“Here is cleverness” would be, in the English idiom, “Here is a puzzle.” The number of the Beast, as already explained, is simply *hē phrēn*, the letters of which, as numerals, total 666; while the Pseudo-Lamb is *akrasia*, or 333. Mere intellectuality and learning pertain to the Phrēn, not to the Nous. As Plato says (*Timaios*, p. 51), “the Nous is shared only by the Gods and by very few men.” In I *Cor.* ii. 16, Paulos, speaking as an initiate, says, “We have the Nous,” that is, the spiritual mind, as distinguished from the phrēnic or unspiritual mind.

IV

THE THIRD OF THE SEVENFOLD CONQUESTS—THE INITIATION BY THE SOLAR FIRE

The Exalted Higher Mind—the Sun-God

CHAPTER XIV. 1-5

1 I saw; and, behold! the Ram standing on the mountain of Sion, and with him the one hundred and forty-four thousand having his name and his father's name written on their foreheads. 2 I heard a voice from the sky, like the voice of many waters, like the voice of a great thunder; and the voice which I heard was like [that] of lyrists playing on their lyres. 3 They chanted as it were a new lyric before the throne, and before the four Beings and the Ancients, and no one could understand the lyric save the hundred and forty-four thousand—they who had been bought from the earth. 4 These are the ones who were not defiled with women; for they are virgins. These are the ones who go along with the Ram wherever he goes. These were bought from men—a firstling to the God and the Ram. 5 In their mouth was found no deceit; they are faultless.

COMMENTARY

The Ram is the fourth of the animal-symbols, or “beasts,” and is identical with the Bowman on the white horse, the regent of the fourth somatic division. He is the intellectual Sun, the Nous, which is Iēsous, the number of whose name is 888. The Sun is the Lion when domiciled in Leo, which corresponds to the highest of the noetic *chakras*, and the Ram when exalted in Aries, which corresponds to the nimbus; and his being on Sion’s hill also signifies that exaltation. Here he is represented as being surrounded by his virginal powers, and a thunderous chorus preludes the next act in the drama, the conquest of the cardiac centres. But this chorus, the fifth in the series, is only described, no words being given because, it is intimated, it would be unintelligible to the profane; and the conquest of the *chakras* of this division is given with less detail than are the others.

The signs extending from Aries to Libra, from the vernal to the autumnal equinox, are all covertly referred to in the text. The companions of the Ram are said to be “virgins” (*parthenoi*): the Guardian-Goddess of Aries is Athēna the “Virgin” (*Parthenos*), whose splendid temple in the Acropolis of Athens was called the Parthenōn. As Aries is the domicile of the planet Mars, Athēna is the Goddess of War as well as of Wisdom, and her helmet is adorned with rams’ heads and a sphinx. The “voice” that comes from the sky is like the sound of many waters and the sound of thunder: Zeus the Thunderer governs the sky-region or Taurus-



Athēna

quarter and also the sign Leo. The Regent of Taurus is Aphroditē, while Hermēs is the Regent of Cancer, the sole domicile of the Moon, who rules the waters; Hermēs and Aphroditē together represent the divine androgyne. The “voice” is also like the sound of lyres: the lyre is the distinctive property of Apollōn, who is the Guardian-God of the sign Gemini. No guile is found in the mouth of these “virgins”: the sign Virgo corresponds to the vocal centre in the throat. And, finally, the “virgins” are faultless, like the celestial Balance, Libra. This, however, is really a list of the descending signs, with Scorpio and Sagittarius (which correspond to the passionate centres) replaced by their polar opposites, Taurus and Gemini, to indicate the purity of the candidate. Strictly speaking, it is only the ascending signs that are virgins “who were not defiled by women.” The descending signs “were bought from men.” All the signs, the companions of the Ram-Sun, “go along with the Ram wherever he goes.”

The Fire That Gives Wisdom

CH. XIV. 6, 7

6 I saw another Divinity flying in mid-sky, having an æonian divine message to announce to those who sit [enthroned] on the earth, and to every people, tribe, tongue and nation, 7 and he said with a loud voice:

“Fear ye the God and to him give glory; for the hour of his judgment is come! Worship him who made the sky, the earth, the sea and the springs of waters.”

COMMENTARY

This, the third of the conquests, is represented as a harvesting of the intellectual, psychic and spiritual principles, to which correspond respectively the cerebro-spinal axis, the great sympathetic nervous system, and the aureola. The action is therefore confined to the three higher centres corresponding to these principles; while the opening of the four lower centres is given as a proclamation to each of the four lower principles seated in the somatic divisions.

An æon (*aiōn*) is a definite life-period, as the life-time of a man, a generation, or the whole evolutionary period, the complete cycle of generation. It is only the crude, unphilosophical notion that eternity is "a long period of time" that has caused the "authorized" translators of the *New Testament* to persist in giving *aiōnios* the meaning "eternal." Time is not an entity or a thing *per se*, nor is eternity merely time indefinitely prolonged. Time is only a mental concept arising from the consciousness of change in the phenomenal world; whereas eternity is noumenal, changeless, extending into neither the "past" nor the "future," and therefore is an immeasurable "present."

The æonian evangel relates only to the cycle of generation—from which the hero of the Apocalyptic drama, the Conqueror, is about to be emancipated, after final judgment has been passed upon his deeds during the æon, in which he has been successively incarnated among all the races and peoples who have had their lesser cycles in the vast period of human evolution.

The Fire That Destroys Lust

CH. XIV. 8

8 Another, a second Divinity, came after [him], saying:

"She fell! Babylōn the great fell—she who has made all the people drink of the wine of the lust of her prostitution!"

COMMENTARY

Babylōn, elsewhere called the Woman in scarlet, personifies the physical nature, the carnal body and the lust for existence inherent in its elements. It has "fallen" only in the sense that the consciousness of the Conqueror has become free from its trammels.

The Fire That Purifies the Lower Mind

CH. XIV. 9–13

9 Another Divinity, the third, came after them, saying with a great voice:

"If any one worships the Beast and his image, and receives a brand on his forehead or on his [right] hand, 10 *he* also shall drink of the wine of the God's ardor which has been poured out raw into the wine-cup of his passion; and he shall be tormented with fire and sulphur in presence of the holy Divinities and in presence of the Ram. 11 The smoke of their torment keeps going up throughout æons of æons, and no rest day or night are they having who worship the Beast and his image, and whosoever receives the brand of his name. 12 Here is the patience of the devotees, those who are keeping the commands of the God and the belief of Iēsous."

13 I heard a voice from the sky, saying:

"Write: Immortal are 'the dead' who die in the Master henceforth. 'Yea,' says the Breath, 'that they may cease from their labors—yet their *works* accompany them.' "

COMMENTARY

The creative Breath, which at its deific source is the supernal Love, becomes, in the spheres of generation, the force which engenders bodies, and in that respect the worshippers of the Beast and his image, the personal God, partake of it, and thereby are constantly undergoing the miseries of embodied existence, in which they find no abiding peace. Yet physical existence is in reality a purificatory discipline, like the fumigating with sulphur (a common practice with the ancients) alluded to by Iōannēs. The followers of Iēsous, the spiritual Mind, knowing this, endure life with patience and faith in the divine justice. The "dead" are the *living dead*, the embodied souls, who "die in the Master" only when they attain liberation from the sepulchre of the carnal body, ceasing then from their toil but retaining the fruition of their good works. The same idea is presented very forcibly and beautifully by Plato in the *Phaidōn* (p. 64 *et seq.*), where he explains that the true disciple of philosophy "is ever pursuing death and dying"; for "all experience shows that if we would have pure knowledge of anything we must be quit of the body." He defines death as "the release of the soul from the chains of the body," and regeneration as "the birth of the dead into the world of the living."

The Solar Lord of the Fires, and the Divine Fire

CH. XIV. 14-16

14 I saw ; and, behold ! a white cloud ; and on the cloud [I saw] sitting [a Divinity] like the son of man, having on his head a golden crown, and in his hand a keen sickle.

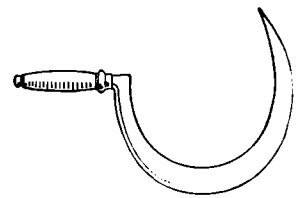
15 Another Divinity came out from the adytum, crying out with a loud voice to the [Divinity] seated on the cloud :

“Thrust out your sickle and reap, for the hour to reap has come ; for the earth’s harvest is dried up.”

16 The [Divinity] seated on the cloud struck his sickle on the earth, and the earth was reaped.

COMMENTARY

The Fifth Divinity represents the First Logos, here seated in the nimbus ; for he is the overshadowing Self, the Uncrucified, or unincarnated. He reaps the scant harvest of the psychic nature. It will be noticed that wherever he is referred to in this passage the word “Divinity” (*angelos*) has been expunged from the text, apparently by some zealot who, recognizing the description as that of the Christos, tampered with the manuscript with the same motive, presumably, which prompts the modern “orthodox” translators to shade misleadingly the values of the Greek tenses, in very many instances.



Sickle

The Lord of the Gnostic Mind, and the Perfective Fire

CH. XIV. 17-20

17 Came from the adytum which is in the sky another Divinity, he also having a keen sickle.

18 Another Divinity came out from the altar—he who has authority over fire—and he gave voice with a great shout to the one who had the keen sickle, saying :

“Thrust out your keen sickle and pick the grape-clusters of the earth’s vine, for her bunches of grapes are ripened.”

19 The Divinity struck his sickle into the earth and stripped the earth’s vine, and threw [the grapes] into the wine-vat, the great [womb] of the God’s ardor. 20 The wine-vat was trodden outside the city, and blood issued from the wine-vat, up to the bridles of the horses, as far as one thousand and six hundred *stadia*.

COMMENTARY

The second of the two Reapers is the Second Logos, and he reaps the spiritually dynamic nature, which on the plane of creative forces corresponds to the fivefold noetic group. The “vine” of this conquest is identical with the “river Euphratēs” of the three other conquests. Physiologically, it is the spinal cord, the path of the five *prānas*, or life-winds, which are now, by the exigencies of the allegory, metamorphosed into bunches of grapes. These solar forces, permeating and energizing the aura (the wine-vat *outside* the city), produce a return current to the *chakras* of the four somatic divisions (the *bridles* of the horses) and into the solar body, the 1,600, or *to hēliakon sōma*. It is a process analogous to fetal nutrition.

In stellar symbolism, each of these seven Divinities may be recognized among the constellations. Thus, for instance, as Aries, the Sion of the allegory, rises in the eastern horizon, the Eagle is near the zenith, together with the Swan and the Celestial Vulture, these being the three Divinities who are said to fly in the mid-sky.

The word *drepanon* signifies both “sickle” and “scimitar.” The Sickle is a group of seven stars in Leo; while a sickle-shaped sword, or scimitar, is held in the hand of Perseus (the northern parantellon of Taurus) and is the weapon wielded by him in his fight with the Sea-monster, *Kētos*, according to the fable. The first Reaper is Zeus, the Regent of Leo, and the “white cloud” on which he is “seated” is the heavenly æther, represented by the sign Virgo, whose Regent, Dēmētēr, directs the reaping of the grain. The second Reaper, Perseus-Dionysos, reaps the wine-grapes by command of the Fire-God Hēphaistos, who acts as Regent of Aries in place of his polar opposite, Athēna.

V

THE FOURTH OF THE SEVENFOLD CONQUESTS—
THE INITIATION BY THE MOST SACRED
EARTH**The Seven Libations of Regenerative Force**

CHAPTER XV. 1-4

1 I saw another constellation in the sky, great and wonderful, [and in it] seven Divinities having the seven retributions, the final [ordeals], for by them the God's ardor is finished.

2 I saw [a sheen], as it were a glassy sea, mixed with fire, and those who were Conquerors of the Beast, of his image, and of the number of his name, standing on the glassy sea, having lyres of the God. 3 They keep chanting the lyric of Moses, a slave of the God, and the lyric of the Ram, saying:

"Great and wonderful are thy works, O Master-God, the All-Dominator. Just and true are thy paths, thou Ruler of the Æons. 4 Who shall not fear, O Master, and glorify thy name? For thou art the Only Sanctified. For all the people shall come and worship before thee. For thy just deeds have been made manifest."

COMMENTARY

This constellation is Taurus, and the seven Divinities answer to the Hyades, the group of stars situated in the head of the stellar Bull, who is the symbol of *spiritual* generative force. In later mythology the Hyades are said to have been the Nymphs who reared Bakchos. Here they are simply the seven planetary Gods reduplicated, as are also the Pleiades and various other stellar groups of seven.

In the *Old Testament* mythology, Moses represented the Sun in Aries. His pæan of victory after crossing the Red Sea (*Ex.* xiv. 26-31; xv. 1-21) is presumably the one here referred to; for the Red Sea stood for the sea of generation. The crystalline and fiery sea is the celestial æther. The "All-Dominator" is the Sun-God;

and the Chief of the Æons, the Gnostic Michaël, is Hermēs, the Guardian of the Paths, Ἑρμῆς ὁδίου.

CH. XV. 5-8; XVI. 1

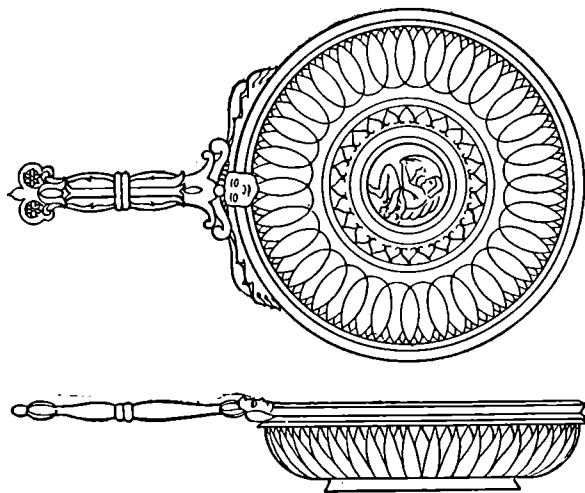
5 After these [things] I saw, and the adytum of the tent-temple of the evidence in the sky was opened. 6 Came out from the adytum the seven Divinities having the seven retributions clothed in flawless and brilliant [diamond-]stone, and girded about their breasts with golden girdles. 7 One of the four Beings gave the seven Divinities seven golden libation-saucers full of the ardor of the God who lives throughout the æons of the æons. 8 The adytum was filled with smoke from the glory of the God and from his inherent force, and no one was able to go into the adytum until the seven retributions of the seven Divinities should be finished. 1 I heard a great voice from the adytum, saying to the seven Divinities:

“Go and pour out into the earth the seven libation-saucers of the God’s ardor.”

COMMENTARY

The seven superlatively pure and dazzling Divinities who emerge from the “most holy place” of the tabernacle are, like the Planetary Logos whose apparition is described in the opening vision, androgynous: each is a male figure with female breasts and wearing the girdle of Aphroditē. Here, however, the word *stēthē* is used, which is applicable to either sex, while in the other instance the word is *mastoi*, which applies more particularly to the female breasts. The *hermaphroditos*, or blended figure of Hermēs (Mercury) and Aphroditē (Venus), was a familiar figure in Greek art. In both the Greek and the Jewish mystery-paraphernalia the “ark” contained the male and female emblems. As the Planetary Logos is inverted, mirrored upside-down in the material world, these seven androgynous Divinities, although they have to do with the lowest of the somatic divisions, are yet the highest and purest of all. They are the finishers of the great work of regeneration, and the precursors of the Conqueror on the white horse. Each has a *phialē*, or patera, a shallow cup, or saucer, used in pouring out drink-offerings to the

Gods, and the libations they pour out consist of the primordial creative force-substance—the æther. This æther, as symbolized by the diamond-glittering raiment of the seven Divinities, is colorless and without qualities of its own; but all qualities are imparted to it by the Thought of the God. As Paracelsus says, “All things when they come from the hand of God are white; he colors them afterward according to his pleasure.”



Phialē

The word *plēgē*, literally, “a blow,” here signifies “a plague” or affliction sent by the Gods, evidently in the same sense as *poīnē*, “retribution.” It is so employed also in xi. 6.

The Final Ordeal of the Emotional Nature

CHAPTER XVI. 2

2 The first [Divinity] went and poured out his libation-saucer into the earth. It became a bad and painful sore upon the men who had the brand of the Beast, and who worshipped his image.

COMMENTARY

The earth, or lowest division, is the throne of the Pseudo-Seer; and the worshippers of the Beast and his image are the forms of thought mirrored in this lowest reflector of the noetic consciousness, where they become distorted into the crude elemental notions of religion. These are represented as ulcerating; for the time has come for the complete eradication of the centres whence they radiate. The material world, in which all things are subject to decomposition and death, may well be regarded as an ulcer on the universe. The words in the text may quite as well be construed, “It (the earth) became a bad and painful sore as to the men who had the brand of the beast”—instead of “a sore upon the men.”

The Final Ordeal of the Psychic Nature

CH. XVI. 3

3 The second Divinity poured out his libation-saucer into the sea. It became blood like a dead man's, and every psychic form of life in the sea died.

COMMENTARY

The sea, or umbilical centre, is the throne of the Dragon, the epithumetic, lower psychic nature. The libation eliminates from it the last vestiges of the passions and desires; and the aura of this division is then suffused by the golden, orange-yellow color of the *prānas*.

The Final Ordeal of the Phrēnic Nature

CH. XVI. 4-7

4 The third Divinity poured out his libation-saucer into the rivers and the springs of the waters, and the [waters] became blood. 5 I heard the Divinity of the waters saying:

“Thou art just, thou who [forever] *art*, who wast, and who art sanctified; for thou didst pass this sentence upon [the followers of the Beast]: 6 for they poured out the blood of devotees and seers, and blood thou hast given them to drink; for they are deserving [of it].”

7 I heard [the Divinity hovering above] the altar saying:

“Verily, O Master-God, the All-Dominator, true and just are thy judgments!”

COMMENTARY

The rivers and springs are the throne of the Beast; it receives the golden color when the solar force reaches it. Its regent is the phrēnic mind, which distorts and falsifies the intuitions reaching it from the noetic faculty. The Divinity of the waters is the *Zōon* corresponding to this centre, and the one hovering over the altar is the Sun-Lord: in the second conquest he cast the fire of the altar into the earth (viii. 3), thus identifying himself with Dionysos,

who was called "the sower of fire-seed." In *Luke* xii. 49 Iēsous says, "I came to cast fire into the earth."

Here the word "coming," in the formula applied to the God, is replaced by "sanctified"; for now the God has come, the future being merged in the present.

The Final Ordeal of the Noetic Nature

CH. XVI. 8, 9

8 The fourth Divinity poured out his libation-saucer upon the sun. [Authority] was given it to scorch men with fire. 9 Men were scorched with great heat, and they reviled the name of the God who has authority over these retributions; but they did not reform to give him glory.

COMMENTARY

The Sun is the throne of the Sky-God, the Regent of the intellectual nature. The outpouring of the *speirēma* upon this centre produces intense mental strain. The intellectual forces are represented as unrepentant and profane, simply because the Nous, undifferentiated Thought, is the "only sanctified."

The Final Ordeal of the Gnostic Nature

CH. XVI. 10, 11

10 The fifth Divinity poured out his libation-saucer upon the throne of the Beast. His realm became darkened; and his [subjects] gnawed their tongues for pain, 11 and reviled the God of the sky because of their pains and sores; but they did not reform from their works.

COMMENTARY

The Beast's throne, as a somatic division, is the cardiac centre; but in a general way it includes the whole sympathetic system, of which the principal *chakra*, the epigastric plexus, is shared by the Dragon.

**The Final Ordeal of the Perfective Nature—The Expulsion
of the Threefold Elemental Self**

CH. XVI. 12

12 The sixth Divinity poured out his libation-saucer upon that great river, the Euphratēs. Its waters were dried up, so that there might be prepared the path of the rulers who [come out] from the birthplace of the sun.

COMMENTARY

In each of the four conquests the sixth *chakra* is related to the cerebro-spinal axis and the five *prānas*, the solar or noetic forces, since the forces act on each of the four planes of existence, to which the somatic divisions correspond. In this final conquest the waters of the Euphratēs, that is, the magnetic or nerve force of the spinal system, are dried up; for henceforth the solar electric fires are to take their place permanently. In the “sacred city,” the solar body, the Euphratēs becomes the main-street, or thoroughfare, “of pure gold, transparent as glass.” The corpses of the two fire-breathing “witnesses” were said (xi. 8–11) to lie in the main-street of the city (the physical body) until their resurrection; these witnesses have power “to chastise the earth with every retribution.”

CH. XVI. 13–16

13 I saw [coming] out of the mouth of the Dragon, out of the mouth of the Beast, and out of the mouth of the Pseudo-Seer, three unpurified spirits, like frogs. 14 For they are spirits of spectres, making omens, [and] they are going out among the rulers of the whole home-land, to muster them for the battle of the great day [of the coming] of the God, the All-Dominator. 15 [The God says:]

“Behold! I am coming [silently], like a thief. Immortal is he who stays awake and keeps on his outer garments, so that he may not walk naked, and they see his shame.”

16 They mustered them in the place which is called in Hebrew *Harmagedōn*.

COMMENTARY

The forces expelled by the drying up of the "Euphratēs" issue from the three lower somatic centres and form a psychic entity analogous to the ghost of a deceased person: the after-death process of purification undergone by the soul takes place before death in him who "dies in the Master." The soul of the disincarnated man, before entering upon its period of blissful rest in the higher world-soul, the spiritual realm, has to purge itself of all the evil forces and elements of the psychic nature; and these discarded elements remain in the lower world-soul, the phantasmal realm, where they constitute, for a time, a psychic entity wearing the semblance of the departed personality, its ghost, shade or spectre—an elemental self, which is a congeries of all the impure and evil constituents thus rejected by the soul. In Greek mysticism, as expounded by Plōtinus and others, this higher world-soul was termed Zeus, and the lower world-soul, which is next to the material realm and is rendered foul by the impure emanations from the latter, was called Rhea; the latter stands for the Kabbalistic "astral light," which is kinetically charged with the evil impulses and thoughts of humanity, and especially with the foul sexuality of the depraved portion of mankind, and by its hypnotic influence is a constant inciter to crime and vice. In this realm the spectre gradually disintegrates; but the elements composing it are again attracted to the soul when it reincarnates. But in the case of the individual who is engaged in the telestic work this elemental self becomes a malignant demon, against which he must constantly be on his guard, and which he must eventually destroy. The impure "spirits" (*pneumata*) are said to congregate in the place called *Harmagedōn*. The scholiasts have failed to find even a plausible Hebrew derivation for this word; the supposition that it stands for "Mount Megiddo" meets with the difficulty that the only Megiddo known to geography was a city on a plain. Considered as an anagram, *Harmagedōn* forms *Rhea 'dagmōn*, "Rhea of the prurient itchings or desires"—a very accurate characterization of the *anima bruta*, or brute-soul of the world, which Rhea typified. The worship of the Goddess Rhea, who was called also

Kybelē, Astartē, and by many other names and titles, was widespread among oriental nations. Her numerous temples abounded in "consecrated women," and as the *Magna Mater*, "the Great Mother" of these prostitutes, she was worshipped with shameless orgiastic rites. Originally, however, Rhea symbolized the celestial æther.

The Final Triumph.—The Spiritual Birth of the Conqueror

CH. XVI. 17-21

17 The seventh Divinity poured out his libation-saucer into the air. There came a great voice from the adytum of the sky—from the throne—saying:

"He has been born!"

18 There came to be lightnings, voices and thunders; and there came to be a great earthquake, such as had not happened since men were born upon the earth—such and so great an earthquake.

19 The great city came to be in three divisions. The cities of the people fell; and Babylōn the great was remembered in the thought of the God, to give to her the wine-cup of the wine of the ardor of his passion. 20 Every island fled, and the mountains were not found. 21 Great hail, like hundred-pound [catapult missiles], kept coming down from the sky upon men, and men reviled the God because of the scourge of the hail; for its scourge was exceedingly great.

COMMENTARY

The voice from the adytum, that of the First Logos, announces the birth "from above" of the Conqueror, who thereupon appears on the white horse; but before this apparition is described a digression is made, to introduce explanatory matter.

The "voices and thunders" should be "voices of the seven thunders," as in x. 3; so also in iv. 5, viii. 5 and xi. 19.

The great city, the physical body, is now three-divisional, the minor cities, the procreative centres, having been extirpated; "cities" might here be rendered "dwellings." The word *ethnē*, "people," signifies also "castes" and "sexes."

The Lower World-Soul, and the Lust for Material Life

CHAPTER XVII. 1-5

1 Came one of the seven Divinities who had the seven libation-saucers, and talked with me, saying:

“Hither! I shall show you the judgment of the great prostitute who is sitting on the many waters, 2 with whom the rulers of the earth committed fornication—and those who dwell on the earth became intoxicated with the wine of her prostitution.”

3 He carried me away in the Breath[-trance] into the desert; and I saw a Woman sitting on a scarlet Beast [having his mouth] full of names of profanity, and having seven heads and ten horns. 4 The Woman was arrayed in purple and scarlet, over-jewelled with gold, precious stone and pearls, having in her hand a golden wine-cup, full of the stench and filth of her prostitution. 5 On her forehead was a name written:

“A Mystery: Babylōn the great, the ‘Mother’ of the [temple-] prostitutes and of the earth’s stench.”

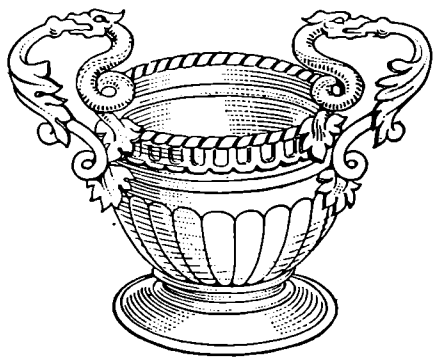
COMMENTARY

The two “Women” of the *Apocalypse* are both “Goddesses,” in the pagan sense, precisely as the “Angels” are merely the Gods of the pagan pantheon; and, whether Christian or pagan, all these Gods and Goddesses are the personified powers and principles of the macrocosm and the microcosm. Babylōn, as the “mighty city,” is the human body; and as the fallen Woman she is a Goddess, the *Magna Mater* of the temple-prostitutes in the Mystery-cult of Rhea, or Astartē.

Babylōn, the human body, is a Mystery, truly. The anatomists, physiologists, surgeons and physicians, who have studied this Mystery even on a strictly empirical and materialistic basis, have gained more knowledge of the divine Life manifested in the material world, and have conferred vastly greater benefits on the human race, than have all the exoteric religionists who have wasted their lives in formulating fantastic theologies and in coercing their fel-

low-men into the worship of that figment of the unenlightened mind—the personal God. But Babylōn represents more than the physical body considered as a mere form composed of various tissues, a congeries of functional organs: it symbolizes also the broad principle of generation, of life confined to a physical basis. According to the arcane science, which Iōannēs has outlined in allegorical language, forces are subtle elements, and the material elements are forces that have grown inert; and all the forces and elements have their origin in the celestial æther, the Archē, or “first principle.” The Sun-clothed Virgin of the Sky, who gives birth to the man-child by the gestation of the solar body of the Conqueror, is the pure æther, the primordial force-substance; but in the spheres of animal-human generation, where that æther has become differentiated into the gross material elements, she is the unchaste female, the mother of all that is abominable. As an external form, a marvellous organism evolved by the soul for its own divine purposes, the body is the adytum of the God; but the elements composing it have become foul during the long ages of material evolution, so that the soul is ever being tainted and instigated to evil by the impure emanations and vicious impulses which have become inherent in the physical organism. It is thus a Mystery at once divine and infernal, at which the seer represents himself as gazing in wonder.

As a Goddess, the infernal Aphroditē, the depraved Virgo symbolizes the *anima bruta*, or lower world-soul, which is saturated with sexuality. In this rôle she holds a cup, which is the adjacent constellation Crater, the Mixing-bowl fabled to have belonged to Bakchos.



Crater

Babylōn, once the glorious city of the Chaldees, and a centre of magic and mystery, had fallen into ruins before the time the *Apocalypse* was written. Jackals and hyenas prowled in its deserted streets; and by the superstitious it was looked upon with dread and supposed to be the special haunt of demons.

CH. XVII. 6-8

6 I saw the Woman intoxicated with the blood of the devotees and with the blood of the witnesses of Iēsous. When I saw her, I gazed in wonderment, with great curiosity. 7 Said the Divinity to me :

“Why did you wonder? I shall tell you the mystery of the Woman, and of the Beast that was carrying her, which has the seven heads and the ten horns. 8 The Beast which you saw *was*, and *is* not, and is about to come up out of the abyss and go to destruction. Those who dwell on the earth—[every one] whose name has not been registered on the scroll of life since the evolution of the universe—will wonder when they look at the Beast, because he *was*, and *is* not, and shall be present!

COMMENTARY

The red Dragon, the epithumetic, passional nature, is the principle which, in close alliance with the Beast, or phrēnic mind, impels the soul to continue to incarnate, and he thus sustains the Woman, who typifies physical existence. He rises from the abyss, the impure elements, and is again disintegrated in them when the soul is purified. The formula, “*was, is* not, and shall be present,” merely expresses in an enigmatical way the Platonic doctrine that in the spheres of generation “nothing really *is*, but all things are becoming”; that is, in the phenomenal world nothing partakes of permanent being, but “all things are being created and destroyed, coming into existence and passing into new forms.” The men who have not been registered on the scroll of life are simply the uninitiated.

CH. XVII. 9-11

9 “Here is the intuitive mind that has cleverness: the seven heads are seven mountains on which the Woman is sitting; 10 and there are seven rulers, [of whom] the five have fallen, and the one *is*, and the other has not yet come, and when he does come he must abide a little while. 11 The Beast which *was* and *is* not, is himself

also an eighth and is [an emanation] from the seven—and to destruction he is going.

COMMENTARY

The seven heads of the Dragon are, like those of the Beast, the seven cardinal desires, but in the one they are mental, in the other instinctual; and the seven mountains are the seven *chakras* through which they manifest during incarnation (the Woman being then seated on them), and they dominate in turn the seven incarnations through which the neophyte must pass in conquering them. The irreclaimable residue of the epithumetic principle, which goes to form the after-death spectre, or elemental self, is the eighth, “the son of perdition.” The Conqueror is represented in the Apocalyptic drama as being in the sixth of the series of seven incarnations, so that five of them have perished and the seventh is yet to come; hence the Dragon, later on in the drama, is again imprisoned in the abyss, and can not be utterly slain until that seventh and last incarnation. In the Buddhist scriptures the second of the “four noble paths” which lead to eternal peace is termed *sacrid-āgāmin*, “he who will return (reincarnate) but once more.”

CH. XVII. 12–14

12 “The ten horns which you saw are ten rulers who have not yet received a realm; but they receive authority as rulers one hour with the Beast. 13 These have one purpose; and their force and authority they pass along to the Beast. 14 These will battle with the Ram, and the Ram will conquer them; for he is Master of masters and Ruler of rulers; and those who [go along] with him are called and chosen and reliable.”

COMMENTARY

The ten horns are the five *prānas*, each of which is dual, positive and negative, on this plane, where they are merely the life-winds, or vital forces; they are not related to the *chakras* as the *tattvas* are, and hence are said to have no realm as yet, though later they have the spinal axis for their realm, when the Ram has conquered them.

Exuberant animal vitality, by intensifying the passional nature, tends away from spirituality; hence these forces are represented as being inimical to the Nous, yet they are to be conquered and utilized. The forces subdued are here classified according to the three lower degrees of initiation as probationers, neophytes, and those of proven integrity.

In Grecian mythology the *Daktyloi*, fabled priests versed in magic and healing, were enumerated sometimes as five, but more frequently as ten, five male and five female, thus corresponding to the five *prānas* and five subordinate *prānas*. As their name indicates, they were the forces as expressed by the fingers. By including the *prithivī* and *Brahmā tattvas*, which are specially related to the spinal axis, the *prānas* are sometimes enumerated as twelve.

CH. XVII. 15-18

15 Also he says to me :

“The waters which you saw, where the prostitute is sitting, are nations, mobs, peoples and tongues. 16 The ten horns which you saw on the Beast—these shall abhor the prostitute and shall make her destitute and naked, and shall devour her flesh and consume her with fire. 17 For the God put it in their hearts to carry out his purpose, to carry [it] out [as their own] one purpose, and to give their realm to the Beast until the instruction of the God should be finished. 18 And the Woman whom you saw is the great city which has a realm [extending] over the rulers of the earth.”

COMMENTARY

The waters are the great sea of generated life, humanity in its vast cycle of material and psychic evolution, which comprises all lesser racial and subracial cycles, in each of which every individual plays his part; and the whole mighty tide of life slowly works out the divine purpose. Even the minor forces of the individual man have in them the impulse of this purpose of the God, so that he who runs counter to it invites disease and destruction from the very forces that normally vitalize his physical form. The “rulers of the

earth" are the underlying forces of the material world; though the phrase may also be taken as meaning men in general, as the highest of the animal kingdom.

The Rejoicing over the Conquest of the Great Illusion

CHAPTER XVIII. 1-3

1 After these [instructions] I saw another Divinity coming down out of the sky, having great power; and the earth was lit up by his glory. 2 He cried out with a strong voice, saying:

"She fell! The great Babylōn fell, and became a haunt of ghosts, a prison of every filthy spectre and a cage of every filthy and unclean bird [of prey]. 3 For through the wine of the lust of her prostitution all the people are drunk. The rulers of the earth committed fornication with her; and the merchants of the earth by the force of her lewdness grew rich."

COMMENTARY

The Apocalyptic hero, having conquered in the ordeals of his initiation, achieving the spiritual rebirth, has risen above the illusions of life, and has taken his place among the deathless Gods. The exhortations and lamentations which follow the declaration of the radiant Divinity (Arēs) concerning the fall of Babylōn are of a general nature, applying to the aggregate of humanity, and not at all to the Conqueror. For, as there are two crucifixions, so there are, correspondingly, two falls. The fall of Babylōn referred to by the Divinity is the fall into mortal corruption, the desecration by humanity of their physical bodies, which they have converted into holds of iniquity. But, as pertaining to the Conqueror, the fall of Babylōn is the exact reverse of this; for it means the conquest, subjugation and purification of the body.

The people, rulers and merchants who were debauched by the great prostitute are the four lower castes—the toiling, combative, commercial and intellectual classes—while the Divinities represent the fifth and highest class, the enlightened.

CH. XVIII. 4-20

4 I heard another voice from the sky, saying:

“Come out from her, O my people, so that you may not have partnership in her sins, and so that you may not receive of her retributions! 5 For her sins are heaped up even to the sky, and the God has held in memory her misdeeds. 6 Recompense her even as *she* recompensed, and repay her double [wages], according to her works. In the wine-cup which she poured out, pour out for her a double [draught]. 7 As much as she glorified herself and grew lewd, so much give her of torment and mourning; for in her heart she keeps saying:

“‘I sit enthroned a queen, and am not a widow; and I shall not at all see mourning.’

8 “Therefore in one day shall come her retributions—death, mourning and hunger—and she shall be consumed by fire. For strong is the God who judged her. 9 The rulers of the earth, who committed fornication and were lustful with her, shall weep and wail over her when they look at the smoke of her conflagration, 10 standing afar through fear of her torment, saying:

“‘Woe! Woe! The great city, Babylōn, the strong city! For in one hour has come your judgment!’

11 “The merchants of the earth shed tears and mourn over her, for no one buys their stock any more—12 the stock of gold, silver, precious stone, pearls, byssus, purple [cloth] and silken [fabrics] and scarlet; and all thuja-wood, every ivory utensil, every utensil [made] of very precious wood, of bronze, of iron and of marble; 13 and cinnamon, amomum, incense, ointment, frankincense, wine, oil, flour, wheat, cattle and sheep; and [merchandise] of horses and wagons—*and of bodies and souls of men!* 14 (The fruits of your soul’s desire are gone from you, and all dainty and radiant [charms] have perished from you, and [your lovers] shall never more find them at all [in you].) 15 The merchants of these wares, who were enriched by her, shall stand afar through fear of her torment, shedding tears and mourning, 16 saying:

“‘Woe! Woe! The great city—she who was arrayed in byssus

[fabric], purple and scarlet, and over-jewelled with gold, precious stone and pearl! 17 For in one hour all this wealth has come to destitution.'

"And every sailing-master, and every crew on the ships, sailors, and as many as toil [on] the sea, stood afar 18 and cried out, on seeing the smoke of her conflagration, saying:

" 'What [city] is the equal of the great city?'

19 "And they threw dust on their heads and cried out, weeping and sorrowing, saying:

" 'Woe! Woe! The great city, by whom all were enriched who have ships on the sea, from her bountifulness! For in one hour she has come to destitution.'

20 "Rejoice over her, O sky, and ye devotees, messengers [of God] and seers! For the God has passed the sentence upon her which [she passed upon] you."

COMMENTARY

The "voice from the sky" is that of the regent of Taurus, Aphroditē, in her lunar aspect as Selēnē, ἡ ταυρόκερως, the Bull-horned Goddess. Owing to the Christian prejudice against the fair sex, the Apocalyptist had to be cautious in designating the Goddesses. It is for this reason, presumably, that Hermēs of the golden wand appears elsewhere as the Guardian-God of Aries, in place of Athēna, the Goddess of Wisdom.

CH. XVIII. 21-24

21 A lone Divinity, the strong one, took up a stone, like a great millstone, and threw it into the sea, saying:

"Thus by a violent effort shall Babylōn, the great city, be thrown down, and shall not at all be found any more. 22 The voice of lyrists, musicians, flutists and trumpeters shall not at all be heard in thee any more; no craftsman, of whatever craft, shall be found any more at all in thee; the voice of a millstone shall not at all be heard in thee any more; 23 the light of a lamp shall not at all shine in thee any more; and the voice of the bridegroom and of the bride shall not at all be heard in thee any more. For thy merchants were

the magnates of the earth. For by thy witchcraft all the people were deluded. 24 And in her was found the blood of seers and devotees, and of all who have been sacrificed on the earth."

COMMENTARY

The Divinity who explained the nature of the Woman and the Beast is Zeus, the Guardian of the Leo-quarter of the zodiac; the Divinity who proclaimed the fall of Babylōn is Arēs, the Guardian of the Scorpio-quarter; the Divinity who exhorted the people to come forth out of the doomed city is Aphroditē, the Guardian of the Taurus-quarter; and the Divinity who cast "the millstone of the Gods" into the sea is Kronos, the Guardian of the Aquarius-quarter. The four thus represent the quarters of the zodiac, the somatic divisions and the castes. The first is said to have been one of the seven who poured out the libation-saucers, or pateras; but this is true also of the others, as the seven Divinities with the pateras stand for the seven planetary Gods. The Lord of the four Divinities is, of course, Hermēs, who presides over the initiation and reveals to the candidate the divine mysteries.

In the rejoicing and lamentation over the prospective fall of Babylōn (an event which, for the mass of mankind, lies in the extremely remote future) the four castes take part. The highest or spiritual class is given as threefold, composed of devotees, divine messengers and seers; but they utter no rejoicings, the Divinities acting as their spokesmen. The profane, comprising the rulers or dominant warlike class, the merchants or trading class, and the sailors, the toiling masses on the sea of life, indulge in lamentations over the downfall of the great city. For the present, and for ages to come, in Christian and pagan lands alike, Astartē remains enthroned on the scarlet Dragon, "who is the Devil and Satan," and in this twentieth century her cup is more overflowing with abominations, and the traffic in the bodies and souls of men and of women goes on even more briskly and heartlessly, than in the days when Iōannēs penned his mystic scroll. The destruction of the Apocalyptic Babylōn will come only when humanity shall have learned to loathe the lusts of the flesh and to love the glories of the spirit.

CHAPTER XIX. 1-8

1 After these [denunciations] I heard [a chorus], as it were the voice of a vast throng in the sky, saying:

“*Allēlouïa!* The deliverance, glory and force are our God’s. 2 For true and just are his judgments: for he has judged the great prostitute, who corrupted the earth with her prostitution, and he has avenged the blood of his slaves at her hand.”

3 And once more they have said:

“*Allēlouïa!* Her smoke keeps going up throughout the æons of the æons!”

4 The twenty-four Ancients and the four Beings fell down and worshipped the God seated on the throne, saying:

“AMĒN. *Allēlouïa!*”

5 A voice came out of the throne, saying:

“Praise ye our God, all ye his slaves, and ye who fear him, both the young and the old.”

6 And I heard [a chorus], as it were the voice of a vast throng, as the voice of many waters, and as the voice of mighty thunders, saying:

“*Allēlouïa!* For the Master-God, the All-Dominator, has become ruler. 7 Let us rejoice and become ecstatic, and let us give to him the glory; for the marriage of the Ram has come, and his wife has made herself ready. 8 To her was given [the right] to clothe herself in byssus[-vesture] brilliant and pure; for byssus[-vestures] are the awards to the devotees.”

COMMENTARY

Here the main action of the drama is resumed: the chorus, which is the seventh and last, is a pæan of victory following the attainment by the Conqueror of the Spiritual Rebirth. The chorus is chanted by all the powers of the microcosmic universe, Apollōn being the chorus-leader. The word *Allēlouïa*, which is not found elsewhere in the *New Testament*, is here chanted four times. It is supposed to be here, as in the *Psalms*, the Hebrew *Hallelu-Jah*, “Praise ye Jah”; but is also said to have been used in the Mithraic rites. Here

in the *Apocalypse* it appears to be merely a substitute for the Greek *Elcleu iē* found in the ancient hymns to Apollōn, and to be a cry of triumph, like the Latin *Io triumphe*.

The marriage (*gamos*) was one of the symbolic rites in the Greek Mysteries; and universally in mysticism spirit is represented as the male, and matter as the female principle. Here the “bride” of the Conqueror is the solar body—the “fire-body” of the Initiate.

Byssus was a fine cloth, naturally of a yellow color, affected by oriental devotees. It represents the auric color of a saintly man.

CH. XIX. 9, 10

9 And to me [the Divinity] says:

“Write: Immortal are they who are invited to the wedding dinner of the Ram.”

And [again] he says to me:

“These are the arcane doctrines of the God.”

10 I fell down before his feet to worship him; but he says to me:

“See to it [that you do] not. I am a fellow-slave with you and with your brothers who have the evidence of Iēsous. Worship the God. For the evidence of Iēsous is the ‘Breath’ of seership.”

COMMENTARY

Absolute certainty of the divine, immortal nature, the conscious spiritual Self, can be had only through the sacred trance, in which all the lower faculties are placed in abeyance, the clamor of the senses, emotions and thoughts completely stilled, so that in the perfect peace and silence of the soul the voice of the inner Self may become audible. This trance-state can be attained only through the action of the *speirēma*, the dynamic working-force of the *paraklētos*, or “advocate,” who pleads with the Father. Iēsous, the evidence of whom is said to be the Pneuma of seership, is here, as always, the Sun-God, typifying the Nous or Sunlike Self. He is the Mystery-God of Seership, Dionysos, in whose cult each candidate for initiation aspired to *become* the God, or, in other words, to attain to union with his own spiritual Self. The anthropomorphized Iēsous of Christianity is merely a moral example to his worshippers.

VI

THE EXTIRPATION OF THE MORTAL PRINCIPLES
OF THE SOUL**The Mind-Born Conqueror, and His Spiritual Powers**

CH. XIX. 11-16

11 I saw the sky opened; and, behold! a white horse [appeared], and he who was riding him is called Believable and True, and with justice he judges and gives battle. 12 His eyes are like a blaze of fire, and on his head are many diadems; and [on his forehead] he has a name written which no one knows save himself. 13 He is clothed in a garment dyed with blood; and his name is called "The Logos of the God." 14 The armies in the sky were following him, on white horses, wearing byssus[-robes], white and pure. 15 From his mouth keeps flashing forth a keen sword, that with it he might chastise the people. *He* shall rule them with an iron wand. *He* is treading the wine-vat [overflowing with] the wine of the ardor of the passion of the God, the All-Dominator. 16 He has on his garment and on his thigh the name written, "Ruler of rulers and Master of masters."

COMMENTARY

The hero on the white horse is the Second Logos, the incarnating Ego; and he is now the Conqueror, who by indomitable will has completed the telestic work, and is no longer the *inverted* Logos. For here he wears the aspect of Mars, the War-God, who in the older mythology is the God of Generation; he rules with a rod of iron, the metal of Mars; he treads the wine-vat of regenerative force, and he has his title written on his thigh—a euphemism for *phallos*, as in *Old Testament* usage (*Gen. xxvi. 2, et passim*). This means that the Conqueror has attained the state of sinless purity, having eradicated from his nature everything that relates to the lower phases of physical existence. He now goes forth to the final

battle with the elemental self, the Tartarean ghost of his now defunct psycho-material personality.

The Last Battle, and the Banquet of the Birds of Prey

CH. XIX. 17, 18

17 I saw a lone Divinity standing in the sun. He cried out with a great voice, saying to all the birds [of prey] that fly in mid-sky:

“Come! Flock together to the dinner of the great God, 18 so that you may devour the flesh of rulers, the flesh of commanders, the flesh of strong [warriors], the flesh of horses and of their riders, and the flesh of all, free and slave, both young and old.”

COMMENTARY

The “lone” Divinities are the Chief Divinities (*archangeloi*), corresponding to the *Zōa*; here the one standing in the sun is Michaël (Hermēs), he who drove the Dragon from the sky.

The elemental self is the essence of impurity in the psychic and material elements; and as a sort of by-product, so to say, of the evolutionary æon, it is a concretion of all that was evil in each incarnation during the æonian sojourn of the Ego in the spheres of generation: it is therefore the “flesh,” or carnal element, of kings, warriors and all the other personalities assumed by the incarnating Self in the drama being enacted by humanity.

CH. XIX. 19–21

19 I saw the Beast, and the rulers of the earth and their armies, drawn together to do battle with the Rider on the White Horse and his army. 20 The Beast was captured, and with him the Pseudo-Seer who made the omens in his sight, by which he deluded those who had received the brand of the Beast, and the worshippers of his image. The two [beasts] were cast alive into the lake of fire which flames with sulphur; 21 and the rest were slain by the sword of the Rider on the White Horse, [by the sword] which kept flashing forth from his mouth; and all the birds [of prey] were gorged with their flesh.

COMMENTARY

The battles in the *Apocalypse* are described very briefly, as short and decisive conflicts, and never as protracted struggles. In this one, the instinctual and phrēnic principles of the elemental congeries are apprehended and thrown into the astral fire of the phantasmal world, where dissolution is their ultimate fate.

CHAPTER XX. 1-3

1 I saw a Divinity coming down from the sky, having the key of the abyss and a great chain on his hand. 2 He apprehended the Dragon, the archaic Snake, who is the Accuser and the Adversary, and enchained him for a thousand years, 3 and cast him into the abyss, and locked and sealed [it] atop of him, so that he should not delude the people any more until the thousand years should be finished; and after that he must be turned loose for a short time.

COMMENTARY

Since the hero of the *Apocalypse* is represented as being in the sixth incarnation of the seven making up the cycle of initiation, he has one more earth-life to undergo, and therefore can not yet completely destroy the epithumetic principle; instead, it is placed in durance for a thousand years, after which it must be freed, when the hero reincarnates, whereupon it will be speedily exterminated. This seventh incarnation is the last of the seven rulers who are the seven heads of the Dragon; and of this ruler it is said that "when he does come he must abide a little while." In placing the time between incarnations at a thousand years Iōannēs follows Plato, who gives that period, as in *Phaidros*, p. 249, and in the *Republic*, p. 615; in the latter, however, where he is relating the allegory of Ēr, Plato explains that, owing to the tenfold intensity of sensation in the subjective after-death state, "the thousand years answer to the hundred years which are reckoned as the lifetime of man."

The expression "on his hand" (ἐπὶ τὴν χεῖρα αὐτοῦ) is probably a solecism, "in his hand" being intended. The Divinity with the chain is Zeus; and the passage is distinctly reminiscent of the one

in the *Iliad* (viii. 5–26) where Zeus threatens to throw any disobedient God into the Tartarean abyss, and proposes to use his golden chain in demonstrating his unequalled strength.

The After-Death Bliss of the Soul

CH. XX. 4–6

4 I saw thrones and [the Gods who] sat on them; and they were empowered to judge. And [I saw] the souls of those who had been beheaded on account of the evidence of Iēsous and on account of the arcane doctrine of the God; also those who did not worship the Beast or his image, and did not receive his brand on their forehead and on their hand, and they came to life and ruled with the Anointed for a thousand years; 5 [but] the rest of the dead did not come to life again until the thousand years were finished. This is the first resurrection. 6 Immortal and holy is he who has part in the first resurrection; over these the second death does not hold sway, but they shall be sacrificers to the God and his Anointed, and they shall rule with him for the thousand years.

COMMENTARY

When the Beast and the Pseudo-Seer were cast into the astral fire, and the Dragon was incarcerated in the abyss, they made their final exit from the Apocalyptic stage. The Conqueror has annihilated the bogus Lion and the bogus Ram; but in his next incarnation he will have to fight and destroy the Dragon, the bogus Archē-Logos. Yet the Apocalyptic drama covers but the one incarnation; and so, rather than leave in uncertainty the issue of the final combat between the Conqueror and the Dragon, Iōannēs here introduces a side-scene in which he first explains in a general way what happens to the soul of a man during the periods between incarnations, and then, carrying into the future the story of the Conqueror, describes the final battle in the next incarnation, resulting in the defeat and destruction of the Dragon.

The thrones and those enthroned on them represent a typical individual in a series of incarnations, after each of which, upon the

death of the physical body, the enthroned Self passes judgment upon the deeds and misdeeds, on the planes of thought, emotion and action, of the lower self during the preceding earth-life. All the pure and noble thoughts, sentiments, aspirations and memories are retained and remain in the deathless Mind, the Nous, throughout the season of subjective peace and bliss which the soul then experiences; but all the worthless and evil elements are rejected and left to remain dormant in the lower psychic realm, dying the "second death," and coming to life only when the soul again descends into the spheres of generation. Thus the man's own past is his personal "Satan" and "Devil," the ancient serpent trailing through the ages and accusing him day and night before his inner God who is his righteous Judge. In a narrower sense, the thrones may be considered as the twelve thrones of the solar powers, and "the great white throne" as that of the Sun-God.

The Final Purification of the Soul

CH. XX. 7-10

7 When the thousand years are finished, the Adversary shall be turned loose from his prison 8 and shall come out to delude the people who are in the four corners of the earth (Gōg and Magōg), to bring them together for battle, the number of whom is as the sand of the sea. 9 They went up, [their battle-front extending] over the width of the earth, and surrounded the army of the devotees, and the beloved city. And fire came down out of the sky and consumed them. 10 The Accuser, the deluder of them, was thrown into the lake of fire and sulphur, where also are the Beast and the Pseudo-Seer; and they shall be tormented day and night throughout the æons of the æons.

COMMENTARY

Here is foretold the fate of the Dragon, the epithumetic principle, whose desires, passions and longings are as numerous as the sand of the sea. But they have now no lodging-place in the purified nature of the Conqueror, and exist only as surviving impressions

and impulses impressed like phonographic records on the plastic world-soul, and as a malignant composite spectral entity they assail him from without. The purifying fire obliterates these collective phantoms; and their focal centre, the Dragon in his capacity as the "eighth," shares the doom of the bogus Lion and the bogus Ram. The clause put in parentheses is evidently some scholiast's marginal gloss that has crept into the text, a mere memorandum referring to "Gōg" and "Magōg," instead of being written out in full as "Gōg, king of the land of Magōg." It is a true parallel, however, from the Jewish mythology, and indicates that whoever wrote it understood to some extent the esoteric meaning of the *Apocalypse* and also the inner sense of the *Old Testament* myths. In fact, no real esotericist could possibly fail to perceive the general meaning of the Apocalyptic allegory; and the solution of its peculiar puzzles calls only for the exercise of ingenuity on the part of any one "who has the Nous." But through the ages the esotericists have merely smiled and remained silent while the exoteric "Fathers of the Church" and their worthy successors have tortured this magnificent epic into a theological nightmare; for if the "orthodox" had discovered its real nature, the *Apocalypse* would unquestionably have shared the fate of the learned Porphyry's treatise on Christianity, which was burned by decree of the Roman Emperor.

The Summing Up of the Cycle of Incarnations

CH. XX. 11-15

11 I saw a great white throne and [the God] seated on it, from whose face fled the earth and the sky—and a place was not found for them. 12 I saw the dead, the old and the young, standing before the throne; and [their] scrolls were unrolled. Another scroll was unrolled, which is [the Ram's scroll] of life. The dead were judged from the [records] written in [their] scrolls, according to their works. 13 The sea gave up the dead which were in it, and Death and the Unseen gave up the dead which were in them; and they were judged, each and all, according to their works. 14 Death and the Unseen were thrown into the lake of fire. This is the second

death—the lake of fire. 15 If any one was not found registered in the [Ram's] scroll of life, he was thrown into the lake of fire.

COMMENTARY

Here the action of the drama is again resumed. The initiate has severed himself from the lower life, and by thus renouncing everything pertaining to the generated form of existence he is morally and dynamically in the same condition as is the disincarnated man, so that his past must be adjudicated in the same way. But, whereas, the after-death judgment of the uninitiated soul involves only its last preceding earth-life, the Conqueror must render an account of all his past incarnations: the records in their scrolls are reviewed, and then all are summed up in the Ram's great scroll of life—the comprehensive record of the incarnating Self. All his deeds in the great sea of sensuous life, all the things that he ever did in the physical and psychic worlds, spring to life in the Eternal Memory, and all are passed upon by the inexorable Judge, and whatever element in the man's æon-evolved character that may be found unworthy of life eternal is hurled into the consuming fire of the chaos, there to disintegrate in the second death. In this there is no shadow of that exoteric and profane notion, the "vicarious atonement." According to the philosophy of Iōannēs, Seer and Initiate, rigid justice rules all worlds.

VII

THE ETERNAL VESTURE OF THE SELF

The Divine Embodiment—the "New Universe"

CHAPTER XXI. 1-5

1 I saw a new sky and a new earth—for the first sky and the first earth have passed away, and the sea is not any more. 2 I saw the holy city, New Hierousalēm, coming down out of the sky—from the God—made ready as a bride bedecked for her husband. 3 I heard a great voice from the throne, saying:

"Behold! the tent-temple of the God is with men, and he shall encamp with them. *They* shall be his people and the God himself shall be with them—*their* God. 4 He shall wipe away every tear from their eyes; and there shall not be death any more, nor shall there be mourning, lamentation or pain any more. For the material elements have passed away."

5 Said the [Master] seated on the throne:

"Behold! I am making a new universe."

And to me he says:

"Write: These arcane doctrines are believable and true."

COMMENTARY

In the prelude to the first act of the drama (iv. 11) the Powers chant a pæan to the God who brought into existence the universe; but now that microcosmic "universe," the lower self which had been evolved during the generative æons, has fulfilled its purpose, and is superseded by a new Universe, a new cycle of spiritual evolution transcendent in glory.

CH. XXI. 6-8

6 And [again] he said to me:

"He has been *born*, [but] *I* am the Alpha and the Ō, the Origin and the Perfection. To him who thirsts *I* shall give of the spring of the water of life as a free gift. 7 THE CONQUEROR shall obtain the universe, and I will be a God to him, and he shall be a son to me. 8 But, for the cowardly, the unbelieving, the malodorous, murderers, fornicators, sorcerers, worshippers of phantoms, and all liars, their part [shall be] in the lake which flames with fire and sulphur—which is the second death."

COMMENTARY

The First Logos, the enthroned God, who is the source of life and its ultimate goal, is never incarnated; the Second Logos is the incarnating Self; and the man as he is on earth is the Third Logos, who, if he conquers and achieves the second birth, becomes the son of the God. Yet the three are in reality one, the Divine Man mani-

fested on three planes of life. Nevertheless, if the carnal man becomes irredeemably wicked, his fate is the second death, the reverse of the second birth: his psychic self decomposes in the fiery subtle elements, even as the physical body is resolved into its original elements when abandoned by the animating principle. The second death means the obliteration of the personal consciousness; the second birth leads to the attuning of the individual consciousness with that which is universal and divine.

A variant reading in the text has "I have been born," but the *gegone* of the received text is preferable. The revisers have adopted the extraordinary reading *gegonan*, from which they extract the almost meaningless statement, "They are come to pass."

The Twelve-Gate City of the Sun-God—the Solar Body

CH. XXI. 9-14

9 Came one of the seven Divinities who had the seven libation-saucers, who were charged with the seven last retributions, and he talked with me, saying:

"Hither! I shall show you the bride—the Ram's wife."

10 He carried me away in the Breath[-trance] to a mountain great and high, and showed me the holy city Hierousalēm, coming down out of the sky from the God, 11 having the God's glory—[and this], her luminary, was like a very precious stone, like an opal crystal-glittering—12 having a wall great and high; having twelve gateways, and at the gateways twelve Divinities, and [on the gateways] names inscribed, which are [the names] of the twelve tribes of the children of Israel: 13 on the east were three gateways, on the north three gateways, on the south three gateways, and on the west three gateways. 14 The wall of the city had twelve foundations, and on them [were inscribed] the twelve names of the twelve apostles of the Ram.

COMMENTARY

The Divinity here is Hermēs, the guide and hierophant. His caduceus (with which he measures the city) symbolizes the three

currents of the *kundalinī*, the central rod (the “hollow reed” of the *Apocalypse*) being the *sushumnā nādī*, and the two serpents *īdā* and *pingala*, or “the two witnesses.”

The mountains of the *Apocalypse* are the *chakras* and the states of consciousness to which they correspond; the symbolism is almost universal, and many were the ancient cities having their seven sacred mountains or hills. The *Book of Enoch* describes seven mountains, each of which was composed of one of the seven metals ascribed to the planets. These are: Saturn, lead; Jupiter, tin; Mars, iron; Sun, gold; Venus, copper; Mercury, quicksilver; and Moon, silver. But the lofty mountain of the text is reminiscent of Olympus, on the twelve peaks of which were throned the six Gods and six Goddesses who were also Guardians of the twelve signs of the zodiac.

The *iaspis* is thought by some authorities to have been the diamond or the opal, and the latter supposition is doubtless correct, as the self-luminous aura, the glory, basically white, but coruscating with all the seven colors, resembles a brilliant opal. The aura (the wall of the city) has twelve force-centres, where the twelve cosmic forces (the apostles of the Ram, or Sun) are focussed upon the microcosm, and these focal centres are dynamically related to the twelve orifices of the body—the twelve gateways of the city, corresponding to the twelve tribes. Thus, quite literally, even on the plane of forces, the Conqueror obtains the Universe. As said in the *Aitareya-Āranyaka*, “These life-forces (*prānas*) are verily twelvefold, seven in the head, two in the breast, and three below.” But in the Apocalyptic city the force-centres are arranged according to the zodiacal scheme.

CH. XXI. 15–21

15 The [Divinity] who was talking with me had for a measure a golden reed, to measure the city, its gateways and its wall. 16 The city lies foursquare, and its length is as great as its width. He measured the city with the reed, by *stadia*, twelve thousand; its length, width and height are equal. 17 And he measured its wall, one hundred and forty-four cubits, [including] the measure of a man, that is, of a Divinity. 18 The building-material of its wall

was opal, and the city was pure gold, like clear glass. 19 The foundations of the wall of the city were ornamented with every precious stone: the first foundation was opal; the second, lapis-lazuli; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, sapphire; and the twelfth, amethyst. 21 The twelve gateways were twelve pearls: each one of the several gateways was [carved] from a single pearl.

COMMENTARY

As already explained, the cubical city, when unfolded, becomes a cross, symbolizing the human form. It is the solar body, *to hēliakon sōma*, the numerical value of the words being 1,600, the number of Jewish miles in 12,000 *stadia*. The Roman mile of about eight *stadia*, it should be noted, was never used by the Jews, who counted seven and a half *stadia* to the mile. The aura, *hē doxa*, gives the number 143, to which is added an *alpha*, 1, that being the vowel and number of the primeval man, or Divinity.

The aura is a brilliant opalescence, self-luminous, and the solar body has the appearance of transparent gold.

The twelve precious stones are not all identified with certainty, as some of the Greek names are dubious; but, employing the modern terms generally applied to them, they are probably as given above. Taking Aries as the first sign of the zodiac, the gems, with their colors, fit in as follows: REGION OF THE SKY: 11. Gemini, sapphire, azure; 12. Taurus, amethyst, violet; 1. Aries, opal, many-colored. REGION OF THE SEA: 2. Pisces, lapis-lazuli, rich blue; 3. Aquarius, chalcedony, blue-gray; 4. Capricornus, emerald, bluish-green. REGION OF THE EARTH: 5. Sagittarius, sardonyx, red; 6. Scorpio, carnelian, bright red; 7. Libra, chrysolite, yellowish-green. REGION OF THE FIRE: 8. Virgo, beryl, yellow; 9. Leo, topaz, golden; 10. Cancer, chrysoprase, greenish-golden. Here, as always in the *Apocalypse*, the signs are given in reversed order. From the most ancient times occult virtues have been attributed to precious stones, each gem being said to be under the influence of a planet and to belong to one of the zodiacal signs.

CH. XXI. 21-27

21 The main-street of the city was pure gold, transparent as glass. 22 No adytum did I see in it; for the Master-God, the All-Dominator, and the Lamb are its adytum. 23 The city has no need of the sun, nor of the moon, to shine in it; for the God's glory lights it up; and its lamp is the Ram, 24 and the people shall walk in its light; and the rulers of the earth keep bringing their glory into it. 25 Its gateways shall not at all be closed by day—for there shall be no night there. 26 [The rulers of the earth] shall bring the glory and the honor of the people into it; 27 and there shall not at all enter into it anything profane, or he who creates a stench and [acts] a lie, but only those who are registered in the Ram's scroll of life.

COMMENTARY

The broad street, or highway, of the solar forces, "the rulers from the Sun's place of birth," corresponds to the spinal cord of the physical body. But the complex structure of the gross form, with the numerous organs and functions made necessary by material conditions, is not duplicated in the spiritual body, which is formed of etheric fire, and is in direct relation with, and is sustained by, the cosmic and divine forces.

That the Divine Self is the sole luminary of the spiritual world is repeatedly stated in the *Upanishads*, as in *Katha Upanishad*, I. v. 15: "The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted."

CHAPTER XXII. 1-5

1 He showed me a pure river of the water of life, clear as crystal, flowing out of the throne of the God and of the Ram, 2 in the middle of its main-street; and on one side of the river [was the tree of knowledge], and on the other was the tree of life, producing twelve fruits according to the months, each one yielding its fruit; and the leaves of the tree were for the healing of the people; 3

and the accursed [function] shall not exist any more. The throne of the God and of the Ram shall be in it, and his slaves will serve him; 4 they will see his face, and his name [will be] on their foreheads. 5 There will be no night there; and they will have no need of lamp or light of the sun: for the Master-God will give them light, and they will rule throughout the æons of the æons.

COMMENTARY

The river of life and the two trees correspond to the three *nādīs*; but, whereas in the physical body the triple current ascends to the brain from below, from the generative centres, in the solar body the “accursed” function, sex, does not exist, and the forces come from above, from the brain-region. In the inverted Logos, the “son of man,” the creative centres are the lowest; in the Conqueror, who has become the “Son of the God,” they are the highest. The Archē-Logos is the “Witness” and has his “two witnesses,” the three constituting the creative triad; therefore he has his name written on his thigh. This is the secret meaning of the Kabbalistic maxim, *Demon est Deus inversus*. The generative function is strictly nothing but an animal one, and can never be anything else. True spirituality demands its utter extirpation; and while its proper exercise for the continuation of the human race, in the semi-animal stage of its evolution, may not be considered sinful, its misuse in any way is fraught with the most terrible consequences physically, psychically and spiritually; and the forces connected with it are used for abnormal purposes only in the foulest practices of sorcery, the inevitable result of which is moral death—the annihilation of the individuality. The only true creative function is that of the Nous, the godlike faculty of formative Thought.

Conclusion

CH. XXII. 6–9

6 He said to me:

“These arcane doctrines are believable and true. The Master-God of the ‘Breaths’ of the seers sent his Divinity to make known

to his slaves the [perfections] which must be attained speedily. 7 Behold! I am coming speedily. Immortal is he who observes the arcane doctrines of the teaching of this scroll."

8 I, Iōannēs, am he who was seeing and hearing these [mysteries]; and when I heard and saw, I fell down to worship before the feet of the Divinity who was making known these [mysteries] to me. 9 And he says to me:

"See to it [that you do] not. I am a *fellow-slave* with you and with your brothers, the seers, and those who observe the arcane doctrines of the teachings of this scroll. Worship the God!"

COMMENTARY

The Breaths (*pneumata*) of the seers are the differentiated forces of the Pneuma, or Great Breath of Life, used by the seers in the telestic work, and are not the "spirits" of ancient worthies. The Arch-Divinity of these creative forces is the Nous.

Nothing should be worshipped that has form or is individuated. The universal Divine Life is alone to be worshipped. There is no colorless pantheism in this concept; for the God of each man is one with the universal God: the Conqueror obtains the Universe, not by being absorbed and obliterated by it, but by transcending the limitations of his individual consciousness and partaking of the universal Divine Consciousness. As an individual he loses nothing but his imperfections, but he gains the All, the "Origin and the Perfection." And this is *Seership*, which is not "prophecy," "second sight," or sense-perception on any plane of consciousness, but is Direct Cognition of Reality.

CH. XXII. 10-16

10 And [again] he says to me:

"Do not seal up the arcane doctrines of the teachings of this scroll; for the season is near. 11 The unjust, let him do injustice yet more; the sordid, let him be made yet more sordid; the just, let him do justice yet more; and the devotee, let him be made yet more devoted. 12 Behold! I am coming speedily, and my wages are with me, to pay off each [laborer] as his work is. 13 I am the Alpha and

the $\bar{\text{O}}$, the First [Adam] and the Last [Adam]; the Origin and the Perfection. 14 Immortal are those who are washing their robes so that they may have authority over the tree of life and may enter by the gateways into the city. 15 Outside are the dogs, the sorcerers, the fornicators, the murderers, the phantom-servers, and every one who keeps sanctioning and acting a lie. 16 *I*, Iēsous, have sent my Divinity to give evidence to you of these [works depending] upon the Societies. *I* am the Root and the Offspring of David, his bright and Morning Star."

COMMENTARY

The injunction not to seal up the teachings has been followed by the Apocalyptist; for although his scroll is written in veiled language it is not "sealed" as in the case of a strictly occult book, which is written either in cipher or secret language, and can not be read without a key. Mystical works intended for general circulation are usually worded obscurely, being designed to elicit and cultivate the intuitive faculty of the reader; and they are, almost without exception, disconnected, fragmentary, and often interspersed with irrelevant passages. But the *Apocalypse* contains its own key, and is complete in itself, coherent, and scrupulously accurate in every detail. The puzzles it contains are not intended to mislead or confuse; on the contrary, they serve to verify the correct interpretation of the allegory. The book is not sealed to any one who has the developed intuitive faculty, and for whom, therefore, the season, the springtime of noetic unfoldment, is near.

Though the growth of the inner nature is a slow process during many incarnations, the recognition of the actuality of the soul, of the immanent higher mind, comes upon the man suddenly; as Iōannēs reiterates, the Logos comes speedily, unexpectedly, as a thief in the night; and when it does come there is a balancing of merits and demerits. If his nature is sufficiently purified, the mystic tree of life (the *speirēma*) is his, and by means of it he enters the holy city; otherwise he remains with "those without," the exoterists, until he shall have "washed his robes" and thereby gained the right to employ the "Breaths of the seers."

Those who keep fondly acting a lie are the formal religionists and exoteric ritualists who cling to and defend irrational dogmas and superstitions.

The Divinity speaking to Iōannēs is one of the septenary group who poured out the libations in the final ordeals; he forbids the seer to worship him, declaring himself to be but a fellow-servitor; then he announces himself as both the First and the Second Logos; and lastly he calls himself Iēsous, the incarnating Self of David. The Initiate has thus "gathered himself together," unifying his whole nature, and correlating his consciousness in the four worlds.

CH. XXII. 17-21

17 Both the Breath and the Bride are saying, "Come!" Let him who hears say, "Come!" Let him who is athirst come; and let him who is willing receive the water of life as a free gift.

18 I am witness to every one who hears the arcane doctrines of the teaching of this scroll. If any one shall add [forgeries] to them, the God will add to him the retributions which are written in this scroll; 19 and if any one shall take away [any portion] from the arcane doctrines of the scroll of this teaching, the God will take away his portion from the tree of life and from the holy city, [even from] the [initiations] which are described in this scroll.

20 He who gives evidence of these [arcane doctrines] says:
"Verily, I am coming speedily."

AMĒN. Come, Master Iēsous!

21 The Grace of the Master Iēsous be with the devotees. AMĒN.

✠

COMMENTARY

In the days when books could be published only in the form of manuscripts it was comparatively easy for unscrupulous persons to alter them to suit their own views by expunging words and passages and by interpolating forgeries. Religious sectarians were particularly addicted to this form of literary vandalism, as is clearly evident from the mutilated text of the *New Testament*. The statement that terrible consequences would result to any one tampering with the text of this scroll of Iōannēs has doubtless stayed the hand

of many a superstitious bigot, and has operated to preserve it intact; but the warning is more than a mere idle threat, for the man who would maliciously mutilate this manual written for the spiritual guidance of the "little children" of the Logos would find a grave indictment charged against him when he came to be "judged according to his works." That the text has been preserved with remarkable purity is shown by the fact that the puzzles it contains have not been touched, though even slight changes by a meddlesome "redactor" might have ruined them.

Even as the Light of the Logos keeps saying to mankind, "Come," so the learner, he who hears that summons, should repeat the call, tendering as a free gift the water of life to all who thirst for it and are willing to receive it. But woe to those who by attempting to trade in the things of the spirit have lost the key of the Gnōsis, leaving themselves locked out and hindering those who were ready to enter!

Now, the Master Iēsous is the Spiritual Mind of man, which alone can give absolute proof of the truth of the Life Eternal; and he indeed comes swiftly to those who make themselves pure and become worthy to utter the word of power—the AMĒN.

INITIATION

AS RECORDED IN THE SACRED ZODIACAL LANGUAGE BY A SEER
(*A Metrical Version of the Apocalypse*)

Subtitle and Dedication

The true initiation of the soul,	I. 1	
Revealed, yet hidden, in this mystic scroll,		
The great All-Father, gracious Lord of Light,		
Bestowed upon the worthy neophyte		
To show to all on whom his rays are shed		5
The path that only wingèd feet may tread :		
The Mind-born Self he sent from heavenly heights,		
And through that Self the pure perfective rites		
Revealed in symbols to the raptured Seer		
Whose visions faithfully are pictured here,	2	10
In witness of the sceptred Lord of Thought		
And all the sacred mysteries which he taught.		
Immortal he who reads with inner sight,	3	
And they who hear his guarded words aright,		
Obeying all the precepts writ herein :		15
For them the soul's glad Springtime shall begin.		

I. INTRODUCTION

The Address to the Seven Planetary Hierarchies

The Seer this message sends, to reprimand	4	
The seven Lodges in his native land :		
Greeting and peace, from the eternal King,		
The seven Gods that e'er his throne enring,		20
And from the Self anointed by his rays,	5	
The faithful witness of the starry ways,		

The first to live anew in second birth,
 And Master of the myriad powers of earth.
 To him who bade us in his home abide, 25
 And with the ichōr of the Crucified
 Washed us from sins, and did a realm ordain 6
 Wherein we serve at the All-Father's fane—
 To him, Sun-Regent of the starry dome,
 Ever be glory and dominion! *Om.* 30
 Behold, he comes, in shining æther veiled, 7
 Seen by all eyes, and seen by them who nailed
 His limbs upon the cross; all they, whose home
 Is dismal earth, o'er him shall sorrow. *Om.*
 "In me the seven sounding vowels merge," 8 35
 Saith the Supreme, to whom all things converge,
 The Lord who was, and is, and is to come,
 Sire of the Gods, and of all worlds the sum.

The Sevenfold Sun-God

Now, I your brother—I who with you share 9
 Initiation's ordeal, striving e'er 40
 To conquer self and wait with patience fine
 The coming of the deathless Self divine—
 Dwelt on a lonely island, for I fain
 Would wisdom master, and the Self attain.
 In sacred trance was I, upon the day 10 45
 That owns the golden Sun's benignant sway.
 I heard a voice behind me: loud and clear
 As trumpet-call these words rang in mine ear:
 "When in a scroll thy visions thou hast penned, 11
 The message to the seven Lodges send— 50
 The Lodges that for several titles own
 The seven colors in the rainbow shown."
 And when I turned, the speaker to behold, 12
 I saw, midst seven lampstands all of gold,
 A shining form wherein a Seer might scan 13 55
 The starry glories of the Heavenly Man,

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A likeness of the Self in whom unite
The seven aspects of the Lord of Light :
Down to the feet a clinging garment flowed,
And round the breasts a golden girdle showed ; 60
Whiter than snow his fleecy locks outstreamed ; 14
His piercing eyes with fire celestial gleamed ;
Like liquid silver were his shining feet, 15
Silver that flows, yet not from furnace-heat ;
His voice intoned the solemn mystery 65
Of sounding billows on the surging sea ;
In his right hand seven brilliant stars he held ; 16
And from his mouth, like fiery breath expelled,
A sword, two-edged and keen, went forth amain ;
And like the sun that lights the heavenly plain, 70
Refulgent with a glory all its own,
His beauteous face with light inherent shone.
Prone at his feet I fell, as I were dead. 17
On me he laid his strong right hand, and said :
“Be fearless, and behold me : I am Man 75
As he was fashioned ere the world began,
And I am Man whose eager feet have trod
The straitened path that finds the realm of God.
Yea, I am Man immortal ; yet I died, 18
In mortal form for ages crucified. 80
Lo, I have risen : through the gate of gold
Have passed to life eternal ; and I hold
The keys to those two portals set between
The world of mortals and the worlds unseen.
Write, then, the visions of thy supersight, 19 85
Where present, past and future reunite.
The mystery of the seven lamps of heaven— 20
The stars I held—and of the lampstands seven
Is this : the stars, as radiant powers of mind,
To rule the seven Lodges are designed ; 90
The seven stands the seven Lodges are :
Each golden stand has thus its lamp-like star.

The Message to the Hierarchy of Kronos

To him who once was throned in heaven's height,	II. 1	
Now Regent of the Yellow Lodge, thus write:		
These words are his on whose right hand are strung		95
The seven stars, who stately walks among		
The seven golden lampstands: Well I know	2	
The arduous labors that you undergo,		
Your patient waiting that defies despair,		
And that faint-hearted men you can not bear.		100
And those who falsely claimed to come from me		
You placed on trial, and proved their falsity.		
With patience you endured for my name's sake,	3	
And wearied not. But this complaint I make	4	
Against you, that you left your early love.		105
Remember, therefore, how from heaven above	5	
You fell to earth, and with your zeal renewed		
Perform the first great works of sanctitude,		
Lest I, when I am come, award disgrace,		
And move your lampstand from its wonted place.		110
But this great virtue is in you innate,	6	
That phallic worshippers you justly hate,		
Shunning with horror and disgust all them		
Whom I for their impurity condemn.		
Hear, ye who can, the words the Breath of Heaven	7	115
Is saying to the mystic Lodges seven.		
The Conqueror shall hunger nevermore:		
For I shall give him power perpetual o'er		
The Tree of Life, whose golden fruitage nods		
Transcendent in the Garden of the Gods.		120

The Message to the Hierarchy of Zeus

Thus to the Regent of the Blue Lodge write:	8
Attend the words of him who from the night	
Of dim non-being was the first to wake,	
And first the iron bonds of earth to break,	

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And who from spheres of darkness and of death		125
Arose to life eternal. Thus he saith :		
I know your works, and that, brain-cribbed, you chafe	9	
When Wisdom to your questions will vouchsafe		
No answer ; yet if she your plea disdains,		
Your wealth of useless learning still remains !		130
And well I know the wretches misbegot		
Who claim to be initiates—and are not,		
But are a Lodge of Blackness and a mart		
For every vile and deadly secret art.		
Fear not the trials you must soon endure :	10	135
Behold, the dread Accuser shall immure		
Within his prison walls a few of you,		
To put you to the test, and you shall rue		
A ten-days' fast. Your faith till death retain,		
And you the crown of life shall surely gain.		140
Hear, ye who can, the words the Breath of Heaven	11	
Is saying to the mystic Lodges seven.		
The Conqueror, safe in that mighty Breath,		
Shall ne'er be injured by the second death.		

The Message to the Hierarchy of Arēs

To him who sternly rules with martial might,	12	145
As Regent of the strong Red Lodge, thus write :		
These words are his who has forevermore		
The sharp two-edgèd sword of magic lore :		
I know your valiant deeds and where you dwell—	13	
The Adversary's throne and citadel.		150
Undaunted you are holding fast my name,		
And you did not my holy faith disclaim		
What time my faithful Witness, who was skilled		
Erstwhile the future to foretell, was killed		
Among you, in the Lodge where hides from view		155
The lying Adversary of the True.		
And yet I have a few complaints to bring	14	
Against you : some among your number cling		

To evil rites, and giving way to hate
 With curses would their foes annihilate, 160
 And, seeking sorcery's fell powers to win,
 Eat demons' food and practise nameless sin;
 And you have likewise others who consult 15
 The filthy teaching of the phallic cult.
 Reform, or I shall come to you with speed 16 165
 And with my magic sword confute their creed.
 Hear, ye who can, the words the Breath of Heaven 17
 Is saying to the mystic Lodges seven.
 The Conqueror I shall reward with food
 Ambrosial, that his mind may be imbued 170
 With deathless truth; and unto him, mine own,
 I shall present a precious pearly stone,
 And on the stone a sacred new name writ,
 Known only unto him receiving it.

The Message to the Hierarchy of Hēlios

To him who rules among the powers of light, 18 175
 The sunlike Regent of the Green Lodge, write:
 Thus saith the Self-born, whose all-seeing eyes
 Shine with the golden fire that glorifies
 The solar orb, and who has feet that glow
 Like liquid silver pure and bright: I know 19 180
 Your works, and your devotion, faithfulness,
 Your drudgery, and patience under stress,
 And that your final deeds shall far outshine
 The first ones, when you rule by right divine.
 Against you, though, I make this one complaint, 20 185
 That you have failed to place in due restraint
 Your wife, that wanton witch, who falsely claims
 To be a seeress: teaching, she inflames
 My followers with lust, and they partake
 Of demon-food, and my pure feast forsake. 190
 I gave her time from evil ways to turn; 21
 But she prefers with lustful fires to burn.

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Behold, this vile and shameless charlatan	22	
I cast upon a bed procrustean,		
And all who dally with her doctrines lewd,		195
Unless they turn again to rectitude,		
I shall condemn to weary lives on earth,		
Bound, like Ixiōn, to the wheel of birth.		
And in the world of mortals I shall kill	23	
The demon-brood engendered by her will.		200
The Lodges all shall know that I am he		
Who searches loins and hearts, to oversee		
All works creative, and all works that find		
Treasures of knowledge in the cosmic mind ;		
And I shall give to each his rightful share		205
Of knowledge, weighing all his works with care.		
But this I say to you, to all the rest,	24	
Who in the Green Lodge lag in learning's quest—		
Who have not sounded, as the saying goes,		
The depths of mind—on you I shall impose		210
No other load ; yet if you have one crumb	25	
Of learning, hold it fast until I come.		
The Conqueror, and he who watches o'er	26	
My rites arcane till time shall be no more,		
Shall have authority, by me conferred,		215
To rule all nations : o'er the human herd,	27	
Who now are being crushed like things of clay,		
He shall with golden wand hold gentle sway,		
Even as I my Father's kingship keep,		
And am the loving shepherd of my sheep ;		220
And on the Conqueror I shall bestow	28	
The star that heralds the auroral glow.		
Hear, ye who can, the words the Breath of Heaven	29	
Is saying to the mystic Lodges seven.		

The Message to the Hierarchy of Aphroditē

And to the Regent vain and beauteous	III. I	225
Who feebly rules the Dark-Blue Lodge, write thus :		

These words are from the Self in whom combine
 The seven æthers and their stars divine :
 I know your works, and though by all 't is said
 That you are living, you in truth are dead. 230
 Awake to life and fervently revive 2
 The few emotions lingering alive ;
 For I have found, of all your works, not one
 That has before my God been fully done—
 No aspiration realized, no thought 235
 Of pure devotion but has led to naught.
 Remember therefore how you did receive 3
 And hear this message, and your faults retrieve.
 If, then, you shall not faithful vigil keep,
 Lo, I shall steal upon you while you sleep, 240
 And you, in slumber lost, shall not surmise
 What hour my advent will your sloth surprise.
 And yet within your Dark-Blue Lodge remain 4
 A few who kept their garments free from stain,
 And these deserving ones shall walk with me 245
 Arrayed in the white garb of purity.
 The Conqueror shall thus be robed in white ; 5
 And in the book of life his name of light
 I shall preserve forever, and his name
 Before my Father and the Gods proclaim. 250
 Hear, ye who can, the words the Breath of Heaven 6
 Is saying to the mystic Lodges seven.

The Message to the Hierarchy of Hermēs

To him who holds the gold caduceus, 7
 The Regent of the Orange Lodge, write thus :
 These words are his, the chaste Reality, 255
 The keeper of the portal's golden key,
 Who opens Wisdom's door, and none can close
 To those on whom his welcome he bestows,
 And closes it to minds unpurified,
 And none can open who are thus denied : 260

411

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The Message to the Hierarchy of Selēnē

I4

Attend the message of the <i>Om</i> , the Word		295
Through which the Truth supernal is averred,		
The source of Being, and the vital Breath		
Of the created universe. It saith :		
I know the works assigned to you of old,	15	
And know that you are neither hot nor cold,		300
Not fired by zeal, nor calm with tranquil thought.		
Would you were either hot or cold, and not	16	
Lukewarm and nauseous, so that now I fain		
Would spew you from my mouth in fair disdain !		
Because you say, 'I have amassed a store	17	305
Of wondrous riches, and need nothing more,'		
And know not that of all the powers of mind		
You are the starveling, piteous and blind,		
A beggar, ragged near to nudity,		
I therefore counsel you to buy of me	18	310
Gold pure as Wisdom, tested in the fire,		
That you may thus enduring wealth acquire,		
And garments white as Truth, that you may clothe		
Yourself in beauty, not in rags you loathe,		
And magic salve wherewith your eyes to smear,		315
That you may share the vision of the Seer.		
All whom I love I teach, but first confute,	19	
Thus from their minds all errors to uproot :		
For truth by biased minds is ne'er divined ;		
Therefore seek wisdom, but first cleanse the mind.		320
Behold, I stand before the door and knock :	20	
If any man shall hear me, and unlock		
The door with welcome, I his guest will be,		
And I will dine with him, and he with me.		
The Conqueror I shall a place assign	21	325
With me upon my throne, as it was mine		
To conquer, and to make the realm mine own,		
Seated beside my Father on his throne.		
Hear, ye who can, the words the Breath of Heaven	22	
Is saying to the mystic Lodges seven."		330

The Enthroned Sun-God and His Powers

The vision vanished; then before mine eyes	IV. 1	
A portal opened in the azure skies. •		
The voice of him, the primal Self, I heard,		
Which like a trumpet-call my being stirred:		
“Hither ascend, and in the heavenly fane		335
Behold the glories thou must yet attain,		
The holy mysteries which the Seer enshrines		
In mystic symbols and in starry signs.”		
Straightway I rose, upborne in sacred trance:	2	
Behold, a throne was placed in Heaven’s expanse;		340
And seated on that bright celestial throne	3	
The Lord of Being, all effulgent, shone.		
His dazzling form, by opal-colors starred,		
Was like the lustrous and flesh-tinted sard.		
Wreathing the throne an iris-bow revealed		345
Its banded colors on an emerald field.		
And in a circle round the throne disposed	4	
Were twice twelve thrones, and on them were disclosed		
The four and twenty Ancients, robed in white,		
And wearing golden crowns. The throne was bright	5	350
With dazzling lightnings, whence the solemn sound		
Of seven voiceful thunders echoed round.		
Before the throne were flaming torches seven,		
Which are the seven æthers lit in heaven,		
And which before the throne effulgent shine,	6	355
As though a sea of essence crystalline.		
Around the throne, at all four points of space,		
Four Beings stood, in each appointed place.		
The first of these symbolic Beings bore	7	
A Lion’s likeness, and the second wore		360
The semblance of a Bull; the third alone		
Had human face—the Water-pourer’s own.		
The fourth was seemingly a monstrous thing,		
A Scorpion with curving claws and sting;		

And yet a fifth, an Eagle, wings outspread, 365
 Rose from the throne and hovered overhead.
 Six wings each Being had, wherewith to trace 8
 The six directions of objective space;
 Their myriad eyes within and outward gaze,
 And day and night this pæan e'er they raise: 370
 "Thrice holy is the changeless Self sublime,
 The God of Gods and Lord of triune Time."
 And ever as the godlike Beings raise 9
 Their hymn of glory, reverence and praise
 To the Enthroned, the Solar King who reigns 375
 O'er all the Æons, and in all domains,
 The four and twenty Ancients, falling down, 10
 Each in his turn and casting down his crown
 Before the throne, shall greet the Lord of Years
 With choral music of the rolling spheres: 380
 "O thou, our Master-God, in essence trine, 11
 May glory, power and reverence be thine:
 For thou didst first the boundless heavens unroll,
 And spread abroad the universal whole;
 The circling spheres that chant their mystic strains 385
 Thy word created, and thy will sustains."

II. THE INITIATION BY THE SUPERNAL WATER

The Book of the Psychic Mysteries

And now a little book my gaze compelled— V. 1
 In his right hand the God of Being held
 A little scroll, a cryptic zodiac,
 Written within, and also at the back, 390
 And sealed with seven seals, securely framed.
 A mighty God with clarion voice proclaimed: 2
 "Who worthy is to take the scroll of thee,
 Open its seals, and solve its mystery?"

INITIATION		415
In heaven, on earth, or in the realm of night	3	395
Where Ploutōn reigns, no one had won the right		
To ope the scroll, or even to behold		
That mystic scripture of the Seers of old.		
And much I wept, that all were found unfit	4	
To ope the scroll, or e'en to look at it,		400
Leaving the scroll unopened and unread.		
A gracious Ancient turned to me and said :	5	
“Weep not. Behold, the lion-hearted one,		
Who draws his force from the red-rising sun,		
Has conquered, and his dauntless soul reveals		405
The strength to claim the scroll and ope its seals.”		
Then I saw standing at the golden throne	6	
Which the four Beings and the Ancients zone		
A Lamb, as one in sacrificial guise,		
And he had seven horns, and seven eyes—		410
The seven solar æthers which disperse		
Through all the regions of the universe.		
He came, and he has taken as his own	7	
The scroll from Him who sits upon the throne.		
And when he thus the scroll his own had made,	8	415
The Beings and the Ancients homage paid		
To the victorious Lamb. Sweet lyres had they,		
And golden bowls with incense filled alway ;		
Fragrant lustrations made by devotees—		
Their aspirations after God—are these.		420
And then with praise the radiant heavens rang,	9	
As this new song the starry regents sang :		
“Worthy art thou the sacred scroll to gain,		
And open all its seals ; for thou wast slain,		
And with thy blood (the pure æthereal stream -		425
Of solar gold) didst buy for the Supreme		
The worthy ones of every tribe and tongue,		
And race and color, since the world was young,		
And mad'st on earth for them a realm divine	10	
Whose rulers all are devotees of thine.”		430

And all the radiant Gods in heaven's expanse,	11	
Moving as in a mighty cosmic dance,		
With choral music, round the Powers who gird		
The Sun-God's throne, entranced I saw and heard ;		
In countless thousands, the celestial throng		435
Poured forth the chorus of the praiseful song :	12	
"Worthy the sacrificial Lamb to gain		
The seven rewards the victor must attain—		
The power, the wealth, the skill, the sturdy frame,		
The reverence, the glory and good fame!"		440
From all the demigods who sanctify	13	
The fourfold elements of earth, and sky,		
And sea, and Orcus—from sweet-smelling Earth,		
And rushing Air, from Water that takes birth		
In Ocean's fount, and from the Fire that glows		445
In Nature's heart—a song of love arose :		
"To the enthroned Eternal, the Supreme,		
And to the Lamb in whom the Sun-fires gleam,		
Be honor, glory, praise and sovereignty		
Through Æons limitless and sorrow-free."		450
"Om," said the sacred Four ; and falling prone,	14	
The Ancients worshipped at the dazzling throne.		

The Neophyte Opens the Seven Seals

And when the Lamb one seal had opened wide,	VI. 1	
The first of the four glorious Beings cried,		
In tones of thunder, "Come!" Emerged to sight	2	455
A wondrous horse, in color snowy white.		
Its rider had a bow ; a crown with rays		
Such as the golden sun at dawn displays		
Was given him, and forth he swiftly went,		
A conqueror, on valorous deeds intent.		460
The second seal he opened ; then in turn,	3	
"Come!" cried the second Being, loud and stern.		
Another horse came forth ; 't was flaming red :	4	
Its rider, God of War, destruction spread		

INITIATION		417
O'er all the earth with his un pitying sword,		465
Till Peace took flight, and blood in torrents poured.		
The third seal opened, the third Being cried,	5	
"Come!" and a jet-black horse I then espied:		
Its rider held a balance in his hand.		
The soaring Eagle—who is in command	6	470
Of the four Beings—proclamation made:		
"A day's wage for a quart of wheat is paid,		
Or three of barley; therefore when you dine		
Portion with niggard care the oil and wine!"		
The fourth seal then was opened, and I heard	7	475
The fourth great Being cry aloud the word,		
"Come!" and a dun horse, savage and untamed,	8	
Sprang fiercely forth: its rider "Death" is named—		
Ruling the world of men. Behind him rode		
Grim Ploutōn, Regent of the dark abode.		480
That quarter of the earth o'er which they reign		
Is scarred by battle-fields strewn with the slain,		
While famine, plagues and bestial passions claim		
More victims than the sword can kill or maim.		
When the fifth seal was opened I descried,	9	485
Beneath the altar, all the souls that bide		
The coming of the Self—the souls of those		
Who died for Wisdom's sake, and to disclose,		
In coming ages, truths that still remain		
A secret lore, mysterious and arcane.		490
And now, awakened, they complained anew:	10	
"O thou Supreme, the Holy and the True,		
How long wilt thou in lenience delay		
To vindicate us, and with justice weigh		
Our righteous blood against the blood of them		495
Who slew us, and who now thy truths condemn?"		
To each was given a robe of purest white,	11	
And they were told to bide their evil plight		
Until their brothers and companions, doomed		
As they had been, were martyred and entombed.		500

The sixth seal now was opened : earth was torn	12	
With seismic shocks ; the darkened sun was shorn		
Of all his golden rays ; the silvery moon		
Became as blood ; the stars of heaven were strewn	13	
Upon the earth, as when a fig-tree casts		505
Her fruit untimely, shaken by rude blasts ;		
The sky was rolled together like a scroll,	14	
And vanished ; every mountain, hill and knoll		
Moved onward, and each island in the sea,		
Broken from its foundation, drifted free.		510
The kings of earth, the potentates, the heads	15	
Of mighty armies, those whom wealth besteds,		
The men of strength, and all, both free and slaves,		
Hid them in mountain-clefts and gloomy caves ;		
And to the mountains and the crags they cried :	16	515
“Fall on us, O ye craggy cliffs, and hide		
Us, cowering, from the throned God’s awful gaze,		
And from the fury which the Lamb displays ;		
Their day of sacred frenzy is at hand,	17	
The hour of doom is come—and who can stand ?”		520

The Five Solar Life-Breaths, and the Twelve Celestial Hierarchies

And next I saw four Regent-Gods, who reign	VII. 1	
At earth’s four corners, and the winds restrain,		
That o’er the placid earth no faintest breeze		
Might ripple on the sea, or stir the trees.		
Another Regent, glorious counterpart	2	525
Of Being’s Lord, rose from the pulsing heart		
Of the Life-giving Sun, the heavenly king.		
He bore the Life-God’s regal signet-ring ;		
And to the Regents of the sea and land		
With a sonorous voice he gave command :	3	530
“Let no wind blow on land or sea, to fret		
The waveless surface of the sea, nor yet		
To sway the leafy trees, till we have sealed		
Upon their foreheads all the saints who yield		

INITIATION

419

Allegiance to our God, and who through strife
 Have won their way to the eternal life.” 535
 And when the royal seal had been applied, 4
 I heard the number of the sanctified :
 Twelve times twelve thousand was the number sealed,
 Twelve times a thousand for each sign revealed 540
 In that celestial zone that marks the way
 Wherein revolves the golden orb of day.
 These are the signs : the Ram with golden horns ; 5
 The Bull, whose front the Hyad-group adorns ;
 The mighty Twins ; the Crab with curving claws ; 545
 The Lion, tawny-maned, with massive jaws ; 6
 The wingèd Virgin, whose clenched fingers hold
 An ear of corn ; the Balance, called of old
 The Scorpion’s Claws (too large for him to own) ; 7
 The strong-tailed Scorpion, who is sometimes shown 550
 Grasping a solar altar, lamp or ring ;
 The Bowman, with an arrow drawn to string ; 8
 The Goat-horned creature of the watery main ;
 The Water-pourer, and the Fishes twain.
 I saw a throng innumerable, sprung 9 555
 From every nation, race, degree and tongue :
 Before the Sun-throne and the Lamb they stood,
 White-robed and pure, a glorious brotherhood.
 And waving palm-leaves, thus the mighty throng 10
 Lifted their voices in triumphant song : 560
 “Salvation to our Sun-throned God of Peace,
 And to the Lamb with radiant golden fleece.”
 And all the Gods who at the throne adore, 11
 Circling the Ancients and the sacred Four,
 Before the throne fell prostrate, worshipping 565
 With choral song the universal King :
 “*Om.* May laudation, glory, sacred lore, 12
 Thanks, honor, force and strength forevermore
 Be his whose throne rests on the heavenly dome—
 Our God and our eternal Father. *Om.*” 570

One of the holy Ancients said to me : 13
 "These many white-robed worshippers you see—
 Who are they, and whence came they?" I replied : 14
 "My Lord, thou knowest." Then he testified
 To me : "These are the conquerors who come 575
 From that dark sphere of soul-delirium
 Which men call earth. Its trials they endured,
 And wisely all its witcheries abjured.
 They washed their robes of its defiling mud,
 And bleached them in the Lamb's æthereal blood : 580
 To æther pure they rose from earth's foul mire, 15
 And stand before the Sun-God's throne of fire ;
 And in his sanctuary day and night
 They serve him ; and the radiant Lord of Light
 Shall show to them, where'er his rays are shed, 585
 The whole vast cosmos as his temple spread.
 And nevermore shall they, by priests aspersed, 16
 For truth go hungry or for wisdom thirst,
 Or feel the brain on fire with baffling thought,
 Its holy intuitions burned to naught : 590
 For now the Lamb who shares the throne of God 17
 And leads the starry flocks with magic rod
 Shall be their shepherd, and with them shall go
 To wisdom's fount, where living waters flow ;
 And nevermore shall tears bedim their sight 595
 Whose eyes are open to that realm of light."
 The seventh seal he oped, and for a space VIII. 1
 The Silence brooded o'er the hallowed place :
 The scroll was opened, the first conquest won,
 And on the Lamb Peace breathed her benison. 600

III. THE INITIATION BY THE SUPERNAL AIR

The Seven Calls to the Spiritual Life

I saw the seven Gods who move alway 2
 In circling paths about the Lord of Day :

INITIATION 42I

42I

As Regents of the æther sevenfold,		
Its seven trumpets, silver-tongued, they hold ;		
Then came another radiant God, who rose	3	605
Above the altar where the sun-fire glows,		
Having a golden censer and a store		
Of incense as an offering to pour,		
With prayers which all the devotees intone		
Upon the golden altar near the throne ;		610
And from his hand the fragrant incense, wreathed	4	
With fervent prayers by holy men outbreathed,		
Was wafted up before the thronèd Sire.		
The God then filled his censer with the fire	5	
Which burns upon the altar, and he strewed		615
The fire o'er all the earth, and there ensued		
The voices of the thunders, with the flash		
Of lightnings, and an earthquake's mighty crash.		
The seven Gods who had the trumpets all	6	
Prepared themselves to give the trumpet-call.		620
The first God blew a rousing trumpet-blast,	7	
And hail and fire, combined with blood, were cast		
Into the earth ; and of the earth a third,		
By fire consumed, in ashes was interred,		
Of trees a third to embers black were turned,		625
And all the verdant grass was wholly burned.		
The second God then sounded ; there was hurled	8	
Into the sea the navel of the world,		
Which like a vast volcano breathed out fire.		
The sea's third part, the waters of desire,		630
Was changed to blood, and in that crimson tide	9	
A third of all the psychic creatures died,		
And of the ships that by its waves are tossed		
A third were wrecked and in its depths were lost.		
The third celestial trumpeter sent far	10	635
The rousing strain, and from the sky a star,		
Superb, and like a torch enkindled, fell		
Upon the streams' third part, and founts where well		

The living waters. "Wormwood" is the name	11	
Given the star; the waters' third became		640
As wormwood, and the many men who drank		
The bitter waters into Orcus sank.		
The fourth God sounded: the Cloud-gatherer blurred	12	
Of sun and moon and stars, each one, a third,		
That day should lose one-third of all its light,		645
And likewise darkened be one-third of night.		
I saw the Eagle soaring in mid-sky,	13	
And heard him with a voice stentorian cry:		
"Thrice woe to the earth-dwellers! Woes befall		
When sound the next three Gods the trumpet-call."		650
The fifth God gave the trumpet-call: behold,	IX. 1	
I saw a star which in the days of old		
Had gleamed in highest heaven, but now must plod		
Through earthly mire, a dimmed and fallen God.		
The key which opes the well-like orifice		655
That leads to the Ploutonian abyss		
Was given him, and when he opened it	2	
Dense smoke ascended from the dreadful pit,		
As from a mighty furnace, and the sun		
Through smoke-beclouded air showed dim and dun;		660
And from the smoke came locusts in a shower	3	
Upon the earth. To them was given the power		
That scorpions have on earth, and stern command	4	
Was given them, that o'er the fruitful land		
The herbage, or the leaves of shrub or tree,		665
They should not damage, but their right should be		
To punish men who on their brow have not		
The seal of the eternal Lord of Thought;		
And these they were commanded not to kill,	5	
But to torment them, and five months to fill		670
With torture; and such pain to man they bring		
As when he feels the scorpion's cruel sting.		
Now, in those bitter days profane mankind	6	
Shall seek for Death, and him shall nowhere find,		

INITIATION		423
And long for Death from pain to set them free,		675
But Death disdainfully from them shall flee.		
The locust-creatures, weird and singular,	7	
Resembled horses when prepared for war ;		
And they had bands like crowns of tinsel gold		
Upon their heads ; their faces wore the mould		680
Of human features, and their hair was long	8	
Like women's flowing locks, their teeth were strong		
Like teeth of lions ; their thoraces bare	9	
Were like the iron breastplates warriors wear.		
Their wings gave forth a mighty rushing sound		685
Like that which rises from the battle-ground		
When hosts of warriors in their chariots go,		
With horses galloping, against the foe.		
And they have scorpion-tails, which terminate	10	
In cruel stings ; and with the power of hate		690
Five months they rule mankind. A king have they,	11	
The God who o'er the dark abyss holds sway ;		
And by the wise this Fallen Star is known		
As the Destroyer, dread Apollyōn.		
Then cried the Eagle : "That first woe is past ;	12	695
Behold, two other woes shall follow fast."		
The sixth God sounded, and the radiant one	13	
Above the four-horned altar of the sun,		
The Solar King's Vicegerent, gave command	14	
To him with the sixth trumpet in his hand :		700
"Set free my four companions, God's uncrowned,		
Who at the River of the Sky are bound."		
The four great manifested Gods were freed,	15	
Who erst at Time's beginning were decreed		
To rule its fourfold cycles, gathering power		705
Throughout each year, and month, and day, and hour,		
To burst the bonds of time, and slay a third		
Of all the evil and time-serving herd.		
The number of the hosts of cavalry	16	
Was full two hundred millions ; thus to me		710

Was told the number, and 't was thus I saw 17
 The visioned horses, and the forms of awe
 Which rode them, wearing breastplates rich in hue
 Of fiery red, and lustrous smoky blue,
 And sulphurous yellow. And the mystic steeds 715
 Have heads like lions'. From their mouth proceeds
 Trine breath of sulphur, smoke and fire: this breath 18
 Of triple retribution smote with death
 The third of men, who met their dreadful doom
 In fire, and smoke, and lethal sulphur-fume. 720
 For thus the power these horses that avails 19
 Is in their mouth and in their deadly tails;
 For snake-like tails have they, that end in heads,
 Wherewith they cause such pangs as mortal dreads.
 The men surviving, whom the triple fire 20 725
 Had not destroyed, changed not their fell desire,
 Their lust for life external, nor forbore
 To worship blindly, as they did before,
 The evil spirits, and as Gods to throne
 Idols of gold and silver, bronze and stone, 730
 And wood—to which in idle prayers they talk,
 But which can neither see, nor hear, nor walk.
 And, unrepentant, they did not forbear 21
 To murder, and in sorcery's rites to share,
 To live in lewdness, and by craft or stealth 735
 To part the toilers from their hard-earned wealth.

The Book of the Spiritual Mysteries

I saw descending from the spatial height X. 1
 The God who gives to Seers their piercing sight:
 In shining æther was his form arrayed,
 And o'er his head soft rainbow colors played; 740
 His face the sun's refulgent glory showed,
 And bright his feet like fiery pillars glowed.
 An open book, a little scroll, had he, 2
 Upheld to view. His right foot on the sea

INITIATION

425

And left foot on the earth he set, and cried	3	745
With voice that well the lion's roar outvied;		
And when he cried, the seven Thunders spoke		
The vowel-sounds by which the Seers invoke		
The holy Powers that bountifully give		
The wisdom secret and intuitive.		750
On written pages I would fain have spread	4	
Their teaching; but a voice supernal said:		
"Write not what thus the Thunders have revealed,		
But leave their sacred mystery closely sealed."		
And then the God who stood on sea and land	5	755
Held up to heaven his glorious right hand,		
And by the Eternal, whence did emanate	6	
Earth, sky and sea, and all things small and great		
In the three worlds external, thus he swore:		
"The Great Illusion, Time, shall be no more;		760
But whensoever the seventh God has blown	7	
His trumpet, in the days attuned in tone		
Accordant with his voice, the Mystery		
Of the Eternal shall be known to thee,		
As promised those who strive for vision clear—		765
The time-unbounded vision of the Seer."		
And then to me the voice supernal said:	8	
"Go, take the scroll, unfolded and unread		
Extended by the God, munificent,		
Standing on sea and earth." Therefore I went	9	770
Unto the God and asked him for the scroll.		
He answered: "Take it, and devour the whole;		
Within your belly bitterer than gall		
Will be its contents, for it changes all		
Desires to poison; but your mouth shall taste		775
The honey-sweet delights of Wisdom chaste."		
And so I took the little scroll he held;	10	
And when I ate it, words of sweetness welled		
Like living waters from my mouth: the force		
Of my desires turned bitter at its source;		780

And now to me, instructed thus, alway II
 The voices of the seven Thunders say:
 "Thus grounded in the knowledge of the True,
 'T is thine to bring the sacred truths anew
 To those four grades of men who are untaught, 785
 Confuting them who pose as kings of thought."

**The Wand of Hermēs—The Two Witnesses of the Lord
of Occult Wisdom**

Then he who is of sacred lore the God	XI. I	
Gave me the winged and serpent-woven rod		
Which is his staff of office. He, my guide		
On Wisdom's path, with voice mellifluent cried:		790
"Rouse thee, and measure with the sacred wand		
The fane supernal, inmost and beyond,		
The square-hewn altar, and the multitude		
Who worship; but the outer court exclude,	2	
Nor measure it, for unto men profane		795
It has been given, and forty months and twain		
Shall they unchecked the sacred city tread;		
And I shall give it, when that time has sped,	3	
To my two witnesses, and clothed in rough		
And homely garments, they with voices gruff		800
Shall teach twelve hundred sixty days." Now these	4	
Two witnesses are the two olive-trees,		
And lampstands twain—the lights of death and birth—		
That stand before the Regent of the Earth.		
Should evil men on them their will impose,	5	805
Fire issues from their mouth and slays their foes;		
And thus must every sinful man be slain		
Who uses wrongfully the sacred twain.		
These witnesses have power to shut the sky,	6	
That no downpouring waters may defy		810
The ardency with which they teach, or chill		
The living fires that work their holy will:		

INITIATION

427

For they have breath of fire, and ever speak
 In words of flame ; and they have power to wreak
 Just vengeance on the waters, and to turn 815
 The waters into blood, and mete out stern,
 Swift retribution, when occasion needs,
 To mortals who persist in evil deeds.
 When they have thus borne witness, and have ceased 7
 Their labors for a while, the savage Beast 820
 Who lurks in the abyss, and prowls for prey,
 Them shall attack, and conquering shall slay.
 Their lifeless bodies in the main-street sprawl 8
 Of that great city which the mystics call
 The "Realm of Night" and "City Crimson-dyed," 825
 In which their Lord was also crucified.
 And some among the four appointed grades 9
 Which give profane mankind its varying shades
 Regard those hallowed corpses, and forbid
 That in a house of death they should be hid ; 830
 And thus to them for three days and a half
 The tomb remains an idle cenotaph.
 And they whose minds are rooted in the earth 10
 Rejoice o'er them, and yield to witless mirth ;
 And they shall send each other gifts, as one 835
 Who seeks to bribe his conscience, thus to shun
 Its accusations ; for these teachers twain
 Tormented those who are of earthly strain.
 And when the three and one-half days were gone 11
 The breath of life awaked them, and anon 840
 They stood upon their feet, and sudden dread
 Seized all beholders of the risen dead.
 A wondrous voice that came from heaven they heard 12
 Saying to them, "Come hither." At the word
 Straightway upon a shining cloud they rose 845
 Into the sky, beheld by all their foes.
 That very hour a frightful earthquake came 13
 To decimate that city dead to shame,

And of the dwellers who its precincts filled
 Full seven thousand luckless wights were killed. 850
 The rest, affrighted, raised their voice on high
 To glorify the Regent of the Sky.
 Again the Eagle cried : "The second woe 14
 Is past ; the third shall quickly come and go."
 The seventh God's awaking trumpet blared, 15 855
 And thunderous voices in the sky declared :
 "Now shall the realm of Time to naught disperse ;
 And then a new, enduring universe
 The Conqueror shall royally attain,
 And through the endless æons he shall reign." 860
 The twice-twelve Ancients, each upon his throne, 16
 Circling the Sun-God in the planet-zone,
 Bowed low in worship ; and the star-vault rang
 With planetary music as they sang : 17
 "Eternal Self of All, omnipotent, 865
 Of Gods and men the Sire, in whom are blent
 The future and the past, to thee we raise
 Our song of gratitude, and thee we praise,
 Because thou hast thy royal power resumed,
 And with thy light the universe illumed. 870
 The people were with furious passions torn ; 18
 And thy creative fury then was born :
 The time had come, with evil passions rife,
 To render judgment on the dead-in-life,
 Rewarding thy devoted saints, the Seers, 875
 And every mortal who thy name reveres,
 And them destroying who in maddened mirth
 Are now destroying the all-suffering earth."
 The inner temple of the God of Light 19
 Was opened in the blue æthereal height ; 880
 And in his temple, where twain powers reposed,
 The Vessel of the Mystery was disclosed :
 Then followed lightnings, seven thunder-tones,
 An earthquake, and a hail of pearly stones.

The Travail of the Spiritual Birth

A wondrous sign was in the sky displayed,	XII. 1	885
A wingèd Woman with the sun arrayed,		
Beneath her feet the moon; and o'er her head		
Twelve brilliant stars a crown of radiance shed;		
And, big with child, and her delivery nigh,	2	
Unceasingly she raised a doleful cry.		890

The Serpent of Desire

Another constellation, vast and weird,	3	
Along the pictured vault of heaven appeared—		
A mighty Dragon, of the hue of flame,		
With seven heads upon his sinuous frame;		
And ten destructive horns stood out before		895
The seven gleaming diadems he wore.		
His tail was drawing from the firmament	4	
A third of all the stars, and swiftly sent		
All these adown to earth in glittering rain.		
Before the Woman crying out in pain		900
And piteously writhing in birth-pangs		
The fiery Dragon stood with waiting fangs,		
Keen to devour her babe. A child she bore,	5	
A beauteous boy, to be the shepherd o'er		
All nations, ruling them with magic rod.		905
Swiftly the babe was carried up to God		
And to the throne. The Woman fled apace	6	
Far to the desert; there she has a place		
Most holy, where the Gods to whom she prays		
May nourish her twelve hundred sixty days.		910
Then dreadful war was in the heavens waged:	7	
The Sun-Lord and the Gods in strife engaged		
The fiery Dragon, whose encircling line		
Of demon-powers touched heaven's highest shrine.		
The Dragon's boasted strength availed him not;	8	915
His sign in heaven became a vacant spot:		

For down to earth the crooked Snake was hurled—	9	
That ancient Dragon who deludes the world—		
And all his host fell with him from on high.		
I heard a voice proclaiming from the sky :	10	920
“Deliverance now is come, the Power regained,		
The Realm established, and the Self attained :		
For now is the Accuser cast to earth		
Who doth from birth to death, and death to birth,		
Accuse our brothers with relentless hate		925
Before our God ; but through their Advocate,	11	
The Lamb who shed his blood in their defence,		
And through the trueness of their evidence,		
They now have vanquished that arch-vilifier,		
And scorned the fleeting body of desire.		930
Therefore rejoice, ye Skies and Heaven-born ;	12	
But woe to earth and sea ; for that forsworn		
And dread Accuser, thus from heaven hurled,		
Still prowls unconquered in the mortal world,		
And fiery passions in his bosom burn,		935
For well he knows how short is his sojourn.”		
The Dragon, finding he was cast to earth,	13	
Against the Woman who had given birth		
To that most glorious child turned then his rage,		
Pursuing her, his fury to assuage.		940
But thereupon the Eagle, Lord of Thought,	14	
To her, the persecuted Mother, brought		
His pair of mighty wings, and them she spread		
And to her desert place of refuge fled,		
And there for three and one-half years remained,		945
Secure against the Serpent, and sustained		
By Gods who brought their own ambrosial food		
To her in that protected solitude.		
And from his mouth the baffled Serpent poured	15	
A venomed stream the fleeing Woman toward,		950
As 't were a river, that the waters might		
O'ertake her and o'erwhelm her in her flight.		

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But Earth came to her rescue : as when drouth	16	
Dries up the waters, so with opened mouth		
Earth, keen to foil the Dragon's fell intent,		955
Drank up the stream which from his mouth he sent.		
Defeated e'er, the Dragon's fury grew	17	
Against the Woman ; and he now withdrew		
To wage relentless war against the rest		
Of her fair sons, who to the Self attest		960
And do whate'er the Father may command.		
Beside the sea the Dragon took his stand.	XIII. 1	

The Carnal Mind

And then I saw from out the sea's vast surge		
A seven-headed, ten-horned Beast emerge :		
On every horn a diadem had he,		965
And on his heads seven names of blasphemy.		
This fierce Sea-monster, with his stealthy glide,	2	
Was like a leopard with his spotted hide ;		
Bearlike he boasted deadly-hugging paws,		
And lionlike could rend with cruel jaws.		970
The Dragon gave him power enthroned to reign,		
And great authority o'er men profane.		
I saw that of his seven heads one head	3	
Was wounded, and it seemingly was dead ;		
And yet this head, though slain in deadly strife,		975
Was healed and energized with lusty life.		
All mortals followed with admiring gaze		
The Beast, and worshipped him with vapid praise.		
The Dragon, too, they worshipped, since 't was he	4	
Who gave the Beast his proud authority,		980
And his adorability increased.		
Said they : "Who is the equal of the Beast ?		
What mortal has the learning, skill and strength		
To match the Beast in height, or depth, or length ?"		
The Beast was gifted with a mouth that roared	5	985
Great boastings and foul blasphemies outpoured ;		

For two and forty months this arrogant
 And vile Sea-monster was allowed to rant.
 His impious mouth he opened to blaspheme 6
 The name and majesty of the Supreme, 990
 The sky where circling planets chant their pæan,
 And all the Gods that grace the empyrean.
 The Beast was able, from his monstrous size, 7
 Fell war to wage against the good and wise,
 God's chosen, and by wile and stratagem, 995
 And weight of sheer brute-force, to conquer them.
 And through the grosser faculties of mind
 He ruled the four great castes among mankind :
 And all on earth, whose vision, veiled and dim, 8
 Ne'er pierces heavenly heights, shall worship him, 1000
 Yea, every sinful mortal, wisdom-lorn,
 Whose name, since first the universe was born,
 Has not been written in the living scroll
 Which holds the record of each deathless soul.
 Now bend thine ear and listen well ; for know, 9 1005
 The slaver into slavery shall go, 10
 The slayer expiate his victim's pain
 When by the cruel sword himself is slain ;
 For thus the law of perfect justice weighs
 Each thought and deed of man, and strictly pays, 1010
 From life to life, to every man his due,
 If good his works or evil, false or true.
 Therefore the saints and sages of the earth
 With patience fine accept the woes of birth,
 Trusting the perfect Law whose faultless scales 1015
 Are balanced when the deathless Self prevails.

The Principle of Superstition

I saw arise a second Beast untame, 11
 As from the earth emerged his hideous frame :
 Two lamblike horns he had, and he could preach
 With priestly cant quite like the Dragon's speech. 1020

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And all the first Wild-beast's authority	12	
He wields when in his presence he may be,		
Compelling all Earth's children to adore		
That seven-headed monster who of yore		
Received his death-blow, but whose wound was healed.		1025
He makes great signs appear in heaven's field,	13	
That he may even set the earth ablaze		
With heaven's fire, before the rabble's gaze.		
And thus before the Beast he plays his part	14	
With priestly craft and thaumaturgic art,		1030
And with his miracles and platitudes		
The common herd of men fore'er deludes,		
And bids them make an Image of the Beast		
Whose mortal wound his span of life increased.		
This Beast-like Image he endowed with breath,	15	1035
Giving it power to speak and deal out death		
To all disdainful mortals who refuse		
To worship it—and pay their temple-dues.		
And all mankind, alike the young and old,	16	
Both rich and poor, both bond and free, are told		1040
That on their forehead or their dexter hand		
They must be branded with the Beast's red brand,		
And that, in all the marts where men contrive	17	
To gather wealth, or desperately strive		
The threatening wolf of hunger to repel,		1045
No man should trade or barter, buy or sell,		
Unless he wears that ruddy brand of shame,		
The Wild-beast's name, or number of his name.		
Now, here is an enigma : let the wise	18	
His keenest intuition exercise,		1050
And count the number of the Beast ; for know,		
It is the number of a man, and so		
His number—such are kabbalistic tricks—		
Is just six hundred and three score and six.		

IV. THE INITIATION BY THE SUPERNAL FIRE

The Seven Sun-rayed Gods, and the Bread and Wine of Life

I saw the Lamb, whose shining feet now trod	XIV. 1	1055
The lofty summit of the Mount of God,		
And with him the supernal brotherhood,		
A hundred forty and four thousand, stood,		
And on their foreheads, lettered as with flame,		
His name was written, with his Father's name.		1060
I heard a sound the heights æthereal sweep	2	
Like rolling billows on the boundless deep,		
Or thunder-peals reverberating long		
When lightning-laden clouds give voice to song:		
Such sound it was as only could be made		1065
On magic lyres by heavenly minstrels played.		
They chant a pæan, never heard of yore,	3	
Before the throne, the Ancients and the Four;		
And none can learn that song, or understand		
Its mystic meaning, save the chosen band—		1070
The hundred forty and four thousand blest,		
Redeemed from earth at heaven's high behest.		
These matchless masters of the Sun-Lord's lyre	4	
Are they who shunned the procreative fire,		
And having thus the lovely child-state kept		1075
In heavenly music they are now adept.		
They are the twelve Companions, multiplied		
By twelve, and by a thousand; and they glide		
On wingèd feet, with streaming sunny locks,		
Around the Lamb who leads the starry flocks.		1080
They are the souls whom purity has freed		
From generative spheres, where mortals breed		
Like animals, the creatures of a day,		
Ever of birth and death the hapless prey.		
First fruits are they whom purity has brought		1085
To the Eternal Self and Lord of Thought.		

<p>Their every word is verity and sooth, For they are faultless oracles of Truth. I saw a sun-rayed God, the first of those Who from the sun's fire-pulsing heart arose, Soaring in heaven's height ; this God is he Who holds in trust Time's garnered mystery, Which he reveals to men of well-proved worth Who yet remain embodied on the earth, And to the four inferior castes forlorn By whom the world's most grievous loads are borne. With ringing voice he cried : "Regard with awe The Self Supreme, and keep his perfect law ; For now is come his judgment's fateful hour. Worship the God whose pure creative power Called forth the heavens, the earth's rock-founded frame, The billowy sea, and founts of liquid flame." A sun-rayed God, the second, following, With cry exultant made the sky-vault ring : "She fell ! The mighty Haunted City fell ! The scarlet wanton, she who did compel All mortals dwelling on earth's verdured crust To drink the wine of her impetuous lust." A sun-rayed God, the third, came next, and loud His voice he lifted as he thus avowed : "If any mortal still the Beast adores, Or falls, as if sub-human, on all fours Before its Image, or receives the brand Of crimson on his brow or on his hand, He, too, poor fatuous wretch, shall drink his fill Of fiery wine—the life-creative will Which ever agitates the brute World-soul In the abysmal cosmic mixing-bowl ; And he by pain and sorrow shall be tried, As though by burning sulphur purified, In sight of all the Gods, and in the sight Of his own deathless Self in heaven's height.</p>	<p>5 6 7 8 9 10</p>	<p> 1090 1095 1100 1105 1110 1115 1120</p>
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For through the ages it was ever thus	11	
With mortals ignorant and credulous,		
Who, unenlightened, with the Beast-mind plod,		1125
Adoring its crude Image as their God,		
And wearing that Beast-mark, for men unfit,		
That stamps the simpleton or hypocrite:		
Like smoke through which the sunlight can not shine,		
Their mental fog shuts out the Thought Divine,		1130
And day and night their blindly groping quest		
Leads not to mental peace or heavenly rest.		
Not thus it is with men serenely wise,	12	
Who heed the deathless Self, and justly prize		
The sacred learning that is only taught		1135
When Truth Supreme is in the Silence sought."		
I heard a voice from heaven saying: "Write,	13	
Immortal are 'the dead' who in the bright		
Irradiance of the Sun-God henceforth die."		
"Yea," quoth the storied Æther in reply,		1140
"That they may thus their earthly toil conclude,		
Though still by fate-evolving works pursued."		
I then beheld the Sun-God, Lord of Light,	14	
Enthroned upon a cloud of purest white;		
His head was crowned with golden-colored rays,		1145
Dazzling the sky with their effulgent blaze,		
And in his hand extended he displayed		
A reaping-hook with keen-edged crescent blade.		
A sun-rayed God came forth, the shining one	15	
Who rules the inner temple of the sun,		1150
And loudly to the cloud-throned God he cried:		
"Let now your keen-edged sickle be applied;		
The hour to reap has come: Earth's golden grain		
Waits ripe and dry upon the sacred plain."		
The God stretched forth his silvery reaping-hook	16	1155
And from the earth its ripened harvest took.		
The sun-rayed Gods bestowed this gift on man—		
The bread of life. For with the sacred fan		

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The grain was winnowed, and with millstones brayed
 To precious flour from which life's bread is made. 1160
 A sun-rayed God came forth, the Regent high 17
 Who rules the inner temple of the sky:
 He also held a hook wherewith to glean,
 Which like a scimitar was curved and keen.
 A sun-rayed God forth from the altar came— 18 1165
 The Regent of its quenchless triple flame—
 And with a silvery accent thus he bade
 Him who the brightly gleaming sickle had:
 "Stretch forth your blade, and from earth's fruitful vine
 Gather the clustering grapes that shower and shine 1170
 Have fully ripened, ready to be trod
 In the empurpled wine-vat of the God."
 The Wine-God o'er the earth his sickle played, 19
 Stripping earth's sacred vineyard with his blade,
 And threw the gathered store of luscious fruit 1175
 Into the wine-vat where the Gods transmute
 The wine of life, when from the fruit expressed,
 To holy ichōr of the heaven-blest.
 Outside the city walls the vat, replete 20
 With fruitage fine, was trodden by their feet, 1180
 And from the wine-vat flowed beneath their tread
 Æthereal blood, the ichōr, and it spread,
 In life-bestowing streams of golden hue,
 Full sixteen hundred furlongs, even to
 The bridles of the four great steeds that run 1185
 Before the splendid chariot of the sun.

V. THE INITIATION BY THE SUPERNAL EARTH

The Seven Gods Pour Lustrations on the Earth, and Her Immortal Son is Born

Then saw I in the sky a wondrous sign, XV. 1
 The seven Gods enrobed in starry shine

Who, peerless ones of all the Gods, control
 The seven retributions of the soul— 1190
 The final throes of purifying pain
 The dauntless heaven-conqueror must sustain.
 I saw the æther of the cloudless height .2
 Where dwell the blessed Gods in pristine Light:
 'T was like a sea of flowing crystal veined 1195
 With golden fire. They who had victory gained
 Over the Beast, his Image, and the thrall
 Of thoughts that on the earth can only crawl,
 Were standing on that sea, no more compelled
 To grope on earth ignobly, but upheld 1200
 By shining æther and by solar fires
 In wisdom's highest heaven. Sweet-toned lyres
 Had they, such as the lyre the Radiant Youth,
 The God of Art and Oracle of Truth,
 Touches with tuneful fingers; and a pæan 3 1205
 They sang, victorious in the empyrean,
 To him, the Sun-God who had safely led
 Their weary feet through life's red waters—red
 With burning passions. Him they also praised,
 The holy Lamb who them to heaven raised— 1210
 The leader of the countless starry throng
 In heaven's field æthereal. This their song: 4
 "O Master-God, acclaimed by heavenly choirs
 All-Dominator of the solar fires,
 Thy works transcendent thou dost intersperse 1215
 Among the spheres that fill the universe.
 And thou, bright Leader of the Shining Powers,
 Whom the unbounded azure sky embowers,
 Dost thy serene and open pathways trace
 Through starry pastures in æthereal space. 1220
 O Regent of the holy triple flame,
 Who shall not hold in awe thy mystic name?
 For thou, of all the deathless Gods, alone
 Canst now to man the saving truth make known;

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And therefore all mankind shall worship thee,
 For thou dost judge, and set the worthy free."
 Again I looked: now opened was the fane
 Within the temple where the Seers obtain
 The wisdom older than the dawn of time;
 And from the fane the seven Gods sublime
 Who hold the seven retributions came,
 Their raiment glittering with a starry flame
 As from the facets of a diamond thrown,
 And girt about the breasts with golden zone.
 One of the mighty Four, the sacred Bull,
 Brought seven golden pateras, all full
 Of the regenerative force divine
 The Gods had gained when the enchanted wine
 Flowed from the wine-vat of the beauteous God,
 The Youth etern, who bears the cone-tipped rod;
 And to his septenate the Taurine one
 Gave these libation-bowls. As when the sun
 By clouds is hidden, so the fane became
 Darkened by smoke from the ensphering flame
 Around the sceptred God, and from the Force
 Now rising radiant to its primal source;
 And none had power to enter or descry
 That fane where dwells the Ruler of the Sky,
 Until the seven Gods should have fulfilled
 The seven retributions he had willed.
 And from the fane, now veiled in curling smoke,
 His voice melodious and vibrant spoke,
 Commanding thus the seven Gods: "Now take
 The seven golden pateras and make
 Libation, pouring out upon the earth
 The sacred forces of the solar birth."
 The first God went, and his libation poured
 Upon the earth. To mortals who adored
 The Image of the Beast and bore his brand
 'T was given through pain and grief to understand

1225

5

6 1230

7 1235

1240

8

1245

1250

XVI. 1

1255

2

1260

That earth has now become, through sin's red curse,
 A grievous ulcer on the universe.
 The second God then emptied on the sea 3
 His golden bowl. Its waters, rolling free,
 Turned into clotted blood, such as remains 1265
 Within a dead man's cold and pulseless veins;
 And all the creatures dwelling in the tide
 Of that great psychic sea of sorrow died.
 The third God poured upon the lesser flood 4
 Of founts and streams his bowl; and into blood 1270
 The waters changed. The Regent holding sway 5
 Over the seething waters I heard say:
 "O righteous Lord of Destiny who hast
 Evolved the present from the fateful past,
 Justly hast thou applied thy chastening rod 1275
 To them who worshipped as the one true God
 The Wild-beast's Image, deaf, inert and blind—
 The cosmic shadow of man's mortal mind.
 For they, accursed by superstitious fears, 6
 Poured out the blood of sages, saints and seers; 1280
 And now in anguish they perforce have quaffed
 Retributory blood in plenteous draught."
 In lofty praise the God of Fire concurred, 7
 And from the altar-flame his voice I heard
 Thus saying: "Yea, O mighty Power august, 1285
 Thy judgments are infallible and just."
 The fourth God then his golden bowl outpoured 8
 Upon the sun: the blazing forces stored
 Within its throbbing heart were freed, and men 9
 Were tortured by the scorching heat, as when 1290
 By burning and incessant thought the mind
 To madness is tormented. They maligned
 The God who sends these retributions; still
 They did not turn to do his holy will.
 The fifth God then poured out his bowl to whelm 10 1295
 The Wild-beast's throne; and darkened was his realm.

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His subjects writhed with agony, and cursed	11	
The Regent of the Sky because their thirst		
For life had brought them but disease and pain ;		
But they from wicked deeds did not refrain.		1300
The sixth, the God the Sun-powers glorify,	12	
Poured out upon the River of the Sky		
His golden bowl. The stream was dried, and showed		
An empty channel, making thus a road		
Whereon might journey those gift-bearing kings		1305
Who come from whence the radiant sun upsprings.		
Then from the three wide-gaping mouths unpurged,	13	
The Dragon's, Beast's, and Pseudo-seer's, emerged		
Three filthy spirits, like the croaking frogs		
That make their home in the miasmal bogs		1310
That mire the feet of men and load the air		
With noxious vapors, even as the snare		
Of wily priestcraft captures the profane,		
And as its misty doctrines fog the brain.		
These spirits three are like the soulless wraiths	14	1315
Of dead religions and decaying faiths,		
Still croaking dismal doctrines void of sense,		
And working signs and wonders—in pretence :		
They prowled o'er all the world, both near and far,		
To band together all its kings for war		1320
On that fast-nearing day when gloriously		
The Self shall make his advent. (Whispers he :	15	
"With stealthy pace my advent I shall make ;		
Blessèd is he who watches, wide-awake		
And fully clothed, lest taken unaware		1325
He find himself in utter shame laid bare.")		
And these in serried phalanx they arrayed	16	
In Rhea's realm—great Goddess renegade !		
The seventh God upon the air poured out	17	
His golden patera. A mighty shout		1330
Came from the thronèd God whose aura flamed		
Within the fane, and thus his voice proclaimed :		

“Lo, he is born! The Conqueror has won
 The deathless form more radiant than the sun.”
 Glad lightnings gleamed, and with exultant voice 18 1335
 The seven Thunders bade the world rejoice;
 And at the cry our beauteous mother Earth
 Was shaken by tremendous throes of birth:
 Ne’er since the many-breasted Mother first
 Brought forth the mortal children she has nursed 1340
 Was she by such stupendous earthquake torn
 As when that strong immortal son was born.
 The City of the Mortals yet remained; 19
 Three of its four divisions it retained,
 But all the dwellings of the common herd 1345
 Were in a seismic chasm now sepulchred:
 The mighty Haunted City, held in mind
 By the Eternal Self, was now assigned
 The wine-cup filled o’erbrimming at the source
 Of his creative—and destructive—force. 1350
 All islands, loosened, drifted on the main, 20
 And mountains all were levelled to the plain.
 Hail from the sky, each stone a hundredweight, 21
 Pelted the earth perverse and reprobate,
 As when man’s conscience from its realm occult 1355
 Hurls at his soul, as from a catapult,
 Its truthful accusations. Men blasphemed
 The Power from whence these retributions streamed;
 For memories like a pelting hailstorm bruised
 Their souls thus mercilessly self-accused. 1360

The Great Illusion

One of the seven Gods who poured the dread XVII. 1
 Drink-offerings then came to me and said:
 “Come hither, and behold the judgment just
 Of that foul wanton with insatiate lust
 Who sits enthroned, the queen of revelry, 1365
 Upon the many waters of the sea.

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With her the kings of earth have sinned ; and all	2	
The dwellers on the earth are in the thrall		
Of her unclean delusions, and are drunk		
With frenzy, and in filthy orgies sunk."		1370
In sacred trance he carried me away	3	
Into the desert on whose marge the spray		
Sullenly dashes from the sombre sea ;		
The wanton Goddess there I saw, and she		
Was seated on the scarlet-colored Beast,		1375
Ten-horned and seven-headed, as the priest		
Whose impious rantings all mankind persuade		
To worship Lust. The Goddess was arrayed	4	
In royal purple and bright scarlet, hemmed		
With wiry gold, and dazzlingly begemmed.		1380
A golden wine-cup, filled with nauseous things—		
Her wicked worshippers' vile offerings—		
She held to view, exulting in her shame ;		
And on her forehead there was writ a name :	5	
"A Mystery : The Haunted City—queen		1385
And 'Mighty Mother,' whom with rites obscene		
The temple-women worship, and who fills		
The earth with misery and myriad ills."		
I saw the Goddess drunken with the fumes	6	
Of blood poured out at human hecatombs		1390
By brutal priests who, lost to love and ruth,		
Slaughter the Seers and witnesses of truth.		
I gazed at her with horror and amaze,		
And said to me the God : "Why do you gaze	7	
With wonder at the Goddess? Unto you		1395
I shall reveal the mystery of these two,		
The Goddess and the Dragon she bestrides—		
The seven-headed, ten-horned Beast she rides.		
The Beast is but a glamour of the past ;	8	
He 's non-existent, and with shadows classed :		1400
And soon from Lust's abysmal realm of woe		
He shall come up, and to destruction go.		

The mortals impotent to rise above
 The sense-perceptions they so fondly love—
 Whose names the Self Eternal has not traced 1405
 Upon his book of life since first was placed
 On its foundations the vast universe—
 Shall wonder at the Beast, and oft rehearse
 This puzzling question, While his past is clear,
 If non-existent now, how comes he here? 1410
 Turn from the lower mind that nothing knows 9
 To the eternal mind whence wisdom flows:
 Cease with the senses limpingly to plod,
 And tread on æther like the wingèd God.
 Hear, now, the mystery: the seven heads, 1415
 With which the Beast o'er seven earth-lives spreads,
 Are seven mountains, each of them a throne
 On which the Goddess sits and rules alone.
 Now, there are seven kings, to whom by right 10
 The thrones belong, and who undaunted fight 1420
 Against the Goddess; and of these the five
 Are fallen, while the sixth is now alive;
 And when the seventh, yet unborn, appears,
 He shall continue but a few short years.
 The Beast—the Present by the Past enthralled— 11 1425
 Though non-existent, is by mystics called
 The eighth, the shadow of the seven kings,
 And him the Future to destruction brings.
 His ten great horns are also kings, to whom 12
 No realm has yet been given, but who assume 1430
 The Beast's authority, and wield his power,
 Each reigning with him for but one short hour.
 They have, united in a single mind, 13
 Their right and power to the Beast assigned;
 And they shall join their forces with the foe 14 1435
 Whom the all-conquering Lamb shall overthrow:
 For he is King of kings, exalted high
 Above the very Gods; and each ally,

INITIATION

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Whate'er his rank, who may the Lamb sustain
 With him shall conquer, and with him shall reign. 1440
 Now, as to that wave-swept, tear-salted sea 15
 Where reigns the Goddess swaying drunkenly :
 Its many waters are the souls combined
 To form the total of profane mankind,
 Souls immature, who scorn fair Wisdom's gift, 1445
 And on the tide of life supinely drift,
 Ruled by the baser forces of desire—
 The Beast with his ten horns of ruddy fire. 16
 But these shall yet the wanton Goddess hate,
 Rebel against her, and make desolate 1450
 The mural-crownèd Queen, and her shall strip
 Of all her robes of dainty workmanship ;
 Herself they shall consume as on a pyre,
 Burning her body with their subtile fire.
 For the Eternal Self their hearts imbued 17 1455
 With his design for the infinitude,
 That they should be of one accord, and give
 Their kingdom to the Wild-beast primitive
 Till man, instructed in the sacred lore,
 Shall wisdom gain, and Time shall be no more. 1460
 The mural-crownèd Goddess, who with crime 18
 And sin is crimsoned, is the Bride of Time :
 'Great City of Illusion' she is styled
 By those no longer by her charms beguiled,
 And on the earth, to its remotest bounds, 1465
 All humankind her blood-stained realm surrounds."

The Rejoicing over the Fall of the City of Illusion

These mystery-teachings drawing to an end, XVIII. 1
 I saw a second God from heaven descend,
 The Warrior-God whom valiant heroes praise,
 And whose red glory sets the world ablaze. 1470
 His voice rang out in triumph, like the shout 2
 Of phalanxed hosts who put the foe to rout :

“She fell! The mighty Haunted City fell;
 And now within her crumbling ruins dwell
 Dread ghouls and all the evil spirits gray, 1475
 And every foul and loathsome bird of prey.
 For all mankind her wine of lust have drunk, 3
 And now in senseless orgies they are sunk;
 The kings of earth she plunged in lustful mire;
 Its merchants prosper through her foul desire.” 1480
 A third voice cried from the supernal Air: 4
 “Come forth, my people, out of her, nor share
 Her crimson sins; else share without demur
 The retribution meted out to her.
 Her sins, heaped up in many ages past, 5 1485
 As high as heaven’s azure dome are massed;
 And every evil deed, or small or great,
 Is written in the faultless book of Fate.
 Repay her, e’en as she herself repaid, 6
 With double measure, as her deeds are weighed: 1490
 When she her cup of pleasure’s wine would drain
 Add equal measure of the wine of pain;
 And turn her self-conceit and joyance brief 7
 To self-analysis and lasting grief.
 For thus she boasts, in her unspoken thought: 1495
 ‘I sit enthroned a queen, and I am not
 Dead Time’s unworthy widow; pain and woe
 Are things my happy heart shall never know.’
 Her, therefore, Retribution shall repay 8
 With hunger, grief and death in one short day, 1500
 And she by funeral fire shall be consumed,
 By that resistless Power now justly doomed.
 The mortals who are deemed the kings of earth— 9
 Though slaves to her voluptuous charms and mirth—
 From her shall flee; and sadly looking back 1505
 Upon the smoke uprolling dense and black
 From her dread pyre, and standing far away 10
 For fear of her cremation, they shall say:

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'Alas, thou Haunted City, strong and great!
 For thus in one brief hour has come thy fate.' 1510
 Earth's merchants, fleeing from the city's bourn, 11
 O'er her shall shed fast-falling tears and mourn,
 For no one now shall purchase at their hands
 Their costly cargoes brought from many lands:
 Their stock of varied gold and silver ware, 12 1515
 Or things for use or ornaments with rare
 And precious stones and pearls of goodly size;
 Fine linen, silk, cloths hued with richest dyes;
 Vessels of iron, bronze and marble made,
 Of rarest wood and ivory inlaid; 13 1520
 All thuja-wood; and every condiment,
 Unguent and incense from the Orient;
 Wine, oil, fine wheaten flour and golden grain;
 Sheep, cattle; horses, patient beasts that strain
 To draw great wagons with neck-chafing poles, 1525
 And *human bodies*—yea, and *human souls*!
 (Now is the fruitage of thy soul's desire 14
 To ashes turned by crematory fire;
 From thee all bright and brilliant charms have fled:
 None finds them in the ashes of the dead.) 1530
 The merchants bringing these commodities 15
 In hollow ships from lands beyond the seas,
 Who by their traffic with the scarlet witch
 Grew poor in morals but in money rich,
 Shall stand far off through fear of that red blaze, 1535
 And shedding tears shall thus their sad cry raise: 16
 'Alas, the wealthy city, beautified
 By gorgeous robes with royal colors dyed
 And all with jewels, pearls and gold inwrought!
 In one brief hour such wealth has come to naught.' 17 1540
 The captains and the sailors, all who gain
 Wages by toiling on the stormy main,
 Far off shall stand and shall bemoan the doom
 Of her whom now the smoke-veiled flames consume,

And they shall say : 'What city can compare	18	1545
With her, the city gem-adorned and fair?'		
And humbled to the dust, with streaming eyes,	19	
They shall exclaim, between their mournful cries :		
'Alas, the opulent city by the sea,		
Whose bounteous hand poured riches lavishly		1550
On all ship-owners bringing costly freight !		
For in one hour is she made desolate.'	20	
Rejoice o'er her, thou all-beholding Sky,		
Ye sages, saints and seers ; for God on high		
Has paid the scarlet Wanton, as her due,		1555
The fiery death that she dealt out to you."		
A God, among the Gods for strength renowned,	21	
The mighty millstone grasped by which are ground		
The destinies of men, and it he hurled		
Far out to sea, and cried unto the world :		1560
"By such a feat of strength shall be o'erthrown		
The Haunted City which the Gods disown,		
And like the stone that to the waves was tossed		
Shall she pass on and evermore be lost.		
O Haunted City, ne'er again in thee	22	1565
Shall sound of cithern or of minstrelsy,		
The mellow notes of flutists, or the blare		
Of trumpeters rejoice the vibrant air ;		
No more in thee shall sturdy craftsmen toil,		
Or weary women at the millstone moil ;		1570
In thee no lamp shall give its lambent light,	23	
And nevermore shall mystic marriage-rite		
Thy temple gladden, when the virgin bride		
Is given to the bridegroom sanctified.		
For thy ignoble merchants ruled the earth,		1575
While sordid lucre banished all true worth,		
And brutal priests in maudlin faiths combined		
To throw a sorcerer's spell o'er all mankind.		
In her, the Haunted City, when she fell,	24	
There oozed, as from a crimson-flowing well,		1580

The blood of saints, philosophers and seers—
 All such as Wisdom loves and Falsehood fears—
 For earth was sodden to its meanest clod
 With blood of martyrs slain for Priestcraft's God."
 Thus did the Gods denounce that scarlet Queen; XIX. 1 1585
 And then a countless throng in heaven serene,
 The starry choir who move in cosmic dance,
 Sang: "Hail, the Victor! The deliverance,
 The glory and the power are his who reigns 2
 Supreme o'er all, and by his will maintains 1590
 Eternal truth and justice. Sentence just
 He has pronounced upon the Queen of Lust,
 The wanton Goddess who with wiles obscene
 Seduced the earth to thoughts and deeds unclean;
 And, adding to the penalty she paid, 1595
 The blood of all his martyred saints he weighed."
 In antiphon the hosts of earth replied, 3
 For thus the conquerors, the purified,
 Sang: "Hail, the Victor! Through the æons rise
 Dense clouds of smoke where that foul city lies; 1600
 For now to conflagration justly doomed
 She by avenging flames shall be consumed."
 The twice-twelve Ancients and the sacred Four 4
 Bowed down in lowly posture to adore
 The Self Eternal and his praise intone: 1605
 "Om. Hail, the Victor!" From the golden throne 5
 Rang out the voice of God's chief glorifier,
 The sun-rayed leader of the cosmic choir:
 "Praise ye our God, all ye his devotees,
 Both young and old, who honor his decrees." 1610
 As when the deep, stirred to the uttermost, 6
 Hurls roaring breakers on a rock-bound coast,
 Or echoed thunders, pealing far and near,
 With mighty music flood the atmosphere,
 So pealed sublimely that great choral song 1615
 As all the numberless exultant throng

Sang: "Hail, the Victor! For the Lord of Light
 Now reigns supreme with universal might.
 Let joy ecstatic every soul enthrall, 7
 And let us glorify the Self of All: 1620
 For now with mystic rites is ratified
 The marriage of the Lamb. His virgin bride
 Waits, veiled in vesture lustrous, pearly-pure, 8
 A wondrous fabric woven by her wooer
 With warp and woof of loving deed and thought; 1625
 And in its texture, intimately wrought,
 Are all the great and little things of worth
 Achieved by him in myriad lives on earth."
 The radiant Chorus-leader said to me: 9
 "Write: Blessèd are the holy company 1630
 Rejoicing with the Lamb, for whom is spread
 The marriage-feast." Again to me he said:
 "These secret teachings unto you made known
 Are truths divine." Before him I fell prone, 10
 To worship him. Said he: "Thus do not do; 1635
 I am but fellow-servitor with you
 And with your brothers in the sacred lore,
 Who follow Wisdom. God alone adore.
 For know, the witness to which Seers appeal
 None save the Breath supernal can reveal." 1640

VI. THE FINAL CONQUEST, AND THE REIGN OF ETERNAL JUSTICE

The Conqueror, the Solar Self

The portal of the sky swung open: lo, 11
 Rode forth upon a horse pure-white as snow
 The Conqueror—the Witness of the True,
 The Judge infallible, the Warrior who
 Knows not defeat or failure, and the Seer 12 1645
 Whose starry eyes see all things far and near.

INITIATION

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Upon his brow, where banded jewels shone,
 Was writ a name known to himself alone.
 His robes, blood-cleansed, are all of æther wrought, 13
 And he is called "Divine Creative Thought." 1650
 The warriors in the sky, of wondrous deeds, 14
 All rode behind him on their milk-white steeds,
 Arrayed in finest linen, pure and white.
 His mouth outbreathes a sword of flame, to smite 15
 The miscreants who abuse the power which God 1655
 Has given man: to them his golden rod
 Shall be as iron, dealing deadly blows.
 'T is he who treads the wine-vat whence outflows
 The force that fashions in supernal mould
 The deathless solar form of living gold; 1660
 And on his mantle, on the Scorpion-zone, 16
 This legend, writ in flaming letters, shone:
 "He who was man, of mortal parents sprung,
 Is now reborn the deathless Gods among;
 Greater than they, more glorious than the sun, 1665
 Is this self-conqueror, this mighty one!"

The Hall of Time, and the Banquet on the Slain Remnants of the Past

I saw a God, my serpent-sceptred Guide, 17
 Now standing in the sun. He loudly cried
 To all the birds that in the mid-heaven fly
 Seeking intently carrion to descry: 1670
 "The Hall of Time is filled with offerings;
 His banquet waits: devour the flesh of kings, 18
 The flesh of generals, of warriors brave,
 Riders and steeds, and all men free and slave,
 Both young and old; a generous feast is spread. 1675
 Flock to the banquet, and devour the dead."
 I saw the Beast and earth's deluded kings, 19
 With their embattled hosts of underlings,

Assembled all to wage relentless war
 Against the army of the Conqueror. 1680
 The Beast was captured, with the Pseudo-seer 20
 Who in his presence made false signs appear,
 With which the credulous mortals he deceived
 Who had the Beast's red brand of shame received,
 And who adored his Image. And these two 1685
 Into the sulphurous lake of fire they threw,
 Where they, alive, in burning sulphur seethed.
 And by the magic sword by him outbreathed 21
 Who rode the milk-white steed the rest were killed;
 And with their flesh the prey-birds all were filled. 1690

**Zeus Chains the Evil Serpent and Hurls Him into the
Tartarean Abyss**

I saw descending where the sky-vault slopes XX. 1
 The God who holds the key that shuts and opes
 The dread abyss, Apollyōn's domain;
 And in his hand he held a massive chain.
 He seized the Dragon—that old Serpent-God, 2 1695
 Who slanders him who bears the serpent-rod,
 Aping his sacred rites with rites uncouth,
 And who is e'er the enemy of truth—
 And having for a thousand years bound fast
 The foul and furious monster, him he cast 3 1700
 Down into the abyss, and locked and sealed
 Its gate above him, that he should not wield
 His baneful powers and thus delude mankind
 Until the term for which he was confined,
 The thousand years, should end; and then indeed 1705
 The arch-deluder must awhile be freed.

The Temporary Bliss of the Disincarnated Soul

Then saw I thrones innumerable, one 4
 For each earth-life whose course the soul had run:

INITIATION

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The disembodied soul, or pure or base,
 Its righteous Judge, the thronèd Self, must face. 1710
 I saw the souls of them who had been slain
 Because, despite the priests, they dared maintain
 Man's rightful Godhood and the sacred lore,
 Also the souls who would not bow before
 The Wild-beast and his Image, nor allow 1715
 His crimson brand upon their hand or brow.
 These wise and valiant souls to life returned
 And with the Self a thousand years sojourned;
 But all the souls of the ignoble herd, 5
 Who had the false before the true preferred, 1720
 Continued dormant in the psychic spheres
 Throughout the period of a thousand years.
 This is the first awakening from the dead
 Of souls that e'er the path of wisdom tread.
 Eternal bliss is his whose part is sure 6 1725
 In this first resurrection: for the pure,
 Restored to life by the supernal Breath,
 No more are menaced by the second death,
 But, sharing the One Life and lore arcane,
 They with the Self the thousand years shall reign. 1730
 And when the thousand years have duly ceased, 7
 The Serpent, from his prison then released,
 Shall issue forth, the nations to delude 8
 Which the four quarters of the earth include,
 To muster them for final deadly strife 1735
 Against the all-victorious Lord of Life.
 As sea-sand countless, those dark forces sped; 9
 Their battle-line o'er all the wide earth spread,
 And thus outflanked and hemmed on every side
 The lesser army of the purified, 1740
 Surrounding utterly with fearful odds
 The sacred city cherished by the Gods.
 Then on that evil host the Gods rained fire,
 Consuming them as on a blazing pyre.

The dark Deluder, the archaic Snake,IO
Was banished to the dread fire-flaming lake,I745
To join the Wild-beast and the Pseudo-seer,
Punished for æons in that dismal sphere.

The Final Judgment, and Complete Purification

Then in prophetic vision I was shown	I I	
The Self Eternal on his great white throne :		I750
And earth and sky, fleeing before his face,		
Vanished in the immensity of space.		
I saw the dead, alike the young and old,	I 2	
Standing before the throne, with scrolls unrolled,		
Their books of life, wherein the Self might read		I755
The record of their every thought and deed.		
The Lamb's great Book of Life was opened : vast		
Was there the record of his age-long past.		
And by this record of each deed and thought		
The dead, arisen, were to judgment brought.		I760
Then from its murky depths the moaning sea	I 3	
Gave up its dead ; earth set her captives free,		
And from the dismal realm of Ploutōn fled		
The wailing shades of the unworthy dead ;		
And each received, according to his deeds,		I765
The weal or woe that every action breeds.		
The world of death and realm of torment dire	I 4	
Were thrown into the flaming lake of fire :		
This is the second death, the lake of flame ;		
If one were found unworthy, and his name	I 5	I770
Appeared not in the Life-book of the world,		
He into that fire-flaming lake was hurled.		

VII. THE MYSTIC CITY, THE SOLAR BODY

The Conqueror Inherits the Spiritual Universe

The sky I now beheld was new, and new XXI. I
The radiant earth that now was spread to view. .

INITIATION		455
The olden sky and earth had passed away,		1775
And the vast sea had disappeared for aye.		
The new-built city (the divine abode	2	
Upon the white-robed Conqueror bestowed)		
Came down from heaven, like a beauteous bride		
Adorned to meet the bridegroom eager-eyed.		1780
Then from the throne a voice of thunder said :	3	
“Behold, o’er all humanity is spread		
The wondrous temple of the Self Divine ;		
And he, the God of All, shall have his shrine		
Within the hearts of men, and they shall be		1785
True Sons of God, from sin and sorrow free :		
Clear-eyed, serene and free from death are they	4	
When all gross elements have passed away.”		
And unto me he said : “Lo, with a new	5	
And nobler scheme of worlds I now bestrew		1790
Eternal Space.” Again he said : “Now write,		
These Mystery-teachings, holy, recondite,		
Are credible and true.” And yet again	6	
He said to me : “Among the sons of men		
One more, reborn, is vested with the sun ;		1795
But I, who am the Seven Sounds in One,		
Unborn, undying, am the living source		
Whence all proceed upon their cyclic course ;		
And all the souls that sacred wisdom quest		
To me return and in my bosom rest.		1800
To him who thirsts for wisdom, and would live		
Among the blest Immortals, I shall give		
Water of Life from my exhaustless fount ;		
And he, the Conqueror, who shall surmount	7	
The barrier of desire, earth’s primal curse,		1805
Shall win this new and wondrous universe ;		
And I shall be his God, and he shall be		
My Son, who shares its jewelled throne with me.		
But dastards, hating Wisdom’s way, who shirk	8	
Life’s nobler duties and the sacred work,		1810

They who are moral stenchers, murderers,
 They whom no sense of shame from lust deters,
 Dealers in magic arts and phallic rites,
 Idolaters, and all the worthless wights
 Who love untruth and speak with lying breath, 1815
 Their fate shall suffer in the second death—
 The burning sulphurous lake where disappears
 The refuse of the generative spheres.”

Hermēs Reveals the Mysteries of the Sacred City

Then came to me the gracious God who wears	9	
Winged sandals, and the golden sceptre bears		1820
With serpents twined; the sixth was he of those		
Who erst poured out the seven final woes.		
He said to me: “Come hither; I, your guide,		
Shall show you now the Lamb’s resplendent Bride.”		
And to the lofty mountain which is zoned	10	1825
By twelve great peaks whereon the Gods are throned		
He bore me through the æther, and there showed		
To me the City, the divine abode,		
Descending from the pure æthereal height,		
Wrapped in the Self’s bright glory as her light,	11	1830
A sphere of opalescence, crystal-clear:		
This is the city’s wall, the shining sphere,	12	
Having twelve portals and a mighty guard		
Of twelve great Gods who there keep watch and ward.		
And o’er these portals, where the light outshines,		1835
Are writ the names of twelve celestial signs:		
Three portals faced the east, and thus the rest	13	
In triads faced the north, the south, the west.		
The wall had twelve foundations, firmly placed	14	
On twelve great segments in the æther traced,		1840
And on them names were written to record		
The twelve Companions of the Solar Lord.		
My loved hierophant, the Herald-God,	15	
Using his sceptre for a measuring-rod,		

INITIATION		457
Measured the city, and its gates and wall.		1845
The city is extended foursquare; all	16	
Its three dimensions, length, and breadth, and height,		
Are equal: with his golden sceptre bright		
He measured them in furlongs maximum,		
Twelve thousand furlongs, but in miles the sum		1850
Would be one thousand and six hundred; next	17	
The wall he measured, and my mind perplexed		
By adding to the sum the Man Divine—		
Cubits one hundred forty-four, in fine.		
The city's wall was its transparent sphere,	18	1855
Like opal, many-colored, bright and clear;		
And all the city was a shining mass		
Of purest gold, transparent, as 't were glass.		
The wall's foundations were adorned with gems	19	
Of divers hues, like regal diadems:		1860
The first was opal, showing every hue;		
The second, lapis-lazuli, rich blue;		
The third, chalcedony, of blue-gray sheen;		
The fourth was emerald, of bluish-green;		
The fifth, sardonyx, white with red o'erspread;	20	1865
The sixth, carnelian, of a clear, bright red;		
The seventh, chrysolite, of golden tint;		
The eighth was beryl, of a yellow glint;		
The ninth was topaz, like the sun's gold rays;		
The tenth was greenish-golden chrysoprase;		1870
Of sapphire the eleventh, azure blue;		
The twelfth was amethyst, of violet hue.		
Its portals twelve of lustrous pearls were made—	21	
Each of a single pearl. A street was laid		
Lengthways the city, and this noble street—		1875
A sacred highway whereupon no feet		
Save those of gift-bestowing kings might pass—		
Was paved with gold, transparent like clear glass.		
Nowhere in all the city did I see	22	
A fane where worshippers might bow the knee:		1880

The Self Supreme to whom all powers pertain
 And the divine Star-shepherd are its fane.
 The city had no need of sun or moon 23
 Bestowing, as on earth, their measured boon :
 For the ensphering glory of its wall 1885
 With ceaseless light illuminated all,
 And in its midst the Lamb's effulgent throne,
 As 't were a brilliant lamp, irradiant shone ;
 And by the light these luminaries shed 24
 The four great castes their peaceful pathways tread ; 1890
 While into it the kings of earth shall bring
 Their fourfold glory as an offering.
 Its portals never shall be closed by day, 25
 And night shall nevermore have dusky sway.
 And there the kings who rule the orient 26 1895
 Shall bring the glory and rich offerings sent
 By subjects of their four great realms defined
 By these distinctive castes among mankind.
 No impious outcast e'er shall enter in, 27
 Or any foul mendacious slave of sin, 1900
 But only they, exempt from sin and strife,
 Whose names are in the Self's great scroll of life.
 To me the God-hierophant then showed XXII. 1
 A silvery river-channel, wherein flowed
 Water of life, a flashing crystal stream 1905
 Outwelling from the throne of the Supreme
 And of the Lamb, and coursing pure and sweet
 Along the middle of the golden street. 2
 And on the river's near and further shore
 Towered the twofold tree of life, which bore 1910
 Twelve kinds of fruit, each month a different fruit ;
 The ruling Gods gave each its attribute ;
 And on its leaves, in writing, were outlined
 The sacred doctrines that can save mankind.
 The power generant, earth's primal curse, 3 1915
 Shall have no place in that new universe :

The throne of the Supreme and of the sweet
 And lovely Shepherd with the wingèd feet
 Shall be the centre of that radiant sphere,
 Where devotees the Self of All revere. 1920
 And face to face his glory they shall see, 4
 While on their brow his name shines dazzlingly.
 O'er them, his worshippers, the shades of night 5
 Shall never fall ; and they shall need no light
 Of lamp or sun, for they in truth shall gain 1925
 The light eternal, and fore'er shall reign.
 He said to me : "Believable and true 6
 Are these most holy Mysteries taught to you :
 The Self Supreme, from the æthereal spheres
 Of sacred forces revered by the Seers, 1930
 Sent me, the Guide of Souls on wisdom's way,
 To show weak mortals, vested in decay—
 Who have, but use not, my enchanted rod—
 The perfect rites that make of man a God.
 On wingèd feet I come. Immortal he, 1935
 Whate'er his color or his cult may be, 7
 Who, heeding well these teachings, can control
 The sacred forces set forth in this scroll."
 Now, I who write this scroll am he who saw 8
 And heard these Mysteries ; overcome with awe 1940
 When I had seen and heard, I fell before
 The wingèd feet of him whose heavenly lore
 Had been revealed, to worship him, my Guide
 Upon the path the Gods have glorified ;
 But said the God-hierophant to me : 9 1945
 "Nay ; do not so : for I, alike with thee,
 And with your brother-seers, and all who strive
 To keep the holy Mysteries alive,
 Am but a minor Power before the throne
 Of the Eternal. Worship God alone." 1950
 Again he said to me : "Hide not from men 10
 The mysteries of seership which your pen

INITIATION		461
The Sunlike Self sent down to earth from heaven	16	
The Mystery-teacher of the sacred seven.		1990
A Son of God am I, born from above, Thy Self Divine, and star of primal Love.”		
The Breath supernal and the mystic Bride	17	
Are saying, “Come.” Let him who has descried The sacred truths which the initiates share		1995
Repeat the summons, “Come.” Let come whoe’er For wisdom thirsts; and him, whoe’er would fain Drink at the living fount, let none restrain.		
To every one whose eager soul has caught	18	
The secret truths which in this scroll are taught I here bear witness. But should one whose pen Is dipped in falsehood, to beguile all men, Add to these words, he adds to his dark soul The retributions written in this scroll; Or should he wickedly blot out from it		2000
The sacred truths that in the scroll are writ, Him the great Self Eternal will disclaim, And from the Book of Life blot out his name, That ne’er the holy city he may win, Or share the mystic rites portrayed herein.	19	2005
“Yea,” saith the Witness of this heavenly theme, The sceptred Guardian of Truth’s living stream, “On wingèd feet I come.” <i>Om.</i> Come, great Lord; And bring thy loving servants their reward.	20	2010
Now, may the beauty of that Self Divine On all his devotees forever shine.	21	2015

THE LETTERS OF PAULOS

INTRODUCTION

OF the twenty-one *Epistles*, fourteen are attributed in the authorized version to Paulos, and the authorship of the others is credited to certain mythical disciples of the anthropomorphized Sun-God. These letters contain prophecies, unfulfilled and never to be fulfilled, of the second coming of Iēsous; and they give an unsystematic presentation of the dreary dogmas of the new theology, as fabricated by the originators of the historicized version of the solar myths, interspersed with ideas and phrases plagiarized from the excellent writings of Philōn Judaios, and with quotations from, and references to, the *Book of Enoch*, the *Ascension of Isaiah*, the *Assumption of Moses*, and other apocryphal works. There is a letter from Ioudas, “the brother of Iakōbos” (in the authorized version his name is artfully Anglicized as “Jude,” to distinguish him from “Judas,” the traitor); and there is also a letter from Iakōbos himself. This Iakōbos, according to the lively imagination of some authorities, was the brother of Iēsous, but other authorities indulge the fancy that he was the “son of Alphaios”; other authorities conjecture that the son of Alphaios and the brother of Iēsous were one and the same individual, while yet other authorities maintain that both are wholly creatures of the imagination and not entitled to a place in history. Comparing *Jude* 6, 7, 8, 9, 11, etc., with II *Peter* ii. 4, 6, 10, 11, 15, etc., it is apparent that one writer plagiarized from the other. Some of the inspired writers, compilers and redactors were as lacking in the virtue of literary honesty as they were deficient in the sense of humor. In I *Peter* iv. 7 it is solemnly stated that “the end of the universe is at hand.” Many long centuries have elapsed since this prophecy was penned by the inspired plagiarist, and the finger of time scornfully points him out as a false prophet. The *Second Epistle of Iōannēs* is addressed in the vernacular to

“dear Kyria”; it is uncertain whether the writer thus designated by her proper name the lady of his choice or whether the word *Kyria* is to be taken as denoting the “mistress of the house”; but it is quite certain that the letter itself is only a theologized *billet d’amour*. The lady is warned against “vagabonds” (*planoi*) who will not concede that Iēsous is about to return “in the flesh”; and she is counselled not to extend hospitality to sceptics of that sort, or even to give them civil greeting, because any one who speaks courteously to a sceptic “becomes a party to his knavish deeds.” The fabricator of the other two letters attributed to Iōannēs laboriously imitates the style of, and plagiarizes from, the *Fourth Gospel*; but he signally fails to conceal his own bigotry and absurd superstitions, as when he says that “the world is passing away,” that “it is the last hour,” and that “the Antichrist is coming,” because “many Antichrists have arisen even now, wherefore we *know* that it is the last hour.”

The *Epistles* of Paulos are entitled to more serious consideration than are the others: for, although most of them are undoubtedly spurious, the ones that are partly genuine contain the only traces of historicity discoverable in the *New Testament*. The so-called *Epistle to the Hebrews*, however, has the form, not of a letter, but of a sermon, and its composition is more finished and rhetorical than that of the letters ascribed to Paulos: it is not an epistle, and it is not Pauline. Its many quotations from the *Old Testament* are all copied from the *Septuagint*, even where that Greek version misrepresents the Hebrew original; and from this it is to be inferred that its author was ignorant of the Hebrew language. The *Epistle*, or rather sermon, is a Christianized echo of Philōn Judaios. Indeed, there is little of any merit in any of the *Epistles* that was not appropriated from the writings of the great Jewish philosopher.

Who Paulos was is unknown. Even his name is unknown; for “Paulos” is simply a descriptive appellation, the Latin *paulus*, signifying a little man. In the *Acts of the Apostles* he is also called Saulos; and in that implausible work of fiction he is made the hero of thrilling adventures, and appears as a miracle-worker second only to Petros, who raises the dead widow Dorkas to life. Paulos is said in the *Acts* to have been an accomplice in the murder of a Christian

“deacon,” and to have persecuted the Christians most brutally until he was converted to their cult by the voice of Iēsous, which spoke to him from the sky. Again he is represented as travelling in company with a certain assistant priest (“Levite”) named Iōsēs or Iōsēph, who was surnamed Bar-Nabas, the latter name being erroneously interpreted by the author of the *Acts* as “son of exhortation.” The veracious chronicler relates that when Paulos was at Lystra he magically healed a cripple, whereupon the natives of that city declared that he and his companion were Gods who had descended in the semblance of men; “and Bar-Nabas they called Zeus, and Paulos, Hermēs.” Now, although interpolations have been foisted in the *Epistles* to confirm some of these fabrications in the *Acts*, other passages in the *Epistles* are wholly irreconcilable with them. Paulos states that he derived his knowledge through spiritual illumination, and describes himself as a “master-builder,” a manager of the Mysteries who visited the assemblies or lodges in that capacity: he was therefore a Hermēs, a messenger of the central Lodge, and as such when present at any of the minor lodges he would be its hierophant or initiator. Naturally, when visiting the lodges he would be accompanied by a lesser hierophant, the *hydranos*, whose office it would be to instruct candidates in their duties and administer to them the symbolic rite of purification by water. The word *nabia* signifies a *mantis*, or seer; and *Bar-Nabas* means, not “son of exhortation,” but “the junior seer,” thus denoting the lesser hierophant. There is thus a glimmer of truth in the fable that the people mistook Paulos and Bar-Nabas for Zeus and Hermēs: and the name Iōsēs, with its variant Iōsēph, here as in *Mark* vi. 3, is very probably a substitute for Iōannēs, and therefore reminiscent of the *hydranos*, or so-called “baptizer.” Even the mistranslation, “son of exhortation,” points to the lesser hierophant, whose duty it was to exhort the candidates to practise the virtues. If Paulos had been guilty of the crimes charged against him in the *Acts* he could not have been initiated even in the Lesser Mysteries; but none of these statements found in the *Acts* and in the spurious portions of the *Epistles* are worthy of credence, not even the assertion that Paulos was of Jewish extraction. From his slighting

remark about the decadent Jewish priesthood, and from the terms of the rebuke he administered to Kēphas, it is to be inferred that he himself was not a Jew.

As an initiate would not entrust to writing any of the secret teachings, it is not to be expected that anything of the sort is contained in the *Epistles*. It would seem that the originators of the new religion, having somehow obtained possession of a few letters written by a "pagan" hierophant, revised and expanded them to suit their own purposes. The theological interpolations are written in quite a different style from that which characterizes the portions of the *Epistles* that may reasonably be regarded as genuine.

Three of the *Letters* are given here, as the only ones retaining a distinctly Pauline element. The theological and pseudo-mystical passages are stricken out; and the translator has endeavored to reproduce accurately the meaning and force of the original. The word *apostolos* is rendered "Hermēs"; *evangelion*, "Gnōsis"; and *Christos*, the "Self." For the technical terms in the text are Christian substitutes for "pagan" ones, even as they are in the *Synoptics*.

In the *Letter to the Galatians* Paulos warns the "Brothers" against certain pseudo-teachers who are endeavoring to lead them astray. He states that the doctrines he himself has imparted to them have been received by him through an apocalypse (unveiling), that is, by the Divine Vision (*epopteia*), or spiritual illumination in the true initiation. At the first dawn of the spiritual perception he withdrew to Arabia; he does not say why he went there, or how long he stayed, but states abruptly that he "returned again to Damaskos." Now, the communes of the Essenian "Brothers" were in Arabia, and it is very probable that whoever edited the *Letter* deemed it expedient to strike out whatever Paulos may have written about his stay among the Essenes, who were ascetics devoted to the contemplative life and the study of the sacred science. Three years after his return to Damaskos he went to Jerusalem and made the acquaintance of Kēphas. Later on, Kēphas came to Antioch, and his conduct while there was so cowardly and hypocritical that Paulos administered to him a scathing rebuke. It would seem that this Kēphas was the Jewish pseudo-teacher who was afterwards ficti-

tiously identified with the mythical Simōn of the *Gospels* by the simple device of translating the Chaldaic name Kēphas into Greek as Petros and bestowing it upon Simōn as a surname, for the purpose of creating an "historical" disciple of Iēsous, to serve as a foundation for a "church" which was built upon the mythobiography of the Sun-God. The denunciation of Kēphas by Paulos has evidently been softened by the editors of the text: it begins as a reprimand, but changes abruptly into a rambling discourse on "faith" as the sole means of salvation. It is clear that the charlatans who were embroiling the Galatians were of the party of Kēphas; for, otherwise, what is said of him would be quite irrelevant. In this *Letter* Paulos refers to Iēsous the Anointed as having been portrayed before the eyes of the Galatians as a man crucified, and speaks of the Anointed "becoming formed" in the neophytes. He quotes the old proverb, found in the writings of Plato, Cicero and others, "What a man sows, that he shall also reap," and affirms that he who sows to the material nature reaps mortality (reincarnation), and he who sows to the spiritual nature reaps immortality (emancipation).

The *Letter to the Korinthians* was written because of a division among the "Brothers" there, some of whom regarded themselves as disciples of Paulos, while others made claim to be disciples of Apollōs. The text has a reference also to Kēphas; but this, in the light of what is said of him in the *Letter to the Galatians*, is clearly an impudent interpolation. Paulos explains that he and Apollōs are working in harmony as helpers of the Divine Self and managers of the Mysteries. In the *Acts* (xviii. 24 *et seq.*) Apollōs is said to have been an Alexandrian Jew who knew only the lustration of Iōannēs and had received only the catechetical instructions; but Paulos in this *Letter* describes him as being a hierophant, and ranks him as equal if not superior to himself. The name Apollōs is a contraction of Apollōnios, "Apollo-like."

The *Letter to the Thessalonikans*, as given here, is extracted from two *Epistles* which are generally held to be either spurious or doubtful. These *Epistles* abound in moral platitudes and sanctimonious phrases, and include, among other amazing imbecilities, this prophecy, made "by the word of the Lord," but which nevertheless proved

to be a false alarm: "The Lord himself shall descend from the sky, with an arousing shout, with an archangel's voice and God's trumpet; and the dead in Christ shall arise first, then we who are living, who remain, shall together with them be carried away in the clouds to meet the Lord in the air." Eliminating these absurd forgeries, the two *Epistles* are reduced to a few manly admonitions that differ materially in style and quality from the interpolations.

LETTER TO THE GALATIANS

[i. 1-3, 6-9, 11, 12, 15-18, 21, 22; ii. 1, 2, 6, 11-14; iii. 1, 3-5, 9-13, 15-17, 19, 20; v. 7, 10, 13, 16, 17, 22-24; vi. 7, 8]

Paulos, a Hermēs, and all the Brothers who are with me, to the Lodges of Galatia: Greeting and Peace.

I am astonished that you are falling away so quickly from the one who, by favor of the Self, called you, and are taking up with a different Gnōsis—which is nothing else than that certain persons are embroiling you, and are desirous to pervert the Gnōsis of the Self. But even though we or a God from heaven should bring you a Gnōsis contrary to that which we imparted to you, let him be regarded as apostate. For I declare to you, Brothers, that the Gnōsis which was imparted to me is not of human origin. I neither received it from a man, nor was I taught it; but it was made known to me through initiation. Now, when He who had set me apart from my birth graciously chose to unveil his Son in me, I refrained at once from holding communication with a human being, but instead I went away into Arabia and returned again to Damaskos. Then after three years I went up to Jerusalem, in order to become acquainted with Kēphas, and stayed with him fifteen days. Then I came into the regions of Syria and Kilikia; but I was unknown by face to the lodges in Judæa. Then after fourteen years I went up again to Jerusalem with the lesser hierophant, and took Titos also along. But I went up with relation to initiation, and placed before them the Gnōsis which I am teaching among the other nations, but privately, to persons of repute. But those [Jewish

priests] who are reputed to be something (what they once were is to me a matter of indifference) communicated nothing to me.

But when Kēphas came to Antioch, I stood up against him in person, because a charge [of cowardice and hypocrisy] had been laid against him. For before the coming of certain persons from [Jerusalem], he was eating with men of other nations; but when they came, he withdrew and secluded himself, being afraid of the circumcised Jews! And the rest of the Jews played the hypocrite together with him, so that even the lesser hierophant was led astray by their hypocrisy. But when I saw that they did not walk uprightly according to the truth, I said to Kēphas before them all: "If you, although you are a Jew, are living like non-Jewish peoples, and not as the Jews do, why are you requiring disciples from other nations to adopt Jewish rites and customs?"

Ah, undiscerning Galatians, who has cast a spell upon you, to whom the incarnate Self was depicted before your eyes crucified? Are you so undiscerning—having begun your initiation in the spirit, are you now come to an end in the carnal nature? Did you undergo so much to no purpose—if indeed to no purpose? Does he who supplies to you the very breath of life, and energizes the spiritual forces in you, do it as resulting from ritualistic observances, or as resulting from your belief in oral instructions? Now, however, when you have obtained knowledge of the Self, how is it that you are turning back again to the feeble and beggarly elements, and are willing to be again in bondage to them? You scrupulously observe days, and moons, and seasons, and cycles! I fear about you that somehow I have exerted myself for you to no purpose.

Brothers, I entreat you to become as I am [spiritually], because I also am like you [physically]. You have done *me* no wrong: you saw that with an infirm body I at first announced the Gnōsis to you, and you did not show contempt when you were put to the test by my physical appearance, but received me as a Hermēs. What, then, was your glad welcome—for I bear you testimony that you would, if possible, have dug out your eyes and given them to me? And so, because I speak the truth to you, have I become your enemy? These [false teachers] are trying to ingratiate themselves with you to no

good intent; on the contrary, they desire to get you expelled [from the Lodge], that you may become eager towards them. My little children, with whom I am again in travail while the Self is becoming formed in you, I did just now desire to be present with you and to change my tone; for I do not know what to do about you. You were running well—who checked you, that you should not obey the truth? I have confidence in regard to you that you will set your mind on nothing else; but he who is embroiling you, whoever he may be, shall bear due condemnation.

Brothers, you were called to freedom—only not that “freedom” which affords a pretext for the carnal nature. On the contrary, regulate your lives by the spiritual nature, and you will not accomplish the desires of the carnal. For the corporeal nature yearns adversely to the spiritual, and the spiritual nature adversely to the corporeal; for these are in opposition to each other to the end that you may not do the things that you desire. The fruit of the spiritual nature is love, joy, peace, clemency, nobleness of disposition, gentleness and self-mastery. And they who are consecrated to the Self have crucified the corporeal nature, together with its conditions and desires.

Brothers, if a person happens to be detected in any fault, let you, the spiritual ones, restore such a person in a spirit of meekness. Consider yourselves individually, that you may not also be put to the test. Do not be led astray: for “what a man sows he will also gather as his harvest.” He who sows in his corporeal nature will gather from the corporeal nature mortality as the harvest; but whoever sows in the spiritual nature will gather from the spiritual nature life immortal.

LETTER TO THE KORINTHIANS

[I. i. 1-3, 10-14, 17, 18, 20; ii. 6-8, 13-15; iii. 1-6, 10; iv. 1, 6-16]

Paulos, designated a Hermēs [by the Central Lodge], to the Lodge at Korinthos: Greeting and Peace.

Brothers, I entreat you to preserve harmony in your discussions,

and to avoid having schisms among you; and that you become reunited in the same mind and the same opinion. For it has been shown to me in respect to you, Brothers, that there are dissensions among you. What I refer to is this: every one of you keeps saying, "I am a disciple of Paulos," or "I am a disciple of Apollōnios," or "I am a disciple of the Self." Is the Self divided? Was Paulos crucified in your behalf, or were you lustrated in the name of Paulos? I give thanks that I lustrated none of you; for the Lodge did not commission me to lustrate, but, to teach the Gnōsis—not, however, in cleverness of doctrine—to the end that the cross of the Self may not become an empty symbol. For the arcane doctrine of the cross is an absurdity to those who strive for things that perish; but to us who are winning our immortality it is a sacred science. What, then, is the attitude of the scholar, the man of letters, the rationalist of this age? Did not God make the science of this world foolish? But among men who are spiritually full-grown we discourse on science—not, however, the "science" of this age, nor of the hierophants of this age, who are becoming of no account—but we discourse on the divine science, in a Mystery, preserved in inviolable secrecy, which none of the hierophants of this age has known. This it is which we speak, not in propositions taught by human science, but communicating spiritual truths to spiritual men. Now, the psychic self does not apprehend the truths of the spirit; for to him they are foolishness, and he can not understand them, because they are spiritually examined. But the spiritual Self examines the universe. And we have the Higher Mind. And I, Brothers, was not able to talk to you as spiritual men, but as carnal: as babes, I fed you on milk, not solid food, which you were not yet able to digest. Nor are you yet able; for—you are carnal! When there is rivalry and strife among you, are you not carnal, and do you not conduct yourselves humanly? For when one says, "I am a follower of Paulos," and another, "I am a follower of Apollōnios," are you not carnal? What, then, is Apollōnios, and what is Paulos? Servants through whom you came into faith. I set out the plants, Apollōnios watered them—but it was God that made them grow. We two are God's fellow-workers, and you are God's harvest.

By the favor of God which was bestowed on me, as a skilful master-builder I laid a foundation, and another [Apollōnios] is building upon it. Let a man so account of us as helpers of the Self and temple-managers of the sacred Mysteries. Now, Brothers, I have applied these metaphors to Apollōnios and myself on your account, so that in reference to us you may learn not to rate [either of us] beyond what is written, that no one of you may be arrogant in behalf of the one as against the other. For who conferred superiority upon you, and what do you possess which you did not receive [from an initiate]? But if you did receive it, why do you boast as if you had not received it? Already you are satiated, already you are rich; you have become kings (initiates) independently of us—and I would that you had attained royal power, that we also might participate in your sovereignty! For I am of opinion that God has exhibited us, the last of the Hermæ, as men condemned to death: for we have become a public spectacle to the world, both to Gods and men. We are simpletons, but you are sages; we are weak, but you are mighty; you are illustrious, but we are unhonored. To the present hour we suffer hunger and thirst, and are ragged and homeless wanderers; and we grow weary with manual labor. When reviled, we speak kindly; when persecuted, we endure; when calumniated, we are suppliant; we are become now as the scum of the earth, the offscouring of the universe! I am not writing these things to shame you, but to admonish you as my beloved children. For though you have ten thousand pedagogues, yet you have not any number of fathers; for I alone am your father in the [Mysteries]. I entreat you, therefore, become sons in my likeness.

LETTER TO THE THESSALONIKANS

[I. i. 1; ii. 1, 3-8; II. iii. 6-8, 10-12, 14, 15]

Paulos, Silouanos and Timotheos to the Lodge of Thessalonikans: Greeting. Peace be with you.

Brothers, you know that the official visit we made you has not turned out to be fruitless. For our appeal to you did not spring

from vagaries of opinion or from the unpurified nature, nor was it made with concealed motives; on the contrary, as we have been approved worthy to be entrusted with the Gnōsis, so we speak, making no attempt to curry favor with men. For, as you know, we were not given to flattering discourse, nor to pretentious arrogance, nor were we seeking the favorable opinion of men—either of you or of any one else—although we have influential rank as Hermæ [of the Central Lodge]. But we became babes among you! As though a nurse were fostering her own children, so we, yearning over you, were delighted to impart to you not only the Gnōsis but also our own souls, because you had become greatly endeared to us.

Now, we admonish you, Brothers, to shun every Brother who is a straggler outside the ranks, and does not follow the tradition which you received from us. For you know how 't is right and proper for you to imitate us, because we did not fall out of line when among you, nor did we eat any one's bread as a gratuity; but in toil and hardship we worked day and night, so as not to become a burden to any one of you. For even when we were with you we gave you this admonition, "If any one is unwilling to work, neither let him eat." We hear that some of you have become stragglers from the ranks, doing no work at all, but are meddlesome loafers. Now, we admonish such persons to keep quiet, go to work, and eat their own bread. If any one does not comply with our doctrine as stated in this letter, take note of that man, and refuse to associate with him, so as to bring him to a sense of shame. Yet do not regard him as an enemy, but give him brotherly advice.

PART SECOND



THE SYNOPTIC GOSPELS, TRANSLATED INTO
MODERN ENGLISH, WITH COMMENTS
ON THE SPURIOUS PORTIONS

INTRODUCTION

IN Part First of this work it has been shown that the true and beautiful portions of the *Synoptic Gospels* constitute a consistent allegory of initiation, and that this allegory, which is paralleled by the *Apocalypse*, is couched in the symbolic language of the Solar cult, and is thoroughly Hellenic in every characteristic, having no real connection with the religious system and sacred literature of the Jews, or with the native land and history of that people. Taking the full text of the *Synoptics*, it will now be pointed out that all the ostensibly Jewish portions of the narrative are the execrable work of forgers who were ignorant of the Hebrew language, and who had no knowledge of things Judaic save what they could derive from the Greek version of the *Old Testament* and from the writings of Josephus and Tacitus. In converting the Greek allegory into a pseudo-Jewish history, in which it is mendaciously asserted that the Jews brought about the agonizing death of an incarnated God, a World-Savior, the forgers made many errors of a kind that would not be found in a work of Jewish origin: indeed, no Jew could have had any part in fabricating this heartless libel on his nation, this travesty on the Jewish sacred writings. The writers who compiled the *Synoptics* by working over a Greek Mystery-drama into a fictitious history are of course unknown: forgers are not usually anxious to receive credit for their literary performances. The names Matthew, Mark and Luke prefixed to these *Gospels* merely represent an ecclesiastical tradition, or rather fiction: for it is not known who Matthew, Mark and Luke were, beyond what is said of them in the *New Testament* itself, which nowhere credits them with the authorship of the *Gospels*. Matthew (*Matthaios*) may, by phonetic juggling, be converted into a Hebrew word, *Mattitheah*, "God's Gift"; Luke (*Loukas*) is supposed to be an abbreviation of the Latin *Lucanus*, and Mark (*Markos*) is an undisguised Roman name, *Marcus*.

The simple fact is that nothing can be learned about the *Synoptics* except what can be wrested from the text itself.

Of the known Greek manuscripts of the *New Testament*, two are supposed to date from the fourth century, three from the fifth, and one from the sixth; but it may be that none of them are even that old. Of the remaining copies, over twelve hundred in number, none can safely be assigned to a date earlier than the tenth century. The later copies contain passages (as, for instance, the concluding twelve verses of *Mark*) which are not found in the older copies and are therefore rejected by careful critics as spurious. But the Beza, one of these six older copies, is admitted to be extremely corrupt: although it includes only the *Gospels* and *Acts*, it contains many bold and extensive interpolations—more of them than any other manuscript extant. The Sinaitic Codex, another of the six, includes the *Epistle of Barnabas* and the *Shepherd of Hermas*, two wholly spurious productions. Now, the early centuries were prolific in ecclesiastical forgeries: many fraudulent *Gospels*, *Epistles*, etc., were produced, and a few of them are still extant. Even non-Christian writings did not escape the forgers; for we find the most daring and impudent interpolations, referring to Jesus, his brother James, and John the Baptist, foisted in the text of the Jewish historian Josephus. These facts alone are sufficient to awaken a suspicion that even the oldest manuscripts are far from being faithful copies of the primitive text; and when the *Synoptics* are critically examined, the diversities of literary style and certain peculiarities of the Greek being noted, it is found that the text as we now have it is a patchwork: it has been added to and altered at various times and by different forgers—and always to its detriment. The text is encrusted, so to say, with several layers of forgery.

The *Synoptics* are written in the common Greek vernacular of the early centuries, the debased Attic dialect; and a few Latin words are found in them. The so-called "*New Testament* Greek," and the supposed Aramaic coloring of *Mark*, exist only in the theological imagination. Indeed, the name Marcus, and the many Latinisms in the text of *Mark*, lead to the inference that the compiler of that *Gospel* was a Roman. The writings have none of the peculiarities

of translated work; the quotations (or rather misquotations) from the *Old Testament* are taken from the Greek version, thereby betraying the fact that the compilers were ignorant of Hebrew; and recently discovered papyri, approximately contemporaneous with the *Gospels* and written in the same Greek dialect, show conclusively that the dialect was at that time the common vernacular of daily life. The forgers of the *Gospels* were uncultured men, who penned the same language that they used orally, being incapable of writing in the more elaborate literary style, though in *Luke* a few sporadic attempts are made in that direction, the result, however, being labored and amateurish. The literary style of the *Synoptics* is, for the most part, surprisingly crude and inelegant, in strange contrast with the sublimity of the subject as a whole and the lofty ethics inculcated in the passages that may be regarded as genuine.

The three *Gospels* cover the same ground. *Mark* is more primitive than the others and contains but a few verses that are not incorporated in the other two; these verses peculiar to *Mark* are, however, partly later forgeries, added after *Matthew* and *Luke* had been compiled, and partly material which the later compilers seem to have rejected in order to falsify the text more thoroughly. *Matthew* and *Luke* may safely be looked upon as merely revised and enlarged copies of *Mark*, made independently and intended to supersede it. Subsequently the text of each was further falsified by various forgers; and so it is not surprising that when, in an uncritical age, all the three *Gospels* thus fabricated were received as inspired and canonical, they contained many conflicting statements. Even when taken separately, not one of them gives a consistent narrative. The desirability of harmonizing them was not seen until the multiplication of manuscripts had made this impracticable. Thus it is that we now have, bound in the same volume, the primitive compilation and two variant and expanded copies of it, the three of them being rendered still more discordant by alterations and additions made by later forgers who endeavored surreptitiously to make their sacred text keep pace with the development of the dismal theology of the new religion. Some of these interpolations are in Latin only, apparently foisted in the text by forgers who were unacquainted with

Greek. The English received version, which includes many passages which are now rejected as spurious by every competent critic, follows the Latin version more closely than it does the Greek original, and besides being extremely inaccurate betrays the theological bias of the translators. The learned revisers, hampered by the fear of offending sectarians, and loath to disturb the faith of the multitude by a too honest translation, failed to produce a version satisfactory to scholars, but succeeded bravely in destroying the rhythm of the old version; their work is inaccurate and unpleasing.

The composite structure of the *Synoptics*, when analyzed, shows that the text must have passed through three distinct stages before reaching its present form: the original myth was of pagan Greek origin, antedating Christianity by many centuries, and was embodied in a metrical drama pertaining to the sacred Mysteries; prose notes of this drama were recast to form a fictitious Jewish history, extensive changes and additions being made, but essentially pagan elements predominating; and finally, when the new cult had become differentiated from paganism to a marked degree, and a peculiar system of belief had been formulated, the *Gospels* were progressively falsified to make them accord with the theology invented by the priests. Three elements are therefore to be distinguished in the text: first, the narrative as a whole, the superb work of a great dramatic genius, inspired as all true poets are, and versed in the sublime mysteries of the inner life; second, the rewording of the narrative by an inferior writer, who was incapable of reproducing the beauty of the original, but afforded a rugged outline of it in simple prose; and, third, the unlovely work of the compilers who plagiarized it, and the ugly interpolations added by later forgers during the early centuries in which the noble faith of old became distorted into the chaos of irrational beliefs now collectively termed Christianity.

Only by dishonorable means could the notes of the Mystery-drama have passed into the hands of the men who utilized them to fabricate the *Gospels* and to found the peculiar cult which eventually developed into the Christian religion. The notes were, no doubt, incomplete, and the pages scattered; for the incidents in the

Gospels are often not in correct sequence, and in some instances portions of the same passage are dissevered and given in widely separated places, while extraordinary discrepancies are observable among the three compilations. While some of these dislocations were made with fraudulent intent, others are clearly due solely to the ignorance of the compilers. In making these notes the basis for a history of a mythical Iēsous, converting the Greek Sun-God into a Jewish Messiah, the myth was connected with the Jewish scriptures by making out that Iēsous was a reincarnation of King David, and Iōannēs “the baptist” a reincarnation of Elijah, and similarly that other characters were transmigrated Jewish worthies; but this element of reincarnation was almost obliterated later on, after the priests had invented the peculiarly Christian doctrine of eternal damnation. *Mark* was evidently compiled at an earlier date than were the other *Gospels*. The compilers of *Matthew* and *Luke*, having come into the possession of additional notes, composed their respective *Gospels* by incorporating these notes in the text of *Mark*, which they partly reworded, at the same time adding fresh forgeries to it. Their work is done very unskilfully: the compiler of *Matthew*, by inadvertently weaving into the text notes that had already been used in the compilation of *Mark*, made many curious repetitions; and the compiler of *Luke* massed nearly all of his additional notes in one place, regardless of the continuity of the narrative, and with hardly a pretence of orderly arrangement. The word *Evan-gelion*, used in the titles of these compilations, signifies “good message”; but the English word “Gospel” is derived from the Anglo-Saxon *Godspell*, “God-story,” and therefore does not correctly represent the Greek, though it is certainly a more appropriate title. However, as this God-story, the mythos of the crucified Sun-God, was stolen from the pagan Greeks, the Christians have no better title to it than they have to the *Old Testament*, which they unblushingly appropriated from the protesting Jews. The only “sacred” writings to which Christianity can justly lay claim are the wholly spurious ones, such as the *Acts of the Apostles* and the still more fantastic *Gospel of the Infancy*.

In the following translation the received text is adhered to, save

for a few slight grammatical corrections from more carefully edited texts. A number of readings found in the manuscripts, but which are excluded from the orthodox versions, are included; these, and also readings given in the received version but rejected by the revisers, are placed in double brackets, [[]]. Inasmuch as about half of the text is spurious, it seems unfair to discriminate against later forgers, who had quite as good a right to enrich the inspired text with their pen-productions as had their equally unscrupulous predecessors. Words not found in the Greek, but which are required by the English idiom, are put in brackets, []; but where there is an actual *lacuna*, a gap in the text, so that the English words supplied to complete the sense are conjectural, these words are both bracketed and italicized. Quotations from the *Old Testament* are distinguished by printing them in italics. All passages which appear to have been derived from the notes of the Mystery-drama, and which in substance are incorporated in *The Anointing of Iēsous*, are printed in type of a bolder face, to distinguish them from the inferior work of the forgers; but, owing to the corrupt and mutilated condition of the text, this distinction by means of different type-faces is only general and approximate, since the minor changes in the text can not be indicated by this device. Names of persons and places are given in their conventionally Anglicized forms, when they have any real place in history, mythology or geography; but the names of persons and places that are unknown save in the *New Testament* are retained in the Greek form. The translation aims to represent roughly, if not actually to imitate, the unpolished literary style of the Greek text, or rather the various styles discernible in its heterogeneous composition.

[[THE GOOD TIDINGS]] ACCORDING TO MARK

CHAPTER I. 1-8

1 The original of the good tidings of Anointed Iēsous, [[the Son of God.]]

2 Just as it is written in Isaiah the seer :

*“Behold, I am sending my messenger before thy face,
Who shall make ready thy way;*

3 *The voice of one who in the desert keeps shouting,
‘The Master’s way prepare ye,*

Make ye his pathways straight’ —

[[Every valley shall be filled, and every mountain and hill shall be made low, and all crooked things shall be made straight and the rough [land] a plain, and the glory of the Master shall be seen, and all flesh shall see the salvation of God. For the Master has spoken, a voice saying: ‘Cry out and say what I shall cry out, That all flesh is grass and all its glory is as a flower of grass; the grass withers and the flower perishes, but the word of the Master remains throughout the æon.’” And]]

4 **Iōannēs arose, he who in the desert lustrates and proclaims the lustration of reform for emancipation from sins.** 5 **And the whole Judæan country and all the Jerusalemites were going out to him and being lustrated by him in the Jordan river, their sins confessing.** 6 And Iōannēs was wearing a camel-hair [tunic], and about his loins he [had strapped] a leathern belt, and he ate locusts and wild honey. 7 **And he made proclamation, saying:**

“Behind me is coming [the Hierophant] who is mightier than I, as to whom I am not strong enough to stoop down and unlace the thong of his sandals. 8 I have lustrated you with Water; but he shall lustrate you with the sacred Air.”

COMMENTARY

Verse 1 appears to be a subtitle signifying that *Mark* was the first narration of the life and mission of Iēsous. The translation, "The beginning of the good tidings," etc., makes poor sense; while the rendering, "Good tidings concerning Anointed Iēsous began to be proclaimed, even as," etc., is strained and implausible, for the "even as" obviously relates to verse 4, the sense being that Iōannēs arose, etc., even as had been prophesied. The interpolation following verse 3 is found only in the Washington manuscript (which is supposed to date from the beginning of the fifth century or the latter part of the fourth); it disjoins the sentence into which it is wedged, and exemplifies very strikingly the fondness of the forgers for foisting in the text garbled quotations from the Jewish scriptures.

In later Greek the word *prophētēs* has the same meaning as *mantis*, "a seer." Prophecy, in the sense of seeing or predicting future events, is but a phase of seership. It is hardly necessary to say that none of the alleged "prophecies" quoted from the *Old Testament* have any reference to either Iēsous or Iōannēs. The passage here ascribed to Isaiah is a falsified quotation taken partly from *Malachi* iii. 1 and partly from *Isaiah* xl. 3. In some of the later manuscripts the forgers have changed "Isaiah the seer" to "the seers"; but this timid emendation does not help matters much, for both of the "prophets" are incorrectly quoted: the quotation from *Malachi* is altered from the future to the present tense, and that from *Isaiah* refers to "Jehovah," not to "the Master," or Iēsous, and reads: "Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God." The word *kyrios*, "master," conventionally translated "Lord," is a Greek title of the Sun-God; and the Jewish "Jehovah" was but another name for the Solar Lord.

Among the Greeks, the *hydranos*, "bather" or "sprinkler," was the presiding priest, or initiator, in the Lesser Mysteries. He administered to candidates the symbolic rite of purification by water, and instructed them in the moral code and in subjects relating to the psychic stages of development. All candidates had to confess

their sins to him; and those who were guilty of homicide or any other serious offence were by law excluded from the initiatory rites. The word *hydranos* has been fraudulently changed to *ho baptisōn*, "he who dips," in an ineffectual attempt to conceal the connection with the Greek Mysteries; elsewhere the coined word *baptistēs* is used in the text as the title of *Iōannēs*. *Baptistēs* is strictly a *New Testament* word, being found nowhere else save in the forgery foisted in the text of Josephus (*Antiquities*, xviii. 5. 2), in which the mythical *Iōannēs* is made to appear as an historical character. The Jews did not practise the rite of "baptism"; but here the *Hydranos* is made to play a Jewish rôle, under the name of *Iōannēs*, reminiscent of *Ōannēs*, the Babylonian Fish-God, also called *Dagōn*, and who is the same as the Greek *Poseidōn*, God of the Water. The notion of making *Iōannēs* a recluse in the wilderness was very probably suggested to the forger by what Josephus says (*Life*, p. 2) of his own teacher, whose name was *Banos*, and who lived an ascetic life in the desert, bathing himself very frequently in cold water. But whereas *Banos* wore no clothing save the leaves from trees, and ate only the things that he found growing in the desert, *Iōannēs* had locusts added to his frugal diet, as permitted by *Leviticus* xi. 22; and the costume in which he was disguised was suggested by that of *Elijah* (*II Kings* i. 8 and *Zechariah* xiii. 4), on the theory that he was *Elijah* reincarnated, and wearing the same uncomfortable clothing that he wore before being translated to heaven.

CH. I. 9-13

9 And in those days it befell that *Iēsous* came from Nazaret of Galilee, and was lustrated by *Iōannēs* in the Jordan. 10 And immediately as he rose up from the water he saw the sky parting asunder and the Air like a dove descending upon him; 11 and a voice from the sky [declared]:

"Thou art my belovèd Son, of whom I have approved."

12 And immediately into the desert the Air drives him. 13 And he was forty days in the desert, being made trial of by the Accuser; and with the beasts was he; and the Divinities served up [a banquet] to him.

COMMENTARY

Nazaret is nowhere mentioned in the *Old Testament* or in the *Talmud*; it is first introduced to geography in the *Gospels*, where it is variously named Nazareth, Nazaret, Nazarath and Nazara. Outside the *Gospels* and the *Acts*, the word is not found until it reappears, centuries later, in the veracious pages of Eusebios. Apparently the forgers at first gave Iēsous the distinction of being a Jewish Nazarite; but finding, later on, that the character could not be made to fit him, they invented the fictitious town of "Nazaret" and so called him a Nazarene instead of designating him as a Nazarite. Iōannēs, who abstained from all intoxicating beverages (*Luke* i. 15), might be regarded as a Nazarite; but not so Iēsous, who even in the *Gospels* (*Luke* vii. 34) does not quite lose the attributes of the solar Dionysos. The modern town of Nazareth is, of course, merely one of the towns rechristened by pious Christian archæologists in the attempt to make the geography of the "Holy Land" conform to *Gospel* fiction.

The words uttered by the sky-voice are a blended quotation from *Isaiah* xlii. 1, "Behold, my servant whom I uphold, my chosen in whom I delight," and *Psalms* ii. 7, "Thou art my son, this day have I begotten thee." Some manuscripts give the latter quotation in place of the words in the received text. Iēsous, it should be noted, is already in the desert when the Air drives him forth into it! The forty days during which he is tried by the Accuser and the other "beasts" should be forty-two, to be in conformity with the allegory.

CH. I. 14-20

14 And after Iōannēs had been handed over, Iēsous came into Galilee, proclaiming the good tidings of God's realm, 15 and saying:

"The season is completed, and God's realm has drawn near. Reform ye, and in the good tidings believe!"

16 And walking beside the Sea of Galilee, he saw Simōn and Andreas, Simōn's brother, spreading a dragnet in the sea; for they were fishermen. 17 And Iēsous said to them:

“Come along after me, and I shall constitute you fishers of men.”

18 And immediately they left their nets and went along after him. 19 And having gone on a short distance, he saw Iakōbos, son of Zebedaios, and his brother Iōannēs; and they were in the ship mending the nets. 20 And forthwith he called them, and they left their father Zebedaios in the ship with the hirelings and went away after him.

COMMENTARY

The promptitude with which the first four disciples forsook everything and followed him would lead to the inference that they were already acquainted with him. The allegory demands that they should be his brothers; but, owing to the literal acceptance of the story of Iēsous being God-begotten, the compilers of the *Gospels* were very timid in referring to his family affairs.

CH. I. 21-28

21 And they go into Kapernaum; and immediately on the sabbath day he entered into the synagogue and taught. 22 And they were astounded at his teaching; for he was teaching them as having authority, and not as the scribes. 23 And immediately there was a man in their synagogue [possessed] by an unclean spirit, and he cried out, 24 saying:

“Ha! What [matters it] to us and to you, Nazarene Iēsous? Are you come to destroy us? I know you, who you are—God’s devotee!”

25 And Iēsous reproved him, saying:

“Keep quiet, and come out of him.”

26 And the unclean spirit, throwing him into convulsions and screaming with a loud voice, came out of him. 27 And all were amazed, so that they discussed it among themselves, saying:

“What is this—a new teaching? With authority he gives orders even to the unclean spirits, and they obey him!”

28 And the report about him went out immediately everywhere into the whole country round about Galilee.

COMMENTARY

This threadbare little story may safely be credited to the forgers; in fact, it is a fair sample of their amateurish scribbling. It represents Iēsous as teaching dogmatically, "having authority" to dispense with dialectics; but after giving the narrative this fine ecclesiastical touch, the forgers do not venture to record any of the teachings, their inventive faculty evidently not being equal to the task; nor do they explain why the "unclean spirit" possessed deeper insight than the people in the synagogue had.

Kapernaum is not mentioned in the *Old Testament*, and modern Biblical geographers are not agreed as to its location. Josephus speaks of a village named Kepharnōmē, and of a spring called Kapharnaum; and the forgers may have confused the two.

CH. I. 29-31

29 **And** directly when he had come out of the synagogue he came into the house of Simōn and Andreas, with Iakōbōs and Iōannēs. 30 **Now**, Simōn's mother-in-law was laid up with a fever, and immediately they tell him about her. 31 **And** having come to [her], he grasped her hand and raised her up; and immediately the fever left her, and she served up [a dinner] to them.

COMMENTARY

Although Simōn's mother-in-law, her illness, instantaneous cure, and generous hospitality are placed on record with the utmost brevity, the sanctimonious vandals who mutilated the text carefully saved her motherly soul from the disgrace of having a fallen woman intrude at the dinner: for very properly, from their strictly moral point of view, they have transferred that disagreeable incident to the dinner given at "the house of Simōn the leper," in Chapter xiv. 3-9. The sanctity of Simōn and the respectability of his mother-in-law had to be preserved; but the forgers would have covered their tracks better if they had given the "leper" some other name than that of Simōn. Only a few lines further on in the text (verse 40) a leper begs to be cleansed; and this evidently suggested the leprous

disguise for the pseudo-Simōn. The crude mental processes of the forgers left their traces everywhere through the text.

CH. I. 32-39

32 Now, of an evening, when the sun had set, they used to bring to him all who were ill, and those spirit-possessed. 33 And the whole city would be gathered together at the door. 34 And he healed many who were afflicted with various diseases, and cast out many spirits. And he did not permit the spirits to speak, because they knew him [[to be the Anointed]].

35 And very early, while yet 't was night, having risen up, he went out, and went away into a desert place, and was there praying. 36 And Simōn and those with him hunted him out; 37 and having found him, they say to him:

"All are seeking you."

38 And he says to them:

"Let us go elsewhere, into the adjoining country villages, that I may proclaim [the good tidings] there also; for I have come forth for this."

39 And he went proclaiming [the good tidings] in their synagogues throughout Galilee, and casting out spirits.

COMMENTARY

The casting out of spirits is made out to be almost as important a part of the mission of Iēsous as the proclaiming of his "good tidings." The interpolators have not been sparing of "spirits," but have sprinkled them so generously in the text, along with "various diseases," as to convey the impression that the Jews were an unhealthy people, a very great number of whom were preyed upon by the foul shades of the dead. Yet Tacitus wrote that the Jews had healthy bodies, such as would endure heavy toil. The unclean ghosts, the psychic remnants of dead persons, are said to have recognized Iēsous as the Messiah, but Iēsous suppressed their testimony; yet if they had the spiritual wisdom thus ascribed to them it would seem that their testimony should have been received as of some value.

CH. I. 40-45

40 And a leper comes to him, entreating him and kneeling down to him, saying to him:

“If you are willing, you can purify me.”

41 And his heart being stirred, he stretched out his hand and touched him, and says to him:

“I am willing; be purified.”

42 And [[when he had spoken]] immediately the leprosy went out of him, and he was purified. 43 And he enjoined him threateningly, and immediately sent him out, 44 and says to him:

“See that you say nothing to any one; but go show yourself to the priest, and on account of your purification make the contributions which Moses commanded, for evidence to them.”

45 But he, having gone out, began to proclaim [it] much, and to make his story known, so that he could no longer openly enter into the city, but stayed outside in desert places, and they kept coming to him from every quarter.

COMMENTARY

Unlike the obedient unclean spirits, the man from whom the leprosy “went out” disregards the strict injunction of Iēsous, and by his talkativeness brings another host of possessed and diseased Jews upon Iēsous, who was already working overtime casting out spirits and performing cures. Even when he flees to the desert he is kept busy. The actual statement in verse 45 is that the man healed of the leprosy had to withdraw from the city to desert places, where the people kept coming to him; but this, of course, is only an error due to the interpolator’s lack of practice in literary work.

CHAPTER II. I-12

1 And after [some] days he entered into Kapernaum again, and it was heard he is in the house. 2 And [[immediatēly]] many were gathered together, so that there was no longer any room even at the door; and he was telling them of the arcane doctrine. 3 And [certain men] come, bringing to him a paralytic,

borne by four. 4 And not being able to bring [the man] near to him, on account of the crowd, they uncovered the roof where he was, and having broken it up, they let down the pallet where-[on] the paralytic was lying. 5 And Iēsous, seeing their faith, says to the paralytic:

“Child, your sins are remitted [[to you]].”

6 Now, there were some of the scribes sitting there and debating in their hearts:

7 “Why does this [man] talk thus? He is defaming [God]! Who except one—God—can remit sins?”

8 And immediately Iēsous, having discerned by his intuitive mind that they are thus arguing among themselves, says to them:

“Why are you arguing these things in your hearts? 9 Which is easier, to say to this paralytic, ‘Your sins are remitted,’ or to say, ‘Arise, take up your pallet and walk’? 10 But that you may know that the Son of man has authority on earth to remit sins,” (he says to the paralytic,) 11 “I say to you, Arise, take up your pallet and go to your house.”

12 And he arose [[immediately]] and took up the pallet and went out in presence of them all; so that all were astonished and glorified God, saying:

“Never have we seen [a cure performed] thus!”

COMMENTARY

Allegorically, the “house” here is Aries, which is the house of Iēsous and also of Ioudas. According to the “historicized” text, the “house” was in Kapernaum; but no city of that name is known to geography, and it certainly has no place in the starry heavens.

CH. II. 13–22

13 And he went out again beside the sea; and all the crowd came to him, and he taught them. 14 And passing on, he saw Leuī, the [son] of Alphaios, sitting at the custom-house, and says to him:

“Follow me.”

And he arose and followed him. 15 And it befell that as he reclined [at table] in his house many tax-collectors and immoral men were reclining at table with Iēsous and his disciples; for they were many, and they went along with him. 16 And the scribes and the Pharisees, when they saw him eating with the tax-collectors and immoral men, said to his disciples:

“Why does he eat [[and drink]] with tax-collectors and immoral men?”

17 And Iēsous, when he heard [this], says to them:

“They who are in health have no need of a physician, but they who are ill. I did not come to call the virtuous, but the immoral, to reform.”

18 And the disciples of Iōannēs and the [disciples] of the Pharisees practise fasting; and they come and say to him:

“Why do the disciples of Iōannēs and the [disciples] of the Pharisees fast, but your disciples do not fast?”

19 And Iēsous said to them:

“Can the sons of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they can not fast. 20 But days will come when the bridegroom will have been taken away from them, and then they will fast in those days. 21 No one sews a piece of uncarded cloth on an old garment, else the patch made from it tears away the new from the old, and a worse rent results. 22 And no one puts fresh wine into old wineskins, else the fresh wine bursts the wineskins, and the wine is wasted, also the wineskins; [[but [they put] fresh wine into new wineskins]].”

COMMENTARY

In place of “Leuī” some manuscripts have “Iakōbos.” Originally it probably was “Ioudas,” and the information that he was a tax-gatherer was contributed by a “historian” who wished to make the “traitor” appear more odious. A later “historian” erased the name “Ioudas” and wrote in “Iakōbos the son of Alphaios,” to conceal the fact that Ioudas was the fifth disciple called; and lastly a con-

scientious redactor changed "Iakōbos" to "Leuï," to accord with *Luke*. Thus the fictitious Leuï, substituted for Ioudas, became a tax-gatherer and son of Alphaïos.

The Pharisees were a sect or school of orthodox Jews; and Josephus, the Jewish historian, gives a far more flattering picture of them than that which is painted in the *Synoptics*.

CH. II. 23-28

23 And it befell that he was passing along through the grain-fields on the sabbath; and his disciples began to make a path, plucking the ears. 24 And the Pharisees said to him:

"Look! Why are they doing on the sabbath what is not lawful?"

25 And he says to them:

"Have you never read what David did when he was in want and was hungry—he and those with him—26 how he entered into God's house, in [the days of the] high-priest Abiathar, and ate the loaves of the display-offering, which it is not lawful to eat except for the priests, and gave also to those who were with him?"

27 And he said to them:

"The sabbath originated on account of man, and not man on account of the sabbath; 28 so that the Son of man is master also of the sabbath."

COMMENTARY

As here depicted by the forgers, Iēsous is a poor reasoner, whose memory sometimes played him false. David did not enter the sanctuary and eat the consecrated bread; he went to the high-priest, who was Ahimelech and not Abiathar, and asked for bread, and his friend Ahimelech gave him the hallowed bread because he had nothing else on hand. Conceding, however, that David violated the law by eating the bread, the fact that he committed the offence would not justify the disciples of Iēsous in defying another law by desecrating the sabbath. The men in both cases were hungry, and "necessity knows no law"; but this defence is not offered by Iēsous, whose reasoning, if such it may be called, is illogical, while the conclusion he reaches is strained and even clownish. The real

offence of the disciples in trampling a path through the grain-fields is lost sight of in the discussion.

CHAPTER III. 1-6

1 And he entered again into the synagogue. And there was a man there who had his hand withered. 2 And they were watching him, so that if he should heal him on the sabbath, they might prefer charges against him. 3 And he says to the man having the withered hand:

“Arise [and stand] in the midst.”

4 And to them he says:

“Is it lawful to do right or to do wrong on the sabbath day, to save a [man’s] life or to kill [him]?”

But they were silent. 5 And having surveyed them with indignation, feeling pained at the hardness of their hearts, he says to the man:

“Stretch out your hand.”

And he stretched it out, and [[his hand]] was restored sound, like the other. 6 And the Pharisees went out and immediately consulted with the Herodians, how they might destroy him.

COMMENTARY

Realizing, no doubt, that in his defence of his disciples Iēsous had not presented a very convincing argument in favor of a less strict observance of the sabbath, the interpolators have tried to bolster it up by having Iēsous adopt the Socratic method, emphasizing his deductions by a miraculous feat of healing. But the miracle is plagiarized from Tacitus, and the argument advanced by Iēsous is mere casuistry. All secular business was supposed to be suspended, as far as possible, on the sabbath. To “do wrong,” as to kill a man, was unlawful at all times. Healing a withered hand was not saving a life; and the miracle could have been postponed to a secular day. In attempting to employ the Socratic method, the forgers have succeeded only in exhibiting the peculiarly illogical working of the theological mind. Besides, the Pharisees, judging

by the character given them by Josephus, would undoubtedly have approved of the cure wrought on the sabbath.

The sabbath of the Jews was, and still is, Saturday, the day of Saturn; the day of the Sun was appointed for Christian observance by that Christian ex-sun-worshipper, the Emperor Constantine. These "holy" days had their origin in astrology; and, so far as Christianity is concerned, the "holy sabbath" is only a vulgar superstition. In Europe, during the middle ages, "sabbath" was used for Saturday; and not till 1554 did it become synonymous with "Sunday."

Two of the miraculous cures performed by Iēsous, the healing of the man with the withered hand and the restoration of a blind man's sight by anointing his eyes with saliva, have a most suspicious resemblance to the two cures performed by the Roman Cæsar Vespasian, as recorded by Tacitus (*History*, B. v. ch. x), who is confirmed by Suetonius (*Vespasian*, sec. 7) and Dio Cassius (*History*, p. 217); and as it is plainly evident that the *Synoptic* forgers consulted the writings of Josephus and of Tacitus, from which they obtained many suggestions, it may be regarded as a certainty that in this instance the things which are Cæsar's have been fraudulently rendered to the anthropomorphized Sun-God. Tacitus relates that while Vespasian was delayed at Alexandria, waiting for settled weather at sea (the Cæsar, it would seem, not having the magic power of Iēsous to still the storms), many miraculous events happened, by the good-will of Heaven and the favor of God. A well-known blind man, prompted by the national God Serapis, begged the Cæsar to put some of his saliva upon his sightless eyes and cure him of his blindness. Another man, with a withered hand, also prayed the Cæsar, by the same God's suggestion, to heal him. Vespasian at first only laughed at them; but as they continued to urge him, he obtained the opinion of the physicians, who told him, though uncertainly, that in the one case the visual organs were not utterly destroyed, and that sight might be restored if the obstacles were removed; and that, in the other case, the limb was disordered, but capable of being made whole if a healing virtue were made use of. They also suggested that it might be that the Gods were willing,

and that the Emperor was chosen by divine interposition; if the cures succeeded, the Cæsar would have the glory, but if not, the infirm men only would be laughed at. Vespasian, thus inspired with confidence, did what the infirm men desired of him, in the sight of an expectant multitude, whereupon "the lame hand was restored, and the blind man saw immediately." "Both these cures," Tacitus adds, "are related to this day by those who were present and when speaking falsely will get no reward."

The "Herodians," with whom the Pharisees consulted, were a Jewish sect concerning whom history is mysteriously silent. Presumably they are one of the many inventions of the forgers.

CH. III. 7-12

7 And Iēsous withdrew with his disciples to the sea, and a large throng went along after him; 8 and from Jerusalem, and from Idumæa, and beyond the Jordan, and around Tyre and Sidon, a large throng, having heard how many things he was doing, came to him. 9 And he spoke to his disciples, that a boat should be constantly near to him because of the crowd, lest they might press hard upon him; 10 for he had healed many, so that as many as had scourges threw themselves upon him that they might touch him. 11 And the unclean spirits, whenever they beheld him, would fall down before him and scream, saying:

"The son of God art thou!"

12 And he would enjoin them much, that they should not make him manifest.

COMMENTARY

As here represented, Iēsous could control the spirits of the dead, but could not preserve order among his living followers: he had to have a boat in constant readiness for fear the great multitude of diseased people would crowd him off the land and into the sea! It would seem that he could perform astounding miracles by wholesale without any risk of betraying the fact that he was "the son of God," save from the unclean spirits, who alone discerned his Godhood and desired to proclaim it. Why the impure spirits should

have so great wisdom is a profound mystery; nor is it quite clear how his enjoining them to secrecy would be of any avail after they had already screamed out in public. before "great crowds," that he was the son of God.

CH. III. 13-19

13 And he goes up into the mountain, and calls to him whom he would; and they went to him. 14 And he appointed twelve, that they might be with him, and that he might send them out to proclaim [the good tidings], 15 and to have authority to heal diseases, and to cast out spirits. 16 And on Simōn he imposed the name Petros; 17 and Iakōbos the [son] of Zebedaios, and Iōannēs the brother of Iakōbos, and on them he imposed the name Boanerges, that is, "Sons of Thunder"; 18 and Andreas, and Philippos, and Ptolemaios Junior, and Matthias, and Thōmas, and Iakōbos the [son] of Alphaios, and Thaddaios, and Simōn the native of Kana, 19 and Ioudas Iskariōtēs, who also handed him over.

COMMENTARY

This passage, ending in the middle of verse 19, as above, should be followed, without a break, by the matter beginning at vi. 7. The manuscript has been severed by the interpolator in the middle of this verse 19, and several pages of irrelevant matter, composed partly of forgeries and partly of passages that belong elsewhere in the text, have been inserted. That this was done with the intention of eliminating the seventy-two disciples becomes evident when a comparison is made with the text of *Luke*. The twelve disciples who remain with Iēsous (the Sun) are the zodiacal constellations. The seventy-two disciples who are "sent out," the extra-zodiacal constellations, have been expunged from the text of *Mark* and *Matthew*, and all that relates to them has been ascribed to the twelve. Thus, while *Luke* (x. 1) correctly has the seventy-two sent out "two by two," in *Mark* vi. 7 it is the twelve who are sent out "two by two." The cause of this discrepancy is easily discovered: the reference in *Luke* to the seventy-two is contained in the so-called periscope, which consists of new matter inserted by the com-

piler of that *Gospel*; but the compiler innocently inserted as "new" matter the very passage, unchanged, which in *Mark* and *Matthew* had been mutilated by fraudulently eliminating the seventy-two disciples!

Ioudas is placed last in the list, being degraded for his supposed treachery; and the mythical Simōn, having been chosen to be the founder of the Roman hierarchy, is proudly given first place, and is identified, by bestowing upon him the surname "Petros," with Kēphas, who was, according to Paulos, a coward and a hypocrite. "Levi, the son of Alphaios," who in ii. 4 ousted Ioudas, is not named among the twelve; but there is a "son of Alphaios" called Iakōbos, and Matthias is also named.

CH. III. 19-30

And he comes into a house; 20 and a crowd comes together again, so that they are unable even to eat bread. 21 And when they heard of [it], his relatives went out to restrain him; for they said: "He is out of his wits."

22 And the scribes who came down from Jerusalem said:

"He 's possessed by Beelzeboul," and, "He 's casting out ghosts by the king of the ghosts."

23 And he called them to [him] and said to them in allegories:

"How can Satan cast out Satan? 24 And if a kingdom is divided against itself, that kingdom can not stand; 25 and if a house is divided against itself, that house can not stand. 26 And Satan can not stand, but is done for, if he has risen up against himself and is divided. 27 But no one can enter the strong man's house and plunder him of his domestic gear unless he first binds the strong man; and then he will pillage his house. 28 Amēn, I say to you, All sins shall be forgiven the sons of men, and whatever calumnies they may perpetrate; 29 but whoever shall calumniate the sacred Air shall not be forgiven throughout the æon, but is subject to the penalty of an æonian sin."

30 (Because they said, "He 's possessed by an unclean spirit.")

COMMENTARY

Having escaped the peril of being pushed into the sea, Iēsous now finds it impossible “even to eat bread” because of the importunate crowd, although he has sought shelter in a house; and it appears that most of those who pursue him are possessed by unclean spirits.

The scribes displayed their learning by referring to Beelzeboul (or Beelzeboub), but they neglected to state who he is, and modern scholarship has been unable to find any light on the subject. Some theologians fancy that he is the same as Satan, while others incline to the opinion that he was a hobgoblin having an individuality of his own. But, as he is king (*archōn*) of the shades, he must be Ploutōn and no one else. But in a Jewish “history” the Stygian King had to disguise his nationality under a barbaric name invented for him by the “historian.” The latter, however, must have been wandering in his mind when he dragged in the reference to the “strong man,” who is utterly out of place here.

The *daimonia*, ignorantly translated “devils” in the authorized version, and slightly softened into “demons” by the revisers, are correctly said by Josephus (*Wars*, vii. 6. 3) to be “no other than the spirits of the wicked, that enter into men who are alive.” They are the same as the “unclean spirits”; and in this translation they will be termed “ghosts.” In the old version *hagion pneuma* is construed “Holy Ghost,” the latter word retaining its original meaning of “breath” or “spirit,” being derived from the Anglo-Saxon *gast*. In the spurious portions of the *Gospels* the “angels” (who are simply the “pagan” Gods) and the “ghosts” are both very much in evidence; but in the genuine portions of the text they are spoken of but a few times.

The “unpardonable sin,” which for centuries has adorned the theological chamber of horrors, is but the echo of an occult doctrine relating to the psychic abuse of the procreative function. As here interpolated into the text, it is wholly irrelevant.

It should be noted that the altercation between Iēsous and the scribes is dislocated, being clumsily woven into the absurd story

about the relatives of Iēsous trying to put him under restraint because they believed him to be demented.

CH. III. 31-35

31 And his brothers and his mother came, and standing outside they sent to him, summoning him. 32 And a crowd sat around him, and they say to him:

“Look, your mother and your brothers [[and your sisters]] outside are seeking you.”

33 And in answer to them he says:

“Who is my mother and my brothers?”

34 And gazing around at those who are sitting in a circle about him, he says:

“Behold my mother and my brothers! 35 [[For]] he is my brother, sister and mother who does the will of God.”

COMMENTARY

The relatives of Iēsous, who are seeking to restrain him because they think that he is not in his right mind, prove to be his mother and his brothers (and, according to a belated historian, his sisters). The delusion of Mariam and the brothers of Iēsous (who are in fact his five chief disciples) contrasts painfully with the lucid perception of the unclean spirits, who instantly recognized Iēsous as the son of God. To Iēsous, thirty years of age and the centre of admiring throngs, this misguided solicitude of his mother and his brothers, expressed so publicly, must have been extremely embarrassing; but his chagrin would hardly justify his harsh repudiation of his well-meaning but tactless relatives. He who thus repudiates the mother who bore him is far indeed from doing the will of God. And he who loves humanity regards all men, both good and bad, as his brothers. The sentiment placed in the mouth of the pseudo-Iēsous is ignoble.

CHAPTER IV. 1-9

1 And again he began to teach beside the sea. And a very large crowd came together to him, so that he entered into the ship and seated himself in the sea; and all the crowd were on

the land close to the sea. 2 And he taught them many things in allegories, and in his teaching said to them:

3 "Hear ye! Behold, the sower went out to sow: 4 and it befell that as he sowed some [of the seed] fell beside the road, and the birds came and ate it up; 5 and other fell on the rocky [places], where it had not much soil, and immediately it sprang up, because it had no depth of soil, 6 and when the sun had risen it was scorched; and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. 8 And other fell into the good soil, and yielded fruit, springing up and growing, and bore, one thirty, another sixty, and another a hundredfold." 9 And he said, "He who has ears to hear, let him hear, [[and who has understanding, let him understand]]."

COMMENTARY

Of the "many things" Iēsous is said to have taught the multitude on this occasion, only the allegory of the sower is given; and it is brought in abruptly, with no introduction, and nothing to indicate to the hearers that it is an allegory.

CH. IV. 10-20

10 And when he happened to be alone, the men about him, with the twelve, asked him about the allegory. 11 And he said to them:

"It has been permitted you to know the mystery of the kingdom of God; but to the exotericists the whole subject is couched in allegories, 12 that

*'Seeing, they may see, and yet not have insight,
And hearing, they may hear, and yet not understand,
Lest ever they should be made to repent, and their sins be
forgiven.'*"

13 And says he to them:

"Do you not see into this allegory? And how will you understand all the allegories? 14 The sower sows the arcane doctrine. 15 And these are the [seeds] beside the road, where the arcane

doctrine is sown; and when they hear, immediately comes the Adversary and takes away the arcane doctrine that has been sown in their hearts. 16 And these are, in like manner, the [seeds] sown in the rocky [places], who, when they hear the arcane doctrine, immediately with joy receive it; 17 and they have no root in themselves, but are transient; then, when because of the arcane doctrine an ordeal or a persecution befalls, immediately they are tripped up. 18 And others are the [seeds] sown among the thorns; these are the ones who hear the arcane doctrine, 19 and the cares of this life, and the delusion of wealth, and the longing for other things, entering in, choke the arcane doctrine, and it becomes unfruitful. 20 And those are the [seeds] which have been sown on good soil; such hear the arcane doctrine and accept it, and bear fruit, thirty, sixty and a hundredfold."

COMMENTARY

Here Iēsous speaks of the exotericists, "those outside"; and presumably "those around him, with the twelve," were esotericists, as they were privileged to hear him elucidate the allegory. But when the pseudo-Iēsous of the forgers asserts that the truth is concealed from men for fear that they may repent and be forgiven he is uttering nonsense; and he misquotes and falsifies the Jewish scriptures. The passage in *Isaiah* (vi. 9) from which the quotation is taken reads: "Hear ye indeed, but understand not; and see ye, but perceive not . . . lest they . . . turn again, and be healed."

Christianity, unlike the older religions, had no esotericism, or sacred science; it was framed by exoteric priests to impose upon the rabble, and is, at best, but a chaos of futile speculations and irrational dogmas. That even its originators, the charlatans who compiled the *Gospels*, were ignorant of the inner meaning of the allegories contained in the Iēsous-mythos which they "historicized," is shown by their exegesis of the allegory of the sower. The explanation, which they have impudently placed in the mouth of Iēsous, is a bit of muddled theology, and it does not touch upon the esoteric meaning. The pseudo-exegetist neglects to state who the sower is, but explains that the sower sows the doctrine, and that

the seeds sown are the hearers. Thus the seeds (the doctrine) are sown in the seeds (the hearers), which is certainly a curious interpretation! The predacious birds are Satan, who does not devour the doctrine, but takes it away from the hearers by the wayside; and necessarily the roadside, the rocky places, the thorns and the good soil are to be regarded as being in the hearts of the hearers—who are the seeds! The hearers who are sown on the rocky places stumble because they have no root in themselves. The interpretation bristles with absurdities.

CH. IV. 21-25

21 And he said to them:

“Is the lamp brought that it may be put under the grain-measure, or under the bed, not that it may be put on the lamp-stand? 22 For nothing is really concealed unless it has an illusory seeming, nor has any [arcane doctrine] been presented obscurely, but that it should become evident. 23 If any one has ears to hear, let him hear.”

24 And he said to them:

“Consider what you hear: by the rule which you use in measuring will [truth] be measured to you; and to you who hear, further [truth] will be added: 25 for [truth] shall be given to him who has it, but even that which he has shall be taken away from him who does not [really] have it.”

COMMENTARY

The sense of verse 22 apparently depends upon a play on the dual meaning of *phaneros*, “known,” and “only apparent,” or “seeming.” The phenomena of life veil or conceal realities; and the object in stating truths in allegories is to train the disciple to exercise the intuitive faculty, so as to discern profound truths and subjective realities. However, the words may be taken in the same sense as in *Luke* viii. 17—in which case the statement is merely an absurdity.

The beautiful aphorism concerning the measure of truth is correctly stated, though the mutilators of the text have here, as in

other instances, expunged the word "truth," or "knowledge"; but in *Matthew* and *Luke* the saying is garbled and misapplied. Its meaning hinges upon reincarnation: intuitive knowledge is permanent, while false learning is lost between incarnations.

CH. IV. 26-32

26 And he said:

"Thus is the kingdom of God: it is as if a man should scatter seed broadcast on the earth; 27 and should sleep and rise, night and day, and the seed should sprout and grow up, he knows not how. 28 For the earth bears fruit spontaneously, first the blade, then the ear, and then the plump grain on the ear; 29 and when the fruit presents itself immediately *'he puts forth the sickle, for the harvest has come.'*"

30 And he said:

"How shall we draw a comparison of the kingdom of God, and in what allegory shall we exemplify it? 31 It is like a grain of mustard seed, which, when it has been sown upon the earth, is the smallest of all the seeds which are on the earth; 32 but when it has been sown it springs up and becomes greater than all the herbs, and spreads out great branches, *'so that the birds of the sky' can 'take shelter under its shadow.'*"

COMMENTARY

The statement in verses 26 and 27 is an introduction to the allegory of the sower; but, as it does not harmonize with the attempted explanation of the allegory, the astute forger severed it from its context, and essayed a separate explanation of it. His assertion that "the earth is spontaneous" (*automatē*) in producing plant-life is erroneous, as are also his exaggerated statements about the mustard seed being the smallest of all seeds, and about the prodigious growth of the plant. As it is extremely unlikely that these foolish misstatements could have been made by the original author of the superb allegory, they must be attributed to the ignorant priests who have smothered the text with their execrable efforts at literature.

CH. IV. 33-41

33 And he used to divulge to them the arcane teaching with many such allegories, according as they were able to hear it; 34 but other than by allegory he did not divulge it to them; yet privately he used to disclose all things to his disciples.

35 And on that day, when evening came, he says to them: "Let us go over to the other side."

36 And having dismissed the crowd, they take him with them, just as he was, in the ship; and other [[little]] ships were with him. 37 And a violent wind-storm arose, and the waves dashed against the ship, so that it was already filled. 38 And he was in the stern, sleeping on the cushion; and they awaken him and say to him:

"Teacher, does it not concern you that we are perishing?"

39 And he awoke and reproved the wind, and said to the sea: "Keep quiet; gag yourself!"

And the wind fell, and there came to be a great calm. 40 And he said to them:

"Why are you cowardly? Do you not yet have faith?"

41 And they were greatly terrified, and said one to another:

"Who then is this, that even the wind and the sea obey him?"

COMMENTARY

Unwittingly, but very noticeably, the forgers have delineated in the text their own ignoble traits of character. As pictured by them, the disciples of Iēsous are unintelligent, cowardly and superstitious. The people are likewise stupid, timid and blindly credulous; yet despite their over-credulity they are constantly falling into transports of terror and amazement. Even the puppet Pharisees are not true to life, though they are the only characters whom the forgers could have made realistic; for, to do so, the forgers had only to portray themselves, yet they shrank from thus baring their own dark souls. In the original pagan drama the disciples no doubt had the manly virtues; but in the falsified text they are seen through the eyes of the despicable forgers, who were incapable of picturing true

manliness. Here they represent the disciples as being cowardly through lack of "faith," as if courage depended upon credulity.

The statement in verse 36 that "other ships were with him" is omitted by *Matthew* and *Luke*. Either these other ships would have foundered, or if they had weathered the storm would have shown that the miracle performed by Iēsous was needless.

CHAPTER V. 1-21

1 And to the other side of the sea they came, to the country of the Gerasēnes. 2 And when he had come out of the ship, immediately there met him out of the tombs a man [possessed] by an unclean spirit, 3 who had his dwelling among the tombs; and not even with chains was any one able to bind him: 4 because he had often been bound with chains and fetters, and the chains had been burst by him, and the fetters shattered; and no one was strong enough to subdue him. 5 And always, night and day, among the tombs and in the mountains he was screaming and gashing himself with stones. 6 And when he saw Iēsous from afar, he ran and prostrated himself before him; 7 and screaming with a loud voice he said:

"What matters it to you and to me, Iēsous, son of the highest God? By that God I adjure you not to torment me." 8 (For he was saying to him, "Unclean spirit, come forth out of the man.")

9 And he asked him:

"What is your name?"

And he answered, saying:

"My name is Legion; for we are many."

10 And they kept imploring him much that he would not send them away out of that rural region. 11 Now, there was there, hard by the mountain, a great herd of swine feeding; 12 and they implored him, saying:

"Send us into the swine, that we may enter into them."

13 And Iēsous permitted them; and the unclean spirits came out of [the man] and entered into the swine, and the herd, [numbering] about two thousand, rushed down the precipitous

slope into the sea, and were choked in the sea. 14 And the herdsmen of the swine fled, and told it in the city and in the country. And they came to see what it is that has taken place. 15 And they come to Iēsous, and behold the spirit-possessed man sitting clothed and restored to his senses, the [very man] who had harbored the legion; and they were afraid. 16 And the spectators narrated to them how it had befallen the spirit-possessed man, and concerning the swine. 17 And they began to implore him to depart from their borders. 18 And when he was entering the ship, the man who had been spirit-possessed implored him that he might be with him; 19 but Iēsous did not permit him, but says to him:

“Go to your house to your kindred, and tell them all the things the Master has done for you, and [how] he pitied you.”

20 And he departed, and began to proclaim in Dekapolis all the things Iēsous had done for him; and all men wondered.

21 And when Iēsous had gone across again in the ship to the other side, a great crowd congregated to him; and he was beside the sea.

COMMENTARY

The Gerasēnes are given elsewhere in the text as Gergesēnes and Gadarēnes. As they are utterly unknown to history, it is immaterial how the name was spelled.

The compiler of *Mark* occasionally lapses into Latin, as here, where he uses the word *legiōn*, the Latin *legio*. The word must therefore be regarded as a substitute for a term in Greek mythology which would be out of place in a Jewish “history.” Possibly the unclean spirits called themselves *panes*, “fauns,” as they implored Iēsous not to banish them from the rural region (χώρα). Finding no satisfactory Hebraic substitute for *pan* (“all”), the inspired compiler hit upon the Latin *legio* as conveying the notion of a large number. But, whatever they may have called themselves, the spirits were simply the shades of the dead. The covert admiration of the forgers for these “unclean spirits” again betrays itself: for here, as always, Iēsous was promptly recognized by the unclean spirits

as the son of God. Here the spirits are polytheists: in speaking of the "highest God" they imply that there were lower Gods.

CH. V. 22-43

22 And comes to him one of the synagogue-rulers, Iaeiros by name, and seeing him, falls at his feet, 23 and implores him much, saying:

"My little daughter is at the point of death; I [beseech you] that you come and lay your hands on her, so that she may be cured, and be restored to life."

24 And he departed with him; and a great crowd went along with him, and they jostled him. 25 And a woman who for twelve years had an issue of blood, 26 and had undergone many [treatments] under many physicians, and was not at all benefited but rather grew worse, 27 having heard the [reports] concerning Iēsous, came in the crowd behind and touched his mantle. 28 For she kept saying:

"I shall be cured if I touch but his outer garments."

29 And immediately the fount of her blood was dried up, and she knew in her body that she was healed of her scourge. 30 And immediately Iēsous, perceiving in himself that his exodic force had gone forth, turned about in the crowd and said:

"Who touched my outer garments?"

31 And his disciples said to him:

"You see the crowd jostling you, and you say, 'Who touched me?' "

32 And he looked around to see her who had done this. 33 But the woman, frightened and trembling, knowing what had happened to her, came and fell down before him, and told him the whole truth.

34 And he said to her:

"Daughter, your faith has saved you; go in peace, and be healed of your scourge."

35 While he is yet speaking, they come from the synagogue-ruler's house, saying:

"Your daughter is dead: why do you still trouble the Teacher?"

36 But Iēsous, disregarding the spoken word, said to the synagogue-ruler:

"Fear not; only believe."

37 And he did not permit any one to accompany him except Petros, Iakōbos and Iōannēs, the brother of Iakōbos. 38 And they come to the house of the synagogue-ruler, and he beholds a commotion, [people] weeping and wailing greatly. 39 And having entered, he says to them:

"Why do you make a commotion, and weep? The girl is not dead, but is sleeping."

40 And they laughed at him scornfully. But he, having put them all out, takes with him the father of the girl and her mother and the [three disciples] who are with him, and goes in where the girl was. 41 And having grasped the girl's hand, he says to her:

"*Talcitha koum*," that is, when translated, "Little girl, I say to you, **Awake**."

42 And immediately the little girl rose up and walked; for she was twelve years old. And they were immediately astounded with great amazement. 43 And he charged them vehemently that no one should know this; and he said that [something] should be given her to eat.

COMMENTARY

Had the forgers perceived that these two "miracles" apply allegorically to the esoteric and the exoteric doctrines, they would have exercised their peculiar literary talents in mutilating the story beyond recognition. Thanks to their obtuseness, it retains its graphic simplicity. Of course they had to give the story a Jewish tinge, and to the ignorant *Talcitha koum* is certainly very convincing, even if it is bad Hebrew, or, strictly speaking, not Hebrew at all. Incidentally the discredited Ioudas had to be expunged from the text, and Simōn's name written in. Also the usual thrills of amazement had to be mentioned; no conscientious amateur writer

of fiction would neglect that, for fear of weakening the dramatic effect, or of placing too severe a strain upon the imagination and intelligence of the reader.

According to *Mark* nearly everything happened "immediately." A writer who was recording events that had actually taken place, especially if they had fallen under his own observation during a protracted period of time, would not be apt to use this expression "immediately" so frequently; but an uncultured man, who was writing down from memory the quickly moving events in a drama which he had been witnessing, would naturally retain the impression of rapid action, and therefore employ the word "immediately" constantly, as it is found in the text.

CHAPTER VI. 1-6

1 And he departed from there, and comes to his native [city]; and his disciples go along with him. 2 And when it was the sabbath he began to teach in the synagogue. And the many hearers were astounded, saying:

"From what source does this [man] have these things? And what is the learning that has been given him, and [whence come] powers such as these that are effected by means of his hands? 3 Is not this the carpenter, the son of Mariam, and brother of Iakōbos, Iōsēs, Ioudas and Simōn? And are not his sisters here with us?"

And they were offended at him. 4 But Iēsous said to them:

"A seer is not dishonored, save in his native [city], and among his kinsfolk and in his own house."

5 And he was not able to exert any power there, save that he laid his hands on a few infirm persons and healed them. 6 And he wondered because of their unbelief. And he went about the villages in a circuit, teaching.

COMMENTARY

The genuineness of this clever little incident may be relied upon for two reasons: the forgers had not the ability to invent it, and it contains the names (only one of them being disguised and that but

slightly) of four of the brothers of Iēsous who were also his disciples. The names of Andreas (which is purely Greek) and of the seven sisters were, no doubt, in the original text; but of course the forgers could not suffer them to remain, for "Andreas" was an awkward name to disguise, and apparently there was a mystery about the sisters of Iēsous which the forgers deemed it prudent not to divulge. In Greek mythology seven sisters, the Hesperides, guarded the Pole-tree with its golden apples, and groups of seven sisters appear in various guises.

The frank admission that the healing virtue of the Son of God was powerless against the unfaith of a few ignorant and feeble mortals seems to indicate that the originators of the new religion had not yet formulated their theology very definitely.

CH. VI. 7-13

7 And he calls to him the twelve, and began to send them forth two by two; and he gave them authority over the unclean spirits. **8** And he charged them that they should take nothing for the road except a staff only, no provision-bag, no bread, no money in their belt; **9** but [to be] shod with sandals, and put not on two tunics. **10** And said he to them:

"Wherever you enter into a house, stay there until you depart thence. **11** And whatever place will not receive you, and [its residents] will not listen to you, as you depart from there shake off the dust which is under your feet, for a testimony to them. [[Amēn, I say to you, It shall be more endurable for Sodom and Gomorrah in the day of judgment than for that city.]]"

12 And they went out and proclaimed that [the people] should reform. **13** And they cast out many spirits, and anointed with oil many infirm persons, and cured them.

COMMENTARY

In this passage "the twelve" have been fraudulently substituted for the seventy-two; and the passage has been severed from the first half of verse 19, ch. iii. Here and elsewhere the forgers have at-

tempted to conceal the fact that the thirty-six couples (*szygies*) are Mercury-Venuses; but they have left sufficient evidence in the text to show it quite clearly. Iēsous, after sending out his seventy-two paired messengers, goes on a picnic with his twelve companions; but, as the seventy-two have been eliminated from *Mark*, the twelve have to be sent out in their stead, and so the outing has to be postponed until their return. The gap left in the narrative by this unskilful device was left unfilled, but while waiting for the return of "the twelve," whom he had thus surreptitiously sent out, the "historian" busied himself with writing an implausible fiction about the beheading of Iōannēs the Lustrator, which serves to distract the attention of the reader until the missent twelve return for the picnic.

CH. VI. 14-29

14 And King Herod heard [of Iēsous the Healer]; for his name had become famous, and they were saying, "Iōannēs the Lustrator is risen from the dead, and because of this the forces energize in him." 15 But others said, "It is Elijah." And others said, "[[It is]] a seer [*who has reincarnated, and he is*] like one of the seers [of old]." 16 But Herod, when he heard [of him], said:

"Iōannēs, whom I beheaded, he is risen."

17 For Herod himself had sent out [retainers] and had seized Iōannēs, and bound him in prison, on account of Herodias, his brother Philip's wife, because he had married her. 18 For Iōannēs said to Herod:

"It is unlawful for you to marry your brother's wife."

19 And Herodias kept cherishing a grudge against him, and wished to kill him; but she could not. 20 For Herod feared Iōannēs, knowing him to be a just and holy man, and protected him; and when he heard him he wavered and listened to him gladly. 21 And when it happened to be an opportune day, when Herod on his birthday made a dinner to his field-m Marshals, generals and first-fighters of Galilee, 22 and the daughter of Herodias herself had come in, and had danced and pleased Herod and those who reclined [at table] with him, the king said to the little girl:

"Ask of me anything you wish, and I shall give it to you."

23 And he swore to her :

"I shall give you whatever you may ask of me, even to the half of my kingdom."

24 And she went out and said to her mother :

"What shall I ask?"

And she said :

"The head of Iōannēs the Lustrator."

25 And immediately she came in haste to the king and asked, saying :

"I wish that you give me at once on a dish the head of Iōannēs the Lustrator."

26 And [although] the king was deeply grieved, on account of his oaths and of [his guests] reclining with [him at table] he would not slight her. 27 And immediately the king sent a guardsman and ordered him to bring his head ; and he went and beheaded him in the prison, 28 and brought his head on a dish and gave it to the little girl, and the little girl gave it to her mother. 29 And his disciples, when they heard [of it], came and took up his corpse and laid it in a tomb.

COMMENTARY

This doleful tale of the decapitation of the Hierophant of the Water-rite begins at the wrong end, lacks every element of plausibility, contains glaring historical misstatements, and is open to the charge of plagiarism ; while its peculiarities of wording and literary style differentiate it from the main body of the text, and show clearly that it is an unskilful forgery. It is wedged into the text at a place where a gap was left after expunging the passage concerning the seventy-two messengers. Herod, according to this absurd story, became intimately acquainted with Iōannēs, "listened to him gladly," and almost became his disciple ; yet not till after he had put to death this forerunner whom he held in awe as "a just and holy man," did he hear of Iēsous. He then rejects the theory that Iēsous is one of the ancient seers reincarnated, and clings to the impossible theory that Iōannēs, whose head has been cut off,

has risen from the dead! The head of Iōannēs had been carried away on a dish, and given into the safe-keeping of his enemy, Herodias, so that his resurrection would be a difficult matter even in an age of miracles. Anyway, Herod could easily have obtained a description of the personal appearance of Iēsous, who was known to so many. As to the historical blunders in the story, Herod was not a king, but was only a tetrarch; he did not marry his brother Philip's wife (whose name was Salome), but the wife of another brother, also named Herod; and the three were really only half-brothers. In making "King" Herod promise the half of his "kingdom" to a young lady who had pleased him at a banquet, the forgers have unblushingly stolen and inartistically utilized an incident in the story of *Esther* (vii), in which King Ahasuerus, at a banquet, promised Queen Esther, who had found favor in his sight, anything she might request, even to the half of his kingdom—with the result that Haman was hanged. The reference to Iōannēs in Josephus (*Antiquities*, xviii. 5. 2) is unquestionably a forgery, as are also the passages mentioning Iēsous and his brother Iakōbos. The words *baptistēs* and *baptismos*, which belong exclusively to the Greek of the *New Testament*, are used in the forgery concerning Iōannēs "the Baptist" which is found in the text of Josephus; that fact alone sufficiently shows that the passage is spurious.

CH. VI. 30-44

30 **And the apostles gathered together to Iēsous, and reported to him all things, whatever they had done and whatever they had taught. 31 And he says to them:**

"Come you yourselves apart to a desert place and take a little rest."

For there were many who were coming and going, and they had no opportunity even to eat. 32 **And they went away in the ship to a desert place apart. 33 And the crowds saw them going, and many recognized [him]; and together they ran there on foot from all the cities, and outwent them. 34 And he came out [of the ship] and saw a great crowd, and his heart went out**

to them, because they were “like sheep *not having a shepherd*”; and he began to teach them many things. 35 And when the hour was late, came to him his disciples and said to him:

“The place is desert, and already the hour is late; 36 dismiss them, that they may go to the country and villages round about, and buy for themselves something to eat.”

37 But he answered and said to them:

“Do you give them [something] to eat.”

And they say to him:

“Shall we go and buy bread to the value of two hundred *denarii*, and give them to eat?”

38 And he says to them:

“How many loaves have you? Go and see.”

And when they had ascertained it, they say:

“Five, and two fishes.”

39 And he ordered them to make all recline in mess-parties on the fresh greensward. 40 And they sat down in mess-parties, like flower-beds, by hundreds and by fifties. 41 And he took the five loaves and the two fishes, and having looked up to the sky he blessed the loaves and broke [them] in pieces, and gave [them] to his disciples, to set before them; and the two fishes he divided among them all. 42 And they all ate and were satisfied. 43 And they took up the broken fragments, twelve hand-basketfuls, and also of the fishes. 44 And those who ate of the loaves were five thousand men.

COMMENTARY

The twelve companions of Iēsous, who are not “apostles” and are not “sent forth,” have no report to make; they go with Iēsous on a picnic. The “apostles” are the thirty-six couples (Mercury-Venuses), who report to Iēsous upon their return. By comparing the text of *Mark* with that of *Luke*, the alterations that have been made by the unskilful forgers are easily traced. The mess-parties, instead of being arranged “by hundreds and by fifties,” should consist of forty-nine parties of one hundred each; and the multitude should number forty-nine hundred. The words “also of the fishes”

are probably from the pen of a peculiarly dull-witted interpolator who has inserted many similar stupid "emendations" in the text.

CH. VI. 45-56

45 And immediately he compelled his disciples to enter into the ship, and to go before [him] to the other side, to Bethsaïda, until he should send away the crowd. 46 And having taken leave of them, he went away to the mountain to pray. 47 And when evening came, the ship was in the midst of the sea, and he was alone on the land. 48 And seeing them harassed in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them, walking on the sea, and would have outstripped them; 49 but they, seeing him walking on the sea, supposed that he was a spectre, and raised guttural cries; 50 for they all saw him and were thrown into consternation. But immediately he spoke with them, and says to them:

"Take courage: it is I. Fear not."

51 And he got into the ship to them; and the wind lulled. And they were very much amazed in themselves; 52 for they had not understood in respect to the loaves, but their heart was callous.

53 And having crossed over to the land, they reached Gennesaret, and came to anchor. 54 And when they had come out of the ship, immediately [the people] recognized him, 55 and ran about that whole neighboring country, and began to carry about the invalids on their litters where they were hearing that he was. 56 And whenever he entered into villages, or cities, or fields, they laid those who were sickly in the market-places, and implored him that they might touch if only the hem of his mantle; and as many as touched it were cured.

COMMENTARY

From the beginning of this passage, at verse 45, down to viii. 21, inclusive, there is nothing but the work of the priest-forgers, who have, with amazing lack of originality, padded out the text with material copied from other portions of it, but disfigured by meaningless variations. Nearly all of this spurious matter is slavishly

copied in *Matthew* (xiv. 22 to xvi. 12), but none of it appears in *Luke*. This might indicate that *Luke* was compiled before, and *Matthew* after, this interpolation was made in the text of *Mark*; or more probably, that the compiler of *Luke*, who was better educated than his predecessors, rejected this duplicate matter as worthless.

Bethsaïda, if it ever existed, is supposed to have been on the eastern shore of Lake Gennesaret, but here the forgers have placed it on the western shore: in fact, they have elsewhere shifted it from shore to shore, to suit the exigencies of the narrative. Some Biblical scholars admit that the Synoptists have dealt loosely with geography by doing this; but others have overcome the "difficulty" by creating a second Bethsaïda, on the pious theory that inspired writers could not possibly have erred in even so small a matter.

This incident is merely a repetition of the one in which Iêsous stilled the tempest: the forgers have tried to improve upon the original by having Iêsous walk upon the waters; but the story loses much, and gains nothing, by the addition of this aquatic miracle. What connection there might be between this miracle and that of multiplying the loaves, the interpolator fails to explain, but contents himself with saying that the disciples were too obtuse to understand it.

CHAPTER VII. 1-16

1 And near him some of the Pharisees and some of the scribes were gathered together, who had come from Jerusalem, 2 and had seen that some of his disciples are eating their bread with unhallowed (that is, unwashed) hands. 3 (For the Pharisees and all the Judæans, clinging to the tradition of the ancients, do not eat unless they wash their hands with the fist; 4 and after coming from the marketplace they do not eat unless they bathe themselves; and there are many other [observances] which they have traditionally received to hold, baptizings of cups, ewers and copper utensils [[and couches]].) 5 And the Pharisees and scribes put to him a question:

“Why are your disciples not walking according to the tradition of the ancients, but are eating their bread with unwashed hands?” .

6 And he answered and said to them:

“Well did Isaiah predict concerning you hypocrites, as it is written:

*‘This people honor me with their lips,
But far from me is their heart.*

7 *But they worship me fruitlessly,*

Setting forth [as their] teachings the injunctions of men.’

8 Neglecting the commandment of God, you cling to the tradition of men, [[baptizings of ewers and cups, and many other such similar things you do]].”

9 And he said to them:

“You set aside effectually the commandment of God, that you may observe your tradition. 10 For Moses said, ‘*Honor your father and your mother,*’ and ‘*Let the reviler of father or mother come to his end by the death-penalty.*’ 11 But you say, ‘If a man says to his father or his mother, “That by which you might have been helped by me is *Korban*” ’ (that is, ‘a votive offering’), 12 you no longer permit him to do anything for his father or his mother, 13 annulling the doctrine of God by your tradition which you have handed down; and many such similar things you do.”

14 And having called to him the crowd again, he said to them:

“Hear me, all of you, and understand: 15 there is nothing from outside the man which, entering into him, can befoul him; but the [excretions] issuing from the man, these are the things that befoul the man. [[16 If any one has ears to hear, let him hear.]]”

COMMENTARY

The forger who wrote this singular screed on the godliness of being dirty has applied to it lavishly the pseudo-Jewish local color (though he lapses into a Latinism), and has quoted *Isaiah* (xxix. 13) loosely and inaccurately. The ceremonial rites of purification described in the text amount to no more than the observance of decent cleanliness. In defending his unwashed disciples, Iêsous argues illogically and indulges in an irrelevant tirade against the

Pharisees for clinging to a tradition which probably never existed outside the imagination of the forger.

CH. VII. 17-23

17 And when he had gone into a house from the crowd, his disciples asked him about the allegory. 18 And he says to them:

“Are you also so unenlightened? Do you not perceive that everything which from without enters into the man can not befoul him; 19 because it does not enter into his heart, but into his belly, and is voided into the privy-vault, cleansing away all the food?”

20 And he said:

“What issues from the man, that befouls the man. 21 For from within, out of the heart of men, issue wicked reasonings, fornications, thefts, murders, adulteries, 22 covetings, rogueries, guile, evil eye, slander, haughtiness, folly; 23 all these ignoble things issue from within, and befoul the man.”

COMMENTARY

One is at a loss to say which is the more charming, the “allegory” or the esoteric explanation vouchsafed by the forger, who evidently believed not only in the sanctity of dirtiness but also in the holiness of eating anything palatable that he could put his unwashed hands on. This particular forger appears to have been a Roman who wrote Greek badly. The words ascribed to Iēsous are coarse to the point of vulgarity; and it will be noticed that among the confused jumble of impurities that are said to issue from the heart is the “evil eye.”

CH. VII. 24-30

24 And he rose up thence and went away to the boundaries of Tyre [[and Sidon]]. And he entered into a house, and wished no one to know it; but he could not escape notice. 25 But immediately a woman, whose little daughter was possessed by an unclean spirit, having heard about him, came and fell at his feet. 26 Now, the woman was a Greek, a Syrophœnician by race. And she begged that he would cast the ghost out of her daughter. 27 And he said to her:

“Allow the children first to be fed; for it is not right to take the children’s bread and throw it to the curs.”

28 But she answered and says to him:

“Yes, Master; even the curs under the table eat of the children’s crumbs.”

29 And he said to her:

“For that response go your way; the ghost has gone out of your daughter.”

30 And she went away to her house, and found the little child laid on the bed, and the ghost had gone out of [her].

COMMENTARY

It is refreshing to notice occasionally in the text the name of a city which, like Tyre, can be discovered on a map, without consulting a fanciful Bible atlas. But the “historian” who thoughtfully added “and Sidon” had been born out of season. But even in that large city Iēsous, for all his magical powers, was unable to escape the notice of the rabble. He could cast out ghosts, but he could not conceal himself even in a house.

In this incident, the forger sympathetically depicts Iēsous as a narrow sectarian whose bigotry relaxes a little because of the sickening sycophancy of a woman who likens herself to a little dog, a “cur” (*κυνάριον*) devouring scraps under the table. Commentators with a leaning towards a supposedly “mystical interpretation” of their scriptures have suggested that the story may be taken as an allegory, signifying that Iēsous spread his spiritual banquet for the Jews only, and that the “Gentiles” are the little dogs under the table. This would mean that Christendom, for nearly two millenniums, has rejoiced over fragments from a feast which the Jews, as a nation, declined to partake of. But, in fact, the scraps on which the Christians have been fed were stolen from the “pagan” Greeks.

CH. VII. 31–37

31 And again he departed from the boundaries of Tyre, and came through Sidon to the Sea of Galilee, through the midst of the borders of Dekapolis. 32 And they bring to him a deaf man who

stammered, and implore him to lay his hands on him. 33 And he took him away from the crowd apart, and put his fingers in his ears, and after spitting, he touched his tongue [*with the spittle*]; 34 and looking up to the sky, he groaned, and says to him:

“*Ephphatha!*” (that is, “Be opened!”)

35 And his ears were opened, and the ligament of his tongue was loosed, and he talked distinctly. 36 And he charged them that they should tell no one; but the more he charged them the more extravagantly they proclaimed it. 37 And they were immeasurably astounded, saying:

“Right well has he done all things: alike he causes the deaf to hear and the dumb to speak.”

COMMENTARY

The forger, although a disbeliever in the principles of hygiene, was a firm believer in the practices of vulgar magic, or he would not have had Iēsous employ the ridiculous methods of using spittle, touching the affected organs, sky-gazing, groaning, and ejaculating barbaric words as magical formulas. The belief in the magical efficacy of saliva was common in ancient times; but probably it was not the usual practice to put it in the patient’s mouth, as Iēsous evidently does in this case.

The astonishment of the spectators is only equalled by their disobedience of the command of silence imposed on them by Iēsous, who, though he could cause the deaf to hear and the dumb to speak, was unable to silence the garrulous.

CHAPTER VIII. I–IO

1 In those days there was a great crowd again, and they had nothing to eat; and he called his disciples to him and says to them:

2 “My heart goes out to the crowd, because they are remaining with me now three days, and are not having anything to eat; 3 and if I send them away fasting to their home they will be tired out on the road, for some of them have come from afar.”

4 And his disciples answered him:

"From what source shall any one be able, here in a desert, to fill these people with bread?"

5 And he asked them:

"How many loaves have you?"

And they said:

"Seven."

6 And he directed the crowd to recline on the ground. And he took the seven loaves, and after giving thanks, he broke [them] in pieces, and gave [them] to his disciples, to set before them; and they set them before the crowd. 7 Also they had a few little fishes; and after blessing them, he told [his disciples] to set these also before them. 8 And they ate and were satisfied. And they took up seven baskets of the left-over fragments. 9 And those [who had eaten] were about four thousand; and he sent them away. 10 And immediately he entered into the ship with his disciples, and came to the districts of Dalmanutha.

COMMENTARY

This story is only a repetition, with nonsensical changes, of the account previously given about the multiplication of the five loaves and the two fishes. The forgers were not above plagiarism; but it certainly was audacious to insert this obviously stolen story in the very work from which it was plagiarized. It is not simply a variant of the original allegory; for elsewhere the forger refers to both of them, and intimates that each has a meaning of its own. The original allegory is indeed pregnant with meaning; but this one is as barren as the infertile brain of the priest-forger who perpetrated it. In the genuine allegory Iēsous and the twelve, picnicking in a "desert place," have not sufficient provisions for the self-invited crowd; but in this plagiarism the "great crowd" famish for three days, although in a populous region, before Iēsous discovers their plight.

Dalmanutha is called Magadan, or Magdala, in the parallel passage in *Matthew* (xv. 39); but the orthodox Biblical scholars, to bring the two *Gospels* into accord, fancy that there may have been two villages close together. But whether one village or two villages, they belong exclusively to the unreal geography of the *Synoptics*.

CH. VIII. 11-21

11 And the Pharisees came out and began to make mutual inquiry with him, seeking from him a sign from the sky, putting a test to him. 12 And he groaned in his spirit and says:

“Why does this generative-cycle keep seeking a sign? Amēn, I say to you, [*What then*] if a sign shall be given to this generative-cycle?”

13 And having left them, he entered again into the ship, and went away to the other side.

14 And they forgot to take bread; and except one loaf they did not have any with them in the ship. 15 And he charged them, saying:

“Take care, shun the leaven of the Pharisees and the leaven of Herod.”

16 And they argued among themselves, because they had no bread. 17 And Iēsous was aware of it, and says to them:

“Why are you arguing among yourselves because you have no bread? Do you not yet perceive or understand? Is your heart hardened? 18 ‘*Having eyes, do you not see, and having ears, do you not hear?*’ And do you not remember? 19 When I broke in pieces the five loaves [and gave them] to the five thousand, how many hand-baskets full of the fragments did you take up?”

They say to him:

“Twelve.”

20 “And when the seven [loaves] among the four thousand, how many basketfuls of fragments did you take up?”

And they say to him:

“Seven.”

21 And he said to them:

“Do you not yet understand?”

COMMENTARY

The Pharisees were reasonable in asking for a sign, and in *Matthew* (xii. 40) they are given the sign Cetus, the Whale; but here Iēsous only groans—as he did when curing the deaf man—and gives

an unintelligible answer, which is made even more obscure by a *lacuna* in the text.

The forger here admits that the story of the multiplication of the loaves and fishes has an esoteric meaning; but it is clear that he himself had not even a clue to it. To cover up his ignorance, he waxes mysterious and vague, as if to tax the intelligence of the reader. The genuine allegory is really so simple that the disciples would have been sadly lacking in intuition had they failed to perceive it; but neither they nor any one else could understand the bogus allegory or the arithmetical twaddle here placed in the mouth of the pseudo-Iēsous.

CH. VIII. 22-26

22 And they came to Bethsaïda. And they bring a blind man to him, and implore him to touch him. 23 And he grasped the blind man's hand, and led him outside of the village; and having spit on his eyes, and having laid his hands on him, he asked him:

"Do you see anything?"

24 And he looked up and said:

"I see men; for I see them like trees, walking."

25 Then he again laid his hands on his eyes, and he gazed intently, and [his sight] was restored, and he saw everything distinctly. 26 And he sent him away to his house saying:

"Do not enter into the village, [[neither tell it in the village]]."

COMMENTARY

Again Iēsous is lavish with saliva, which, in these forgeries, seems to have been his favorite remedy. This time, however, the cure is not an "immediate" one: it is deferred in order to introduce the imagery of "trees, walking," which is the only original element in this pointless miracle.

CH. VIII. 27-30

27 And Iēsous went forth, and his disciples, to the villages of Cæsarea Philippi; and on the road he asked his disciples, saying to them:

"Who do men say that I am?"

28 And they told him, saying:

"[Some say], Iōannēs the Lustrator; and others, Elijah; and others, One of the prophets."

29 And he asked them:

"But who do you say that I am?"

Petros answers and says to him:

"You are the Anointed."

30 And he strictly enjoined them that they should tell no one concerning him.

COMMENTARY

To connect the Greek allegorical drama with the Hebrew scriptures by identifying its principal characters as *Old Testament* worthies was rather a clever conception: Iēsous was made out to be a reincarnation of King David; Iōannēs the Lustrator, of Elijah; Simōn, of Jonah; and Iōannēs, of Jonathan. This literary device would readily occur to the Roman Marcus, who may be supposed to have read the fanciful account given by Vergil (*Æneid*, vi. 752 *et seq.*) of the shades in Hadēs who were destined to reincarnate as great characters in Rome. But when the inventors of Christianity had developed their new plan of salvation, making out Iēsous to be the only son of God and the sole savior of mankind, this doctrine of reincarnation had to be kept in the background, and was eventually abandoned. The assertion that Iēsous was "the Anointed" merely identified him with David, "the Lord's Anointed"; but later the Messianic idea developed as a distinguishing feature of the new and wholly exoteric religion.

CH. VIII. 31-38

31 And he began to teach them that it is inevitable for the Son of man to suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and rise [from the dead] after three days. 32 And he explained the arcane doctrine frankly. And Petros took him, and began to admonish him. 33 But he, turning and looking at his disciples, admonished Petros, saying:

“Get behind me, Adversary; for your mind is not centred on the things of God, but on the things of men.”

34 And he called to him the crowd with his disciples, and said to them:

“Whoever is willing to come after me, let him utterly deny himself, and take up his cross and go along with me. 35 For whoever desires to save his soul shall lose it; but whoever shall lose his soul for the sake [[of me and]] of the good tidings, shall save it. 36 For what shall it profit a man if he gains the whole world and forfeits his own soul? 37 Or what shall a man give [as] an exchange for his soul? 38 For whoever, in this adulterous and sinful generative-sphere, may have been ashamed of me and of my doctrines, of him the Son of man shall be ashamed when he comes in his Father’s glory with the holy Divinities.”

CHAPTER IX. I

I And he says to them:

“Amēn, I say to you, There are some bystanders here who shall not at all taste of death until they see the kingdom of God when it has come in power.”

COMMENTARY

The prediction by Iēsous of his crucifixion is made more appropriately in x. 32–34. Here it is fancifully appended by the forgers to the spurious incident where Iēsous declares that Iōannēs the Lustrator was Elijah reincarnated. The notion is that as Iōannēs had been put to death, so Iēsous also would suffer. But the forgers have inadvertently left out the connecting statement about the martyrdom of Iōannēs. It is given clearly enough in ix. 13, but some bungling forger has disjoined it from the prediction of the crucifixion (which is repeated in ix. 31) by inserting the story of the epileptic boy whom the disciples failed to free from a possessing spirit. In attempting to improve the narrative the forgers have thus given the prediction in three places.

If the prediction in ix. 1, above, were true historically and prophetically, the bystanders would be still on earth as wandering Jews,

with but little hope of tasting death while the earth endures. Even the most hopeful eschatologists, saving ignorant fanatics who are looked upon askance by the respectably orthodox, are not now expecting that Iēsous will establish his kingdom on earth in the immediate future.

The forgers must have had a collection of "sayings" (*logia*) which some compiler had made, severing them from the context. In attempting to fit these sayings into their appropriate places, they have made some curious dislocations and many repetitions; and when unable to work them into the text with any pretence of relevancy, they have strung them together in a queer medley, interspersing them with vapid theological comments. The modern division of the text into chapters and verses betrays equal ignorance and incompetence, as in the above instance, where Chapter ix begins with the concluding sentence of an incident in the preceding chapter.

CH. IX. 2-13

2 And after six days Iēsous takes with him Petros, Iakōbos and Iōannēs, and brings them up into a lofty mountain, alone by themselves; and he was transfigured before them, 3 and his garments became glittering, exceedingly white, [[like snow]], such as no clothes-cleaner on earth can whiten them. 4 And to them appeared Elijah, with Moses; and they were talking with Iēsous. 5 And Petros answered and said to Iēsous:

"Rabbi, it is good for us to be here; and let us build here three dwelling-places, one for you, one for Moses, and one for Elijah."

6 For he did not know what answer to make; for they were frightened. 7 And a cloud came and overshadowed them; and from the cloud came a voice, saying:

"This is my favorite son; hear ye him."

8 And on a sudden, having looked around, they no longer saw any one but Iēsous alone with themselves.

9 And as they were descending from the mountain, he admonished them that they should relate to no one what they had seen, save when the Son of man should be risen from the dead. 10 And they kept that arcane doctrine among themselves, discussing what

the rising from the dead is. 11 And they put a question to him, saying:

“Say the scribes that Elijah must come first?”

12 And he said to them:

“Elijah indeed comes first and restores all things. And how is it written of the Son of man, that he should suffer many things, and be treated as of no account? 13 But I say to you, Elijah is come, and they have also done to him whatever they desired, just as it was written of him.”

COMMENTARY

The text should read, “on the seventh day,” but here and in *Matthew* xvii. 1 it has been changed to “after six days,” and in *Luke* ix. 28 to “about eight days after,” evidently because the forgers perceived that it would be un-Jewish for Iēsous and his disciples to travel on the seventh day.

Petros (patron saint of the Roman hierarchy) has here been substituted for Ioudas. The proclamation of the voice from the cloud is only a variant of that made at the baptism of Iēsous; and in this instance it is wholly inappropriate. Nor is the apparition of Elijah strictly consistent with the statement that he had reincarnated as Iōannēs the Lustrator; for, although the psychic body of a man can assume the appearance he wore in any of his previous incarnations, it would naturally be expected that here he would wear the likeness of Iōannēs and not that of Elijah.

Throughout the narrative Iēsous constantly enjoins to secrecy his disciples, his patients, the spectators, and even the “unclean spirits,” when usually there is no apparent reason for them to preserve silence. In a Mystery-play it is very probable that the importance of secrecy would be frequently alluded to, to impress it upon the minds of the initiates, who were the only spectators at the performance of the sacred drama; and in “historicizing” the drama the forgers appear to have preserved this feature imitatively and for no reasonable purpose.

The “prophecy” referred to in verse 13 is not in the *Old Testa-*

ment or any other known scripture; presumably it is one of the many fabrications of the forgers.

CH. IX. 14-29

14 And when they came to the [*other*] disciples, they saw a great crowd about them, and scribes discoursing with them. 15 And immediately all the crowd, when they saw him, were awe-struck, and running to him welcomed him. 16 And he asked them:

“What are you discussing with them?”

17 And one of the crowd answered him:

“Teacher, I brought to you my son, who has a dumb spirit, 18 and wheresoever it seizes him it knocks him down; and he foams, and gnashes his teeth, and he is withering away; and I spoke to your disciples that they should cast it out, but they were unable [to do so].”

19 But he answers them and says:

“O unbelieving generation, how long shall I be with you, how long shall I endure you? Bring him to me.”

20 And they brought him to him. And immediately on seeing him the spirit threw him into convulsions; and he fell on the ground and wallowed, foaming [at the mouth]. 21 And he asked his father:

“How long a time is it that this has happened to him?”

And he said:

“From early childhood. 22 And often it has cast him both into fire and into waters, that it might destroy him; but if you can do anything, have pity on us and help us.”

23 And Iēsous said to him:

“If you are able [[to believe]], all things are possible to the believer.”

24 And immediately the child’s father, screaming, [[with tears]], said:

“I believe. [[Master,]] help my unbelief.”

25 But when Iēsous saw that a crowd was coming together on the run, he reproved the unclean spirit, saying to it:

“You deaf and dumb spirit, I command you, Come out of him; and no longer may you enter into him.”

26 And having screamed and thrown him into violent convulsions, it came out; and he became like a corpse, so that the majority said:

“He ’s dead.”

27 But Iēsous grasped him by the hand and raised him up, and he arose.

28 And when he had entered into a house, his disciples asked him privately:

“[Why] were we unable to cast it out?”

29 And he said to them:

“This kind can come out by nothing but prayer [[and fasting]].”

COMMENTARY

In their ignorance of the fact that this “dumb” spirit was amenable only to prayer (and fasting, according to a later “historian”) the disciples failed to eject him, which is all the more regrettable because this is the only specific account of their miracle-working recorded in the *Synoptics*. But Iēsous, in defiance of his own prescription, did not pray or fast, but performed the cure offhand; and according to the literal meaning of the words, “This kind can come out by nothing but prayer and fasting,” it was the dumb spirit who should have prayed and fasted. The cure, however, is made contingent upon the vacillating faith of the father—who was neither the healer nor the patient, and who neither prayed nor fasted. The story is a tissue of puerile absurdities, written by some ignoramus whose work resembles the crude composition of a schoolboy. In *Matthew* and *Luke* the story has been condensed to about one-half, and the wording of it has been improved.

CH. IX. 30-32

30 And they withdrew from that place, and returned through Galilee. And he did not wish that any one should know it. 31 For he was teaching his disciples; and he said to them:

“The Son of man is delivered into the hands of men, and they

will kill him. And when he is killed, after three days he will rise [from the dead].”

32 But they did not understand the saying, and were afraid to ask him.

COMMENTARY

The prediction of the crucifixion and resurrection should follow ix. 12, 13, from which it is separated by the interpolated story of the epileptic boy. Though genuine in substance, the prediction is here a repetition made by the forgers in padding out the text.

It was a common belief among the Greeks that until the expiration of the “third day” after death the spirit could yet be recalled; and on the third day special rites, termed *τρίτα* or *πρότρίτα*, were performed, with a view to the possible return of the spirit. In all the genuine portions of the *Synoptics* the references to popular beliefs and customs are to Greek ones; it is only in the spurious portions that anything Jewish or supposititiously Jewish is mentioned.

CH. IX. 33–50

33 And they came to Kapernaum; and when he was in the house he asked them:

“What were you discussing on the road?”

34 But they kept silent; for on the road **they had been discussing who [of the twelve was] more mature.** 35 And he sat down, and called the twelve; and he says to them:

“If any one desires to be first, he shall be last of all, and a servant of all.”

36 And he took a little child and set it in their midst; and folding it in his arms, he said to them:

37 “Whoever in my name shall entertain one such little child, entertains me; and whoever receives me, receives not me but him who sent me.”

38 Iōannēs [[answered and]] said to him:

“Teacher, we saw a [healer], [[who does not follow us,]] casting out ghosts in your name; and we restrained him, because he does not go along after us.”

39 But Iēsous said:

“Do not restrain him; for there is no one who shall energize the Power in my name, and be able hastily to speak evil of me. 40 For he is with us who is not against us. 41 For whoever in my name may give you a cup of water to drink, because you are the Anointed’s [disciples], amēn, I say to you, He should not at all lose his reward. 42 And whoever shall place an impediment in the way of one of these little ones who believe [[in me]], it were far better for him if a ponderous millstone were placed around his neck and he were cast into the sea. 43 And if your hand is an impediment to you, amputate it; it is good for you to enter into the [æonian] life maimed, [rather] than having two hands to depart into Hinnom-valley, into unquenchable fire, [[44 where *‘their worm does not die, and the fire is not quenched’*]]. 45 And if your foot is an impediment to you, amputate it; it is good for you to enter into the [æonian] life limping, [rather] than having two feet to be thrown into Hinnom-valley, [[into the unquenchable fire, 46 where *‘their worm does not die, and the fire is not quenched’*]]. 47 And if your eye is an impediment to you, gouge it out; it is good for you to enter into God’s realm one-eyed, rather than having two eyes to be thrown into that Hinnom-valley [[of fire]], 48 where *‘their worm does not die, and the fire is not quenched.’* 49 For every one shall be salted with fire, [[and every sacrificial victim shall be salted with salt]]. 50 **Salt is good;** but if the salt becomes unsalty, with what will you season it? Have salt in yourselves, and be at peace with one another.”

COMMENTARY

The beautiful episode in which the followers of the Nous are likened to little children is here sadly mutilated. The literal statement that whoever “receives” a little child receives the Logos, or, theologically, Iēsous, and thereby receives the Father, is a sentimental absurdity.

To the noble reproof administered by Iēsous to his disciples the forgers have appended a farrago of nonsensical assertions, some of which are gloomy and horrifying. The peroration on the subject

of salt, incoherent and chemically untrue, is a literary curiosity; but it is probably a distortion of a genuine saying.

CHAPTER X. 1-12

1 And rising up from that place he comes into the borders of Judæa and beyond the Jordan; and crowds came together to him again, and as usual he taught them again. 2 And [[Pharisees came, and]] they asked him if it is lawful for a man to divorce his wife, putting him to a test. 3 And he answered and said to them:

“What did Moses command you?”

4 And they said:

“Moses allowed [him] ‘to write a bill of divorce, *and to divorce [her].*’ ”

5 But Iēsous said to them:

“In view of your hard-heartedness he wrote you this command. 6 But from the primal element of the world-building [[God]] ‘made [[them]] male *and female*. 7 *On this account, a man shall leave his father and his mother [[and shall be cemented to his wife]],* 8 *and the two shall become one carnal body,*’ so that they are no longer two, but one body. 9 What therefore God has yoked together let not man separate.”

10 And in the house the disciples again asked him about the matter; 11 and he says to them:

“Whoever divorces his wife, and marries another, commits adultery against her; 12 and if a woman divorces her husband, and marries another, she commits adultery.”

COMMENTARY

Even if human beings had been originally created male and female, it would not follow logically that a man and a woman become one body when married, or that they should not procure a divorce if that course seemed advisable. That God yokes the two together is but a dogma of the priest-forgers. No reference is made, it will be noticed, to the fact that the ancient Jews practised polygamy; if a man and his wife become one body, it is a problem what a polyga-

mist and his wives would become. The Greek law allowed a wife to procure a divorce from her husband, but the Jewish law did not; and a Jewish writer would not have made the blunder contained in the text.

CH. X. 13-16

13 And they were bringing to him little children, that he might touch them; but the disciples reprov'd those [[who are bringing them]]. 14 But when Iēsous saw it, he was grieved, and said to them:

“Permit the little children to come to me, and do not forbid them; for to such belongs the kingdom of God. 15 Amēn, I say to you, Whoever shall not like a little child receive God’s kingdom, he shall not at all enter into it.”

16 And he folded them in his arms, and went on praising them, laying his hands on them.

COMMENTARY

Though only a fragment of this episode is preserved in the text, its beauty lights up the page so darkened by the unlovely work of the ecclesiastical forgers.

In the authorized version the word *kateulogei*, in verse 16 (the only place where the verb is found in the *New Testament*), is translated “blessed”; but the verb is simply an intensive form of *eulogein*, “to eulogize,” “to praise.”

CH. X. 17-27

17 And as he was going out on the road, one ran to him, and kneeled down to him, and asked him:

“Good Teacher, what shall I do to inherit æonian life?”

18 And Iēsous said to him:

“Why do you call me ‘good’? Except one, God, no one is good. 19 You know the commandments, ‘Do not kill,’ ‘Do not commit adultery,’ ‘Do not steal,’ ‘Do not testify falsely,’ ‘Do not defraud,’ ‘Honor your father and mother.’”

20 And he said to him:

“Teacher, from my youth I have observed all these things.”

21 And Iēsous looking upon him loved him, and said to him :

“You lack one thing : go sell everything you possess and give [the proceeds] to the mendicants, and you will have treasure in heaven. And come, follow me, [[taking up the cross]].”

22 But he became gloomy at the doctrine, and went away grieved ; for he was one who had great possessions. 23 And looking around, Iēsous says to his disciples :

“In what a difficult way shall the possessors of riches enter into the kingdom of God !”

24 And the disciples were astonished at his words. But Iēsous answered again, and says to them :

“Children, how difficult it is for those who rely on riches to enter into the kingdom of God ! 25 It is more feasible for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.”

26 And they were immeasurably astonished, saying to him :

“Then who can be saved ?”

27 But Iēsous, gazing at them, says :

“It is impossible with men, but not with God ; for ‘*with God all things are possible.*’ ”

COMMENTARY

This rich man was not a murderer, an adulterer, a thief, a perjurer or a swindler, and he had treated his parents respectfully ; therefore he required but one more virtue to qualify him for the kingdom of heaven—and that virtue was poverty. How easy it would be to gain entrance to the kingdom on such terms ! But though he had kept all the commandments quoted by Iēsous from the *Old Testament*, and the new one prohibiting swindling, he failed in the crucial test of dividing his wealth among the beggars. To the inexpressible amazement of the disciples, he failed to crawl through that needle’s eye, and inferentially his soul was salted with fire in the Hinnom-valley, where their worm does not die, and the fire is not quenched. But the moral of the tale is ruined by the final statement that salvation is impossible with men, and possible only with God, an objec-

tionable sentiment which is supposed to have been borrowed from *Genesis* xviii. 4, but which is more probably a falsified version of the fine old Greek proverb, "If God be with us, everything that is impossible becomes possible."

CH. X. 28-31

28 Petros began to say to him:

"Behold, we have left all, and have followed you."

29 Said Iēsous:

"Amēn, I say to you, There is no one who has left house, or brothers, or sisters, or father, or mother, [[or wife,]] or children, or lands, for the sake of me and of the good tidings, 30 who shall not receive a hundredfold now in this season, houses, brothers, sisters, mothers, children and lands, with persecutions, and in the coming æon life æonian. 31 But many [who are] first shall be last; and last, first."

COMMENTARY

The offer of a hundredfold increase in the number of one's relatives, including a hundred mothers, might be an inducement to desert one's family, were it not for the "persecutions" that are thrown in. According to the received text the wife also is to be abandoned; but the revisers have rejected the word "wife" as a too modern interpolation: this leaves the married man in uncertainty as to whether he should desert his wife or take her along, she and he being but "one body." If the true doctrine is that he should desert her, it is still an open question whether or not he would receive the polygamous reward of a hundred wives. The reward, it will be noticed, is to be received "now in this season," that is, in the material world. The passage clearly has a mystical meaning, relating to the renunciation of the temporal life for the eternal; but in the falsified text it is ridiculously literal. Each of the *Synoptics* contains the statement about "the first" and "the last"; but they disagree as to its meaning and its place in the text. Interpolated here, it seems to mean that many who are first to abandon home and family are last to receive the hundredfold reward that is promised.

CH. X. 32-34

32 And they were on the road, going up to Jerusalem, and Iēsous was preceding them; and they were astonished, and the followers were afraid. And he again took to him the twelve, and began to tell them the things which were about to happen to him, 33 saying:

“Behold, we are going up to Jerusalem, and the Son of man shall be handed over to the chief-priests and the scribes; and they will sentence him to death, and hand him over to the profane, 34 and they will make sport of him, scourge him, spit upon him, and kill him; and after three days he will rise [from the dead].”

COMMENTARY

This prediction is made by Iēsous on three occasions. Here it fits in with the context; but the other passages appear to be only unnecessary repetitions made in padding out the text. The rebuke to Simōn should, naturally, follow this passage.

CH. X. 35-45

35 And Iakōbos and Iōannēs, the [[two]] sons of Zebedaios, come up to him and say to him:

“Teacher, we wish that you would do for us whatever we may ask of you.”

36 And he said to them:

“What do you wish me to do for you?”

37 And they said to him:

“Grant to us that we may sit, one at your right and the other at your left hand, in your glory.”

38 But Iēsous said to them:

“You know not what you ask. Are you able to drink the cup which I am drinking, or be lustrated with the lustration with which I am being lustrated?”

39 And they said to him:

“We are able.”

And Iēsous said to them:

“You shall indeed drink the cup which I am drinking, and you shall be lustrated [with] the lustration [with] which I am being lustrated; 40 but to sit at my right hand and at my left hand is not mine to grant. But [you are the two] for whom it has been prepared.”

41 And the ten, when they heard [this], began to be displeased about Iakōbos and Iōannēs. 42 But Iēsous, having summoned them to him, says:

“You know that those who are reputed to rule over the profane hold them in subjection, and their great ones domineer over them. 43 But among you it is not so; but whoever wishes to become great among you shall be your servant, 44 and whoever wishes to be first among you shall be slave of all. 45 For even the Son of man came not to be served, but to do service, and to give his life as a ransom for many.”

COMMENTARY

In substance this passage is genuine; but apparently it has suffered many things of many interpolators. The *lacuna* in verse 40 would indicate that an erasure had been made and then carelessly left without a fraudulent substitute. Verse 44 is repeated almost verbatim from ix. 35.

CH. x. 46-52

46 And they come to Jericho; and as he was going out from Jericho, and his disciples and a considerable crowd, the son of Timaios (*Bar-Timaios*), a blind beggar, was sitting beside the road; 47 and having heard that it is Iēsous the Nazoræan, he began to shout and say:

“Iēsous, son of David, have compassion on me!”

48 And many reproved him, that he should be silent; but he shouted much more:

“Son of David, have compassion on me!”

49 And Iēsous stopped, and said:

“Call him.”

And they call the blind man, saying to him:

“Take courage; rise up, he is calling you.”

50 And he, throwing away his cloak, sprang up, and came to Iēsous.

51 And Iēsous answered and says to him:

“What do you wish I should do for you?”

And the blind man said to him:

“*Rabboni*, that I may recover my sight.”

52 And Iēsous said to him:

“Go; your faith has saved you.”

And immediately he recovered his sight, and went along with Iēsous on the road.

COMMENTARY

In the case of this blind beggar Iēsous relies wholly upon faith, and neglects to employ saliva, yet the cure is “immediate.” This seems to be the only moral to be derived from the story. Timaios is strictly a Greek name; but Bar-Timaïos, which means “son of Timaios,” is a barbarism.

CHAPTER XI. 1-10

1 And when they were nearing Jerusalem, Bethphage and Bethany, towards the mountain of the olive-trees, he sends two of his disciples, 2 and says to them:

“Go into the village opposite you, and immediately on entering it you will find a colt tied, on which no man has ever yet sat. Untie him, and bring him. 3 And if any one says to you, ‘Why are you doing this?’ say, ‘The Master has need of it, and immediately he will send it here again.’”

4 And they departed, and found a colt tied at the door, outside [the stable], in the alley; and they untied it. 5 And some of the [villagers] standing there said to them:

“What are you doing, untying the colt?”

6 And they said to them just as Iēsous had said; and they permitted them [to take the colt]. 7 And they brought the colt to Iēsous; and they threw their cloaks on it, and he bestrode it.

8 And many strewed their cloaks on the road, and others leaf-mattresses which they had cut from the fields. 9 And those going before and those following kept shouting:

“*Hosanna!* ‘Blessed [is] he who is coming in the Master’s name.’ 10 Blessed [be] the coming kingdom [[in the Master’s name]] of our father David. *Hosanna* in the highest [*heavens*]!”

COMMENTARY

In the parallel passage in *Matthew* the “colt” accompanies a she-ass; but here the text has been tampered with to conceal the Bakchic connection of the animal. Whether or not *Mark* is older or more primitive than *Matthew* and *Luke*, the fact remains that it has been as unscrupulously “edited” as the others have been. Its very crudity is largely due to the destructive work of ignorant and unskillful forgers.

The translation in the received version, “*Hosanna* in the highest,” is misleading; for “highest” is in the plural, apparently referring to the heavens, of which the ancients, both Jews and “Gentiles,” enumerated seven, corresponding to the seven planets.

CH. XI. 11–14

11 And he entered into Jerusalem, into the temple; and when he had looked round upon all things, the hour being now late, he withdrew to Bethany with the twelve.

12 And on the morrow, when they had come out from Bethany, he was hungry. 13 And seeing at a distance a fig-tree leafed out, he went [to see] if perhaps he might find anything on it; and having come to it, he found nothing but leaves: for it was not the season of figs. 14 And he answered and said to it:

“May no one eat fruit of thee any more throughout the æon!”

And his disciples heard it.

COMMENTARY .

Throughout the text occur short explanatory clauses that are remarkable for their stupidity; for in each case the “explanation” ruins the story. To this category belongs the statement that “it

was not the season of figs." According to this, Iēsous not only made the mistake of looking for figs out of season, but unjustly destroyed the tree because it had not produced fruit untimely.

The phrase "answered and said" is often used in the *Synoptics* when the word "answered" is not applicable; and it is particularly absurd in this passage, where the words of Iēsous are addressed to the fig-tree.

CH. XI. 15-19

15 And they come to Jerusalem; and he entered into the temple, and began to drive out those selling and buying in the temple, and overturned the tables of the money-changers, and the seats of those who were selling the doves. 16 And he would not permit that any one should carry a vessel through the temple. 17 And he taught, and said to them:

"Is it not written, '*My house shall be called a house of prayer for all the nations*'? But you have made it '*a den of robbers*.'"

18 And the chief-priests and the scribes heard it, and they sought how they might destroy him; for they feared him, for all the crowd were astonished at his teaching. 19 And he used to go out of the city as soon as evening came.

COMMENTARY

The few words taken from *Isaiah* (lvi. 7) and *Jeremiah* (vii. 11) are, for a wonder, correctly quoted and not inappropriate; but though it is said that Iēsous "taught," only this caustic remark is recorded, and it can hardly be regarded as instructive.

CH. XI. 20-26

20 And in the morning, as they were passing by, they saw the fig-tree dried up from the roots. 21 And Petros, having remembered, says to him:

"*Rabbi*, see the fig-tree which you cursed is dried up."

22 And Iēsous answering says to them:

"Have faith in God. 23 Amēn, I say to you, Whoever shall say to this mountain, '*Be removed and thrown into the sea*,' and

shall not doubt in his heart, but believe that what he says is happening, it shall be possible for him [to do it]. 24 For this reason I say to you, Believe that you have received all things whatsoever that you ask for when praying, and they shall be possible [for you to acquire]. 25 And whenever you stand up praying, if you have anything against any one, forgive [him], that also your Father who is in the skies may forgive you your offences. [[26 But if you do not forgive [him], neither will your Father who is in the skies forgive your offences]].”

COMMENTARY

The subject of prayer, although relevant, is introduced very abruptly with no expression connecting it with the blasting of the fig-tree; and although verse 25 clearly leads up to the model petition commonly called “the Lord’s Prayer,” the discourse of Iēsous ends as abruptly as it began, and instead of the prayer a forged sentence, verse 26, is given. This verse is one of the later interpolations, and is rejected even by the revisers. False antitheses, similar to the one it enunciates, are to be found elsewhere in the text.

CH. XI. 27–33

27 And they come again to Jerusalem. And as he was walking in the temple, the chief-priests, the scribes and the elders come to him. 28 And they said to him:

“By what authority are you doing these things?” or, “Who gave you this authority, that you should do these things?”

29 And Iēsous said to them:

“I also shall put you a question as to one doctrine; and answer me, and I shall tell you by what authority I am doing these things. 30 Was the lustral rite of Iōannēs from the heaven-world, or from men? Answer me.”

31 And they argued among themselves, saying:

“Should we say, ‘From the heaven-world,’ he will say, ‘Then why did you not believe him?’ 32 But should we say, ‘From men’ ”—

They feared the people; for all held that Iōannēs was really a seer. 33 And they answered Iēsous, and say:

“We do not know.”

And Iēsous says to them:

“Neither do I tell you by what authority I am doing these things.”

COMMENTARY

In *Matthew* this incident serves to introduce the allegory of the two sons, which is not given in *Mark* and *Luke*, though all three have the allegory of the wicked husbandmen, which follows. In *Matthew* these unhistorical “Pharisees” are dealt with more severely than they are in the other *Synoptics*.

CHAPTER XII. 1-12

1 And he began to discourse to them in allegories:

“A man ‘planted a vineyard, and placed a hedge about it, and dug a wine-vat, and built a tower,’ and leased it to husbandmen, and went travelling abroad. 2 And at the season he sent to the husbandmen a slave, that he might receive of the fruit of the vineyard. 3 But they laid hold of him and beat him, and sent him away empty-handed. 4 And again he sent to them another slave; and him they [[pelted with stones and]] wounded on the head, [[and sent him away,]] and insulted him. 5 And again he sent another; and him they killed; and many others, beating some and killing some. 6 He had yet one, a favorite son; him he sent to them last, saying:

“‘They will revere my son.’

7 “But those husbandmen said among themselves:

“‘This is the heir; come, let us kill him, and the inheritance will be ours.’

8 “And they laid hold of him and killed him, and threw him out of the vineyard. 9 What will the master of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. 10 Have you not read even this scripture:

“ ‘*The stone which the builders rejected,
The same has become the head of the corner;
11 This came from the Master,
And it is wondrous in our eyes’ ?*”

12 **And they sought to seize him; but they feared the crowd: for they perceived that he spoke the allegory against them. And they left him, and withdrew.**

COMMENTARY

Many of the quotations from the *Old Testament* with which the text is sprinkled are, like this one concerning the corner-stone, almost wholly irrelevant; others are often merely phrases or sentences suggested, apparently, by some word in the original text. Thus the statement that “a man planted a vineyard” is not necessarily a quotation from anything, but it suggests the allegory in *Isaiah* v. 1–6, where the hedge, the wine-vat and the tower are appropriately introduced, though in the allegory here they are only trivial details that mar rather than adorn the story by detracting from its vividness; they are not in the parallel in *Luke*.

CH. XII. 13–17

13 And they sent to him some of the Pharisees and of the Herodians, that they might catch him in doctrine. 14 And they come and say to him:

“Teacher, we know that you are truthful, and are not concerned about any one; for you do not look at the external appearance of men, but really teach the path of God. Is it lawful to give tribute to Cæsar, or not? 15 Should we give, or should we not give?”

But he, knowing their dissembling, said to them:

“Why do you put me a test? Bring me a *denarius*, that I may see it.”

16 And they brought it. And he says to them:

“Whose is this image and inscription?”

And they said to him:

“Cæsar’s.”

17 And Iēsous said:

“Render to Cæsar the things due to Cæsar, and to God the things due to God.”

And they were filled with admiration at him.

COMMENTARY

That Iēsous should adopt the kindergarten method of instruction in dealing with the hypocritical interrogators is hardly likely. The Jews had to pay tribute to Cæsar whether they regarded it as “lawful” or not. If the Pharisees and “Herodians” (whoever the latter may have been) hoped to trick Iēsous into openly defying the ruling power, their simplicity of mind must have been wonderful. He treats them to a kindergarten lesson, and then, evading their question, utters a platitude which excites admiration in their unsophisticated minds. Yet his answer is far from being admirable, inculcating as it does ignoble submission to oppression and tyranny. The wording of the story is very crude.

CH. XII. 18–27

18 And to him come Sadducees (who say there is no resurrection) ; and they put a question to him, saying:

19 “Teacher, Moses wrote to us, *‘If any one’s brother should die,’* and leave behind a wife, *‘and not leave a child, his brother should take the wife, and raise up seed for his brother.’* 20 There were seven brothers; and the first took a wife, and dying left no seed; 21 and the second took her, and died leaving behind no seed; and the third likewise; 22 and the seven [[had taken her and]] left no seed. Last of all the woman also died. 23 In the resurrection, [[when they shall rise,]] of which one of them will she be the wife? For the seven had her to wife.”

24 Said Iēsous to them:

“Not knowing the scriptures or the power of God, are you not mistaken on this account? 25 **They neither marry nor are given in marriage when they rise from the dead, but are like the Divinities in the skies.** 26 But in reference to the dead, that they rise, have you not read in the book of Moses [in the allegory

about] the Thorn-bush, how God spoke to him saying, '*The God of Abraham, the God of Isaac, and the God of Jacob am I*'? 27 He is the God, not of the dead, but of the living. You are greatly mistaken."

COMMENTARY

This is another of the attempts of the forgers to produce something really clever: the Pharisees and the "Herodians" having been stirred to admiration by the Teacher's kindergarten lesson, the Sadducees are now given an opportunity to entrap him. But the question asked by the Sadducees is merely childish, and the answer given by Iēsous is not particularly convincing or brilliant. Those who "rise from the dead" become sexless, like the "angels"; hence all married couples are eternally divorced in heaven, although, according to previous teachings, God originally made them "male and female," and when united in marriage man and wife "become one body," and should not be divorced save for adultery. Therefore it is highly reprehensible for a husband and wife, when they discover that they are mismated and can not fuse into a unit, to resolve themselves into two distinct individualities again by the process of divorce; though it is commendable for a hopelessly barren woman to be married to seven brothers in succession as rapidly as each of these seven consecutive halves of her is consigned to his grave. But instead of elucidating this question, Iēsous wanders from the subject, and quotes from Moses an irrelevant passage, from which he makes a false deduction: for it does not follow that because God is the God of the living he is not the God of the dead also.

CH. XII. 28-34

28 And one of the scribes had approached and heard them discussing together; perceiving that Iēsous answered them appositely, he put a question to him:

"Which is the first commandment of all?"

29 Iēsous answered him:

"The first is, '*Hear, O Israel, 'Our God is the Master, [and] the Master is one*'; 30 and 'Thou shalt love thy Master-God

from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength.' [[This is the first commandment.]] 31 [[And like it]] **the second is this, 'Thou shalt love thy neighbor as thyself.'** There is not any other commandment greater than these."

32 **And the scribe said to him:**

"Nobly said, Teacher! Truly have you said that '[[God]] is one, and there is no other besides him'; 33 and 'to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength,' and 'to love one's neighbor as oneself,' is more excellent than all 'whole burnt-offerings and sacrificial rites.'"

34 **And Iēsous, when he saw that he answered with discrimination, said to him:**

"You are not far from the kingdom of God."

And no one any more presumed to put a question to him.

COMMENTARY

This story is vigorous and pointed; but it has been so padded that the point can be discerned only by careful scrutiny. The anti-ritualistic moral it contains was doubtless unappreciated by the priest-forgers who have smothered it with labored quotations from the *Old Testament*. The question is asked by a "scribe," a man of learning; the two preceding ones, propounded by "Pharisees" and "Sadducees," with the answers, are pseudo-Jewish padding.

CH. XII. 35-37

35 **And Iēsous, as he was teaching in the temple, answered and said:**

"How say the scribes that the Anointed is David's son? 36 David himself said in the sacred Breath:

'The Master said to my Master,

"Sit thou at my right hand,

Until I place thine enemies underneath thy feet.'"

37 **David himself calls him 'Master'; and wherefore is he his son?"**

And the great crowd heard him gladly.

COMMENTARY

The word "Jehovah" is avoided by the Synoptists: wherever it occurs in a quotation, as in the above from *Psalms* (cx. 1), it is rendered "Master," the conventional "Lord" of the authorized version. The quotation is made the basis of a conundrum, and the reader is left to answer it as best he may. If David called Iēsous his "Master," how could Iēsous be his son? Conceding, for the purpose of the argument, that the "Master" referred to by David was Iēsous, the answer would be that he was not his son. Thus Iēsous seems to deny that he is the son of David. But if Iēsous is considered as a reincarnation of David, he would be his "son" in a mystical sense.

CH. XII. 38-44

38 And in his teaching he said :

"Beware of the scribes who are fond of walking about in flowing robes, and [covet] salutations in the market-places. 39 and front seats at the synagogues, and prominent places when reclining [at table] at dinners—40 who devour widows' houses even while in pretence they pray at great length. These shall receive a more severe sentence."

41 And he sat down opposite the treasury, and beheld how the crowd keep throwing money into the treasury; and many rich people were throwing in much. 42 And one poverty-stricken widow threw in two very small coins, which equal a farthing. 43 And calling his disciples to him, he said to them:

"Amēn, I say to you, This widow, wretchedly poor, has thrown in more than all the contributors to the treasury; 44 for they all threw in out of their superabundance, but she, out of her destitution, has thrown in all that she had, her entire wealth!"

COMMENTARY

Here is exemplified the priest-forgers' notion of what is meant by rendering to God the things due to God: the poor widow is lauded for contributing her last copper coin for the support of the priests. Presumably the priests had already "devoured" her house

and other possessions. A more striking example of priestly rapacity can hardly be imagined. The words here put into the mouth of Iēsous seem to imply that contributions, no matter how generous, are not meritorious unless they leave the contributor in bitter need of what he, or she, has cast into the treasury of some temple or church, to help keep the predacious priests in luxury. Here the priest-forgers have changed to a warning against the “scribes” a discourse which in *Matthew* is a stern denunciation of the “Pharisees,” or priestly class.

CHAPTER XIII. 1-27

1 And as he was going forth out of the temple, one of the disciples says to him:

“Teacher, look; what kind of stones, and what kind of buildings.”

2 And Iēsous said to him:

“Do you see these great buildings? There shall not be left here a stone upon [another] stone, which shall not be thrown down.”

3 And as he was sitting on the mountain of the olive-trees, opposite the temple, Petros, Iakōbos, Iōannēs and Andreas asked him privately:

4 “Tell us, when shall these things be, and what the sign [shall be] when these things are all about to be consummated?”

5 And Iēsous began to say to them:

“Beware lest any one should mislead you. 6 Many will come in my name, saying, ‘I am [he]’; and they will mislead many. 7 But when you shall hear of wars and rumors of wars, do not be terrified; it must inevitably happen, but the completion is not yet. 8 For *‘nation shall rise against nation, and kingdom against kingdom’*; and there shall be earthquakes, according to the places; there shall be famines. **These are the beginning of the throes-of-birth.** 9 But take care of yourselves: for they will hand you over to councils, and you will be flogged in the synagogues; and you will stand, for my sake, before governors and kings, for a testimony to them. 10 And it is necessary that first

the good tidings should be proclaimed to all the nations. 11 But whenever they lead you away, handing you over, do not premeditate what you are to say, [[or mentally rehearse it]]; but whatever may be given you in that hour, speak that; for you are not the speakers, but [it is] the sacred Breath. 12 And brother will deliver brother to death, the father [his] child; and '*children will rise up against parents,*' and put them to death. 13 And on account of my name you will be hated by all; but he who remains constant until the completion, he shall be saved.

14 "But when you shall see '*the desolating abomination*' [[which was spoken of by Daniel the seer]] standing where it should not (let the reader take notice), then let those who are in Judæa flee to the mountains; 15 and let him who is on the housetop not come down [[into the house]], nor enter in, to take anything out of his house; 16 and let him who is in the field not return to the things that are behind, to take his cloak. 17 But woe to pregnant women and to women with babe at breast in those days! 18 And pray that [[your flight]] may not take place in winter. 19 For in those days shall be '*an ordeal, such as the like has not happened from the foundation of the universe*' (which God established) '*until now,*' and shall not [again] happen. 20 And unless the Master had cut short those days, not an embodied being would have been saved; but for the sake of the select, whom he has chosen, he has cut short the days. 21 And then if any one shall say to you, '**Behold, here is the Anointed!**' or, '**Behold, [he is] there!**' do not believe [him]. 22 For pretended Anointed and pretended seers will arise, and '*will give signs and wonders,*' to mislead, if possible [[even]] the select. 23 But be on your guard. Behold, I have foretold to you all things. 24 But in those days, after that ordeal, '*the sun shall be darkened, and the moon shall not give her light,* 25 and the stars shall be falling from the sky, and the powers which are in the sky shall be shaken.' 26 And then '*they shall see the Son of man coming in clouds with great power and glory*'; 27 and then he shall send his Divinities, and '*shall gather together*' his select '*from the four winds, from the extremity of the earth to the extremity of the sky.*'

COMMENTARY

Any temple where a widow's last mite would be cheerfully received should very properly be razed to the ground; but as the "temple" here is an allegorical one, that point need not be pressed. According to the falsified text, however, it was the temple at Jerusalem that was to be destroyed, and that event was to be followed by the reappearance of the Messiah and the cataclysmal end of the world. As the "prophecy" was undoubtedly written many years after the destruction of the temple, it was "fulfilled" in that retrospective particular; but the dismal failure of the rest of it has proved that the forgers were rash in attempting to predict anything that had not already taken place. Here they have taken a superb allegory of the awakening of the soul and converted it into a fantastic prophecy of the "second coming" of a Messiah who did not come in the first instance save in the pages of their religious romance. Yet the original allegory of the "second birth" shows out through the dark superstitions they have written into it.

In verse 14 Iēsous, while speaking to his disciples, addresses "the reader." The "historian" who enriched the discourse probably overlooked the fact that it was an oral one.

CH. XIII. 28-37

28 "Now, from the fig-tree understand the allegory: when her branch has already become tender, and puts forth leaves, you know that summer is near; 29 so you also, when you see these things happening, know that [the kingdom of God] is near, right at the doors. 30 Amēn, I say to you, This generative-sphere shall not at all pass away until all these things shall have happened. 31 The sky and the earth shall pass away, but my arcane doctrines shall not pass away. 32 **But as regards that day, or the hour, no one knows**, not even the Divinities in the sky, nor yet the Son (except the Father). 33 **Keep guard, watch [[and pray]]**; for you know not when the season is. 34 [For the Son is] like a man away from home, having left his house, and having given authority to his slaves, to each one his

work; and he has commanded the doorkeeper that he should watch. 35 Watch, therefore, for you do not know when the master of the house is coming, whether in the evening, or at midnight, or at cock-crowing, or in the morning; 36 lest coming unexpectedly he should find you sleeping. 37 And what I say to you I say to all, Watch!"

COMMENTARY

The preceding allegory is here elucidated by the imagery of the leafing out of the fig-tree. It is not the allegory of the fig-tree, but the explanation of the allegory by means of the fig-tree. The *lacuna* in verse 29 is filled in by the revisers, "*he is near*," with a marginal second guess as "*it*"; but quite evidently the kingdom is intended.

CHAPTER XIV. I-II

1 Now, after two days it was [the feast of] the passover and the unleavened bread; and the chief-priests and the scribes were seeking how they might lay hold of him by guile, and kill him; 2 for they said:

"Not during the feast, lest perchance there shall be an uproar of the common people."

3 And while he was in Bethany, in the house of Simōn the leper, as he was reclining [at table], a woman came, having an alabaster flask of genuine oil of spikenard, very expensive; and having broken [the neck of] the flask, she poured [the oil] over his head. 4 And some were indignant among themselves; [[and they said]]:

"Wherefore has taken place this waste of the oil? 5 For this oil could have been sold for above three hundred *denarii*, and given to the poor."

And they were very angry at her. 6 But Iēsous said:

"Let her alone. Why do you cause her pain? She has performed a gracious deed on me. 7 For you have the poor with you always, and you can [[always]] do them good whenever you wish; but me you do not have always. 8 She has done what she could: she has

in anticipation anointed my body for the burial. 9 Amēn, I say to you, Wherever, throughout the whole world, the good tidings shall be proclaimed, that also which this [woman] has done shall be spoken of for a memorial of her."

10 And Ioudas Iskariōtēs, the destined one of the twelve, went away to the chief-priests, that he might hand him over to them.

11 And they rejoiced when they heard [him], and promised to give him money. And he kept deliberating how he might opportunely hand him over.

COMMENTARY

This story of the dinner at Simōn's house should properly follow that of the healing of Simōn's wife's mother, Ch. i. 29-31. It is repeated almost verbatim in *Matthew*, but is far better told in *Luke*, where it is dramatic and powerful, though disfigured by the usual theological additions by the forgers. Here in *Mark* the woman is made to anoint the head of Iēsous, not his feet, and the fact that she was a fallen woman is suppressed. The point of the story having thus been destroyed, a new meaning was given it by inserting the implausible statement that she had anticipated the anointing of the dead body of Iēsous, and the suggestion by the disciples that the oil should have been sold and the proceeds given to the poor. In the text of *Luke* the story is a protest against sanctimoniousness; but the variant of it in *Mark* and *Matthew* is sanctimonious to the last degree.

As Iēsous was openly appearing before the people, and was known by all, it is a mystery why the priests should have required the services of Ioudas. The situation afforded no possible need of a "traitor." The priests had only to lay their hands on Iēsous at any time they could muster up courage to do so. If Ioudas was guilty of anything, it was of obtaining money under a false pretence.

CH. XIV. 12-16

12 **And on the first day** of unleavened bread, when they sacrificed the [young ram at the] passover, his disciples say to him:

“Where do you wish us to go and make ready that you may eat the passover?”

13 And he sends away two of his disciples, and says to them:

“Go into the city, and a man bearing a pitcher of water will meet you; 14 and wherever he may enter in, say to the lord of the house, ‘The Teacher says, “Where is the dining-room, where I may eat the passover with my disciples?” ’ 15 And he will himself show you a large upper room spread [with couches and tables], ready. There make ready for us.”

16 And the disciples went away, and came into the city, and found [the Water-bearer], just as he had said to them; and they made ready the passover.

COMMENTARY

The text here has been left less complete than in *Luke*, while the parallel passage in *Matthew* has had most of the details erased from it in the attempt to conceal the astronomical meaning of the allegory, an attempt that could not be other than futile, since the Jewish pass-over is in fact a celebration of the vernal equinox, a time when the sun passes over the equator.

CH. XIV. 17-25

17 And when evening arrived, he comes with the twelve. 18 And as they were reclining [at table] and were eating, Iēsous said:

“Amēn, I say to you, One among you will hand me over, ‘he who is eating with me.’ ”

19 And they began to be grieved, and to say to him one by one:

“Not I, I hope?” [[And another said, “Not I, I hope?”]]

20 But he [[answered and]] said to them:

“[It is] one of the twelve, he who is dipping with me in the [[one]] bowl. 21 For the Son of man goes [to his death], as it is written concerning him; but woe to that man through whom the Son of man is handed over! It were good for him if that man had not been born!”

22 And as they were eating, he took a loaf of bread, and having blessed it, he broke it in pieces, and gave [the portions] to them, and said:

“Take, [[eat]]; this is my body.”

23 And he took a wine-cup, and when he had given thanks, he gave it to them, and they all drank from it. 24 And he said to them:

“This is my blood ‘*of the new covenant*,’ which is poured out for many. 25 Amēn, I say to you, Nevermore shall I drink of the product of the vine until that day when I drink it new in the kingdom of God.”

COMMENTARY

Save for a passing reference to the paschal lamb (erroneously called “the passover”) and the unleavened bread, there is nothing Jewish in the preparations made for the celebration; and the so-called “Lord’s Supper” itself, as described in the text, has not even a touch of Jewish local color. On the contrary, the “loaf” mentioned might have been of Greek baking and the “wine” have been of the vintage of Bakchos. That the “communion” belonged to the ritual of the solar cult is unquestionable. Justin Martyr (*Apol.*, ii) incautiously admits that this rite in which bread and wine are partaken of as symbolizing the flesh and blood of the Sun-God had been celebrated from time immemorial in the mysteries and ministrations of Mithras. In the Eleusinian Mysteries it took the form of the eating of the *κυκεών*, the sacred “mixture,” a sort of thick soup which was “both food and drink”; and this ceremony was followed by the *παράδοσις τῶν ἱερῶν*, the “giving in turn of the sacred objects,” each initiate handing them over to the next.

The scriptural prophecy referred to in verse 21 is not contained in any known scripture.

CH. XIV. 26–42

26 And when they had chanted an ode, they went to the mountain of the olive-trees. 27 And Iēsous says to them:

“You will all be caused to fall away [[in regard to me, during this night]]; for it is written, ‘I will smite the shepherd, and the

sheep shall be scattered abroad.' 28 But after I have been raised [from the dead], I shall precede you into Galilee."

29 But Petros said to him:

"Even if all [the others] shall be caused to fall away, yet I will not."

30 And Iēsous says to him:

"Amēn, I say to you, To-day, this night, before the cock crows twice, you will utterly deny me thrice."

31 But he exclaimed vehemently:

"If it were inevitable for me to die with you, I shall in no wise deny you."

And they all spoke in the same strain.

32 And they come to an enclosure, the name of which is Gethsēmanē; and he says to his disciples:

"Sit here, while I pray."

33 And he takes with him Petros, Iakōbos and Iōannēs; and he began to be stunned and depressed. 34 And he says to them:

"*'My soul is deeply grieved,'* even to death. Remain here and watch."

35 And having gone forward a little, he fell on the ground, and prayed that if it were possible the hour might pass away from him. 36 And he said:

"*Abba*, Father, all things are possible to thee: remove this cup from me—yet not as I will, but as thou willest."

37 And he comes, and finds them sleeping, and he says to Petros:

"Simōn, are you sleeping? Were you not able to watch one hour? 38 Watch, and pray that you may not enter into temptation. The spirit indeed is eager, but the flesh is weak."

39 And again he went away and prayed, [[saying the same speech]]. 40 And again he came, and found them sleeping (for their eyes were weighed down); and they did not know what answer they should give him. 41 And he comes the third time, and says to them:

"Are you sleeping already and taking your rest? [Sleep]

keeps far [from me]: the hour has come. Behold, the Son of man is delivered over into the hands of sinners! 42 Arise; let us be going. Behold, he who is handing me over has drawn near."

COMMENTARY

The "prophecy" quoted from *Zechariah* (xiii. 7) is obtained by juggling the words of a command which reads, "Awake, O sword, . . . smite the shepherd, and the sheep shall be scattered." The promise of Iēsous to precede his disciples into Galilee was probably inserted by the forger who added the spurious ending to the *Gospel*; it is repeated in xvi. 7.

The Iēsous of the Hellenic allegory, as a neophyte undergoing the ordeals of initiation, is a figure sublime and heroic; but the pseudo-Iēsous of the ecclesiastical forgers, who have attempted to depict him as the only Son of God and a world-savior, acts his part like an incompetent understudy of the real hero of the drama. Though he is supposed to be God incarnated to offer himself up as a voluntary sacrifice for the salvation of humanity, he yet prays mournfully to the Father to save him from the sacrifice. His request is refused: either all things were not possible to God, or he was deaf to the supplication of his Son. According to this extraordinary interpolation, it was not the will of Iēsous to be crucified, but the will of his Father, to which he sadly submitted. Yet he was not to suffer the full penalty imposed—by Christian theology—upon mankind, that is, eternal torment. For he was to remain but three days in Hadēs; or, rather, his physical body was to be three days in Hadēs ("the grave," not "hell"), while his spirit, according to his own words (*Luke* xxiii. 43) was to be in Paradise. A brave man faces death fearlessly; and no man of true nobility of character would accept "salvation" at the expense of an unwilling proxy.

CH. XIV. 43-52

43 And immediately, while he was yet speaking, comes Ioudas, one of the twelve, and with him a [[large]] crowd, with swords and clubs, from the chief-priests, the scribes and the

elders. 44 Now, he who hands him over had given them a concerted sign, saying:

“Whomsoever I shall kiss, that is he; seize him and lead him away safely.”

45 And when he had come, immediately he came to him, and says:

“*Rabbi*,^{[[*Rabbi*]]},” and kissed him again and again. 46 And they laid ^{[[their]]} hands on him and seized him. 47 But a certain one of the bystanders drew his sword and struck the high-priest’s slave, and took off his ear. 48 And Iēsous answered and said to them:

“Have you come out, as against a bandit, with swords and clubs to apprehend me? 49 Daily I was with you in the temple, teaching; and you did not seize me. But [*this has come about*] that the scriptures might be fulfilled.”

50 And they all left him, and fled. 51 And a certain young man tried to follow in company with him, having a linen cloth thrown about ^{[[his]]} naked . . . And ^{[[the young men]]} seize him; 52 but he relinquished the linen cloth, and fled ^{[[from them]]} naked.

COMMENTARY

According to *John* (xviii. 10) the bystander who lopped off the slave’s ear was Petros; and evidently he was named in the *Synoptics* as the guilty party, for *Luke* (xxii. 36–38) provides the disciples with swords for the occasion, to give the incident an air of plausibility, since it could hardly be presumed that the disciples habitually went armed. But, later, when Petròs had been adopted as the patron saint of the church, his name was doubtless expunged from the text in this latter incident, which was seen to reflect little credit on him. By oversight, probably, the name was retained in the text of *John*.

What “scriptures” are referred to in verse 49 is unknown. No doubt the forger himself did not know.

The linen cloth, or rather veil, worn by the young man (Ioudas) was wrapped about him as a loin-cloth, naturally. The “redactors”

have chastely left a *lacuna* in the text, which the authorized version innocently fills in with the word "body."

CH. XIV. 53-72

53 And Iēsous they led away to the high-priest; and there came together [[to him]] all the chief-priests, the elders and the scribes. 54 And at a distance Petros had followed him, as far as within, to the high-priest's court; and he was sitting with the servants, and warming himself at the fire. 55 And the chief-priests and the whole council were seeking evidence against Iēsous, to put him to death; but were not finding [any]. 56 For many were offering false testimony against him; but their testimonies were not consistent. 57 And some stood up and offered false testimony against him, saying:

58 "We heard him say, 'I shall destroy this sanctuary made by hands, and in three days I shall build another not made by hands.' "

59 And not even so was their testimony consistent. 60 And the high-priest stood up in the midst and interrogated Iēsous, saying:

"Do you answer nothing? What [is it] that these [witnesses] are testifying against you?"

61 But he was silent, and answered nothing. Again the high-priest interrogated him, and says to him:

"Are you the Anointed, the Son of the Blessed?"

62 And Iēsous said:

"I am. And 'you shall see the Son of man sitting at the right hand of Power, and coming with the clouds of the sky.' "

63 And the high-priest tore his clothes, and says:

"What further need have we of witnesses? 64 You have heard the impious assertion. How does it seem to you?"

And they all adjudged him to be liable to the death-sentence.

65 And some began to spit upon him, and cover up his face, and box his ears, and say to him, "Divine [who struck you]." And the attendants took him with blows [of their rods].

66 And while Petros was sitting below in the court, one of

the slave-girls of the high-priest comes, 67 and seeing Petros warming himself, she looked at him and says:

“You also were with the Nazarene Iēsous.”

68 But he denied, saying:

“I neither know nor have any intuition of what you are saying.”

And he went outside to the exterior court. [[And the cock crowed.]] 69 And the slave-girl saw him, and began again to say to the bystanders:

“This [man] is [one] of them.”

70 And again he denied it. And after a little, again the bystanders said to Petros:

“Really you are [one] of them; for you are a Galilæan [[and your dialect is similar]].”

71 But he began to assert with imprecations and oaths:

“I do not know this man of whom you are speaking.”

72 And immediately the cock crowed a second time. And Petros remembered the saying, how Iēsous had said to him, “Before the cock crows twice, you will deny me thrice.” And when he reflected [on the saying], he wept.

COMMENTARY

This semi-farcical trial, or rather preliminary examination, might well have formed part of the proceedings in a secret society; but it is improbable that it could have taken place before the dignified Jewish sanhedrim. In *Mark* and *Matthew* Iēsous is definitely accused of but one crime, blasphemy, for which the Jewish law (*Lev.* xxiv. 12–16) provided the death-penalty; but in *Luke* he is accused also of sedition when the chief-priests bring him before the civil magistrate.

The quotation (verse 62) from the symbolical vision in *Daniel* (vii. 13) refers to the Nous, or Logos, whose fourfold manifested powers, personified by the four “beasts” who are regents of the zodiacal quarters, are enumerated in the chapter from which the quotation is taken. For the “visions” of Daniel, despite later attempts to convert them into historical prophecies, hold the same

secret meanings that are to be found in the “visions” of the Apocalypticist, and relate wholly to things spiritual.

CHAPTER XV. 1-15

1 And immediately in the morning the chief-priests, with the elders and scribes, and the whole council, held a consultation; and they bound Iēsous, and carried him away, and handed him over to Pilate. 2 And Pilate interrogated him:

“You are the king of the Jews?”

And he, answering, says to him:

“You say [it]. [[?]]”

3 And the chief-priests kept accusing him of many things. 4 And Pilate again interrogated him, saying:

“Do you answer nothing? See how many things they are testifying against you.”

5 But Iēsous no more answered anything, so that Pilate wondered. 6 Now, at a festival he used to release to them one prisoner, [any one] for whom they would intercede. 7 And there was the so-called Barabbas, confined with his partisans, men who in the insurrection had committed murder. 8 And the crowd went up and began to entreat [him to do] as he used to do to them. 9 And Pilate answered them, saying:

“Do you wish I should release to you ‘the king of the Jews’?”

10 For he perceived that [the chief-priests] had handed him over through envy. 11 But the chief-priests instigated the crowd [to keep asking] that rather he should release Barabbas to them. 12 And Pilate again answered and said to them:

“What, then, [[do you wish that]] I should do to [him whom] you call ‘the king of the Jews’?”

13 And again they shouted:

“Crucify him!”

14 And Pilate said to them:

“Why, what offence has he committed?”

But they cried out furiously:

“Crucify him!”

15 And Pilate, being disposed to gratify the crowd, **released to them Barabbas, and handed over Iēsous**, when he had scourged him, **to be crucified**.

COMMENTARY

The account of the trial accorded Iēsous by Pilate is even less realistic and plausible than that of his examination before the high-priest. A Roman governor, who is credited with being unusually kind-hearted and merciful, conducts a "trial" in which only accusing witnesses are heard, the prisoner standing mute, and no witnesses being called in his defence. But even in this one-sided proceeding the governor perceives that the jealous priests have no real basis for their accusation. He announces his opinion that the prisoner is innocent and inoffensive—and then sentences him to death! More than that, this remarkable Roman governor puts aside his official dignity and, assuming the degrading duties of a common executioner, flogs the prisoner. The wording of the Greek is unequivocal: Pilate himself flogs Iēsous! That the proud Roman would truckle to the rabble, juggle with justice, and dishonor himself and his magistracy by publicly wielding the lash, are things hardly to be accepted as history. But if the story is non-Roman, it is equally non-Jewish. If written by a Jew, the narrative would naturally have a few Jewish touches. It has none.

CH. XV. 16–41

16 And the soldiers led him away inside the court (that is, the judgment-hall); and they call together the whole band. **17 And they array him in a [kingly] purple robe, and having plaited a crown of thorns they put it on him; 18 and they began to salute him:**

"Hail, king of the Jews!"

19 And they struck his head with a reed, and spat on him, and bending their knees did homage to him. 20 And when they had played this childish game on him, they disrobed him of the purple and clothed him in his own garments, and led him out to crucify him. 21 And they press into service a passer-by, a cer-

tain **Simōn**, a Cyrenian, coming from a field, the father of Alexander and Rufus, **that he might bear his cross.**

22 **And they bring him to the Golgotha-place, that is, when translated, "Skull-place."** 23 And they kept giving him wine drugged with myrrh; but he would not take it. 24 And they crucify him, and "*sort out and distribute*" his "*garments*" among themselves, "*throwing dice*" on them, [to decide] what each should take. 25 **Now, it was the third hour, and they crucified him.** 26 **And the inscription of his crime was registered, "The King of the Jews."** 27 **And with him they crucify two bandits, one at his right hand and one at his left.** [[28 And the scripture was fulfilled which says, "*He was enumerated with [the] lawless.*"]] 29 **And the passers-by kept speaking to him abusively, "*shaking their heads,*" and saying:**

"Aha, destroyer of the sanctuary and builder of it in three days, 30 save yourself and come down from the cross!"

31 **In like manner also the chief-priests, playing a children's game among themselves, with the scribes, said:**

"He saved others; he can not save himself! 32 Let the Anointed, the king of Israel, now come down from the cross, that we may see and believe."

And [the two malefactors] who were crucified with him reproached him.

33 **Now, when the sixth hour came, darkness settled over the whole earth until the ninth hour; 34 and at the ninth hour Iēsous exclaimed in a loud voice:**

"*'Eloi, Eloi, lama sabachthani?'*" that is, when translated, "My God, my God, why hast thou deserted me?"

35 **And some of the bystanders, when they heard it, said:**

"Behold, he is calling to Hēlias."

36 **And one ran and filled a sponge with sour wine, and having put it on a reed, gave him to drink, saying:**

"Let [*him keep crying out*]: let us see if Hēlias comes to take him down."

37 **And Iēsous sent forth a loud cry, and expired. 38 And the curtain of the sanctuary was torn in two from top to bottom.**

39 Now, when the centurion who stood by opposite him saw that he so [[cried out and]] expired, he said:

“Truly this man was God’s Son!”

40 **And there were also women looking on from afar, among whom [were] both Mariam the temple-woman, and Mariam the mother of the little Iakōbos and Iōsēs, and Salōmē,** 41 **they who followed him and served him when he was in Galilee; and many other women who came up with him to Jerusalem.**

COMMENTARY

Pilate could afford to be utterly undignified; but Simōn Petros, the fabled first Bishop of Rome, had to be spared the indignity of being impressed to carry the cross. Therefore he is changed into “a certain Simōn, a Cyrenian,” even as he had formerly been disguised as “Simōn the leper,” and as “a certain bystander” who cut off a slave’s ear; he thus suffered from the same “disease of the personality” that caused Ioudas to lose his identity as “a certain young man,” and at times to be metamorphosed into Simōn.

The interpolation in verse 24, about the casting of dice over the distribution of the garments, is so clumsily inserted that the statement, “they crucified him,” had to be repeated. Apparently the forger intended to quote *Psalms* xxii. 18 as a “prophecy” and claim that it was fulfilled, but did not fully carry out his intention upon discovering that he had missed his bearings in the manuscript.

The priests do not simply “mock him among themselves,” as the authorized version has it. They play a children’s game, as did the soldiers and the minions of the high-priest. What that “game” was is not stated; but it is discoverable in the text: they pretend to preach at the Crucified, using hackneyed proverbs for their texts, as “Physician, heal yourself,” which in *Luke* iv. 23 is frankly quoted as a “proverb.” The verb *sōzein* means both “to heal” and “to save.” The proverb is not directly quoted here, but is unmistakably referred to. Similarly the words, “that we may see and believe,” allude to the old saw, “Seeing is believing.”

According to *Luke* one of the two malefactors crucified with Iēsous reproaches him, while the other repents; but according to

Mark and *Matthew* they both revile him. The former version is by far the more dramatic, and it accords with the allegory.

The pun on *Eloi* and *Hēlias* is forced and foolish. There is a similar one on *hēlios* (the sun) and *Hēlias* (Elijah) in *John* i. 21.

The last words of Iēsous, a cry of despair uttered by the unwillingly sacrificed Son of God, are taken from *Psalms* xxii. 1, from which the forgers also obtained the incident of the soldiers casting lots. Better would it have been for Iēsous to have accepted the drugged wine and gone in stupefaction dumbly to his doom than to have broken down and uttered that unmanly cry of anguish, when the two thieves stoically endured to the end. Yet a second time the soldiers are represented as trying to silence him with drugs and alcoholic drink. As dramatists the forgers lacked all artistic instinct. Apparently they tried to copy after the magnificent *katastrophē* of *Promētheus Chained*; but, whereas Promētheus defying the tyrant Zeus, the Sire, and calling upon Earth and Æther to behold the wrongs he suffers, reaches the height of sublimity, the spectacle of Iēsous reproaching his heavenly Father for having forsaken him is only weak and pitiful. On the other hand, it would seem almost certain that Aischylos derived his inspiration from the great Eleusinian Mystery-drama of which the *Gospels* are a garbled version.

The credulity ascribed to the centurion is preposterous. There is nothing in the story of the crucifixion, as here told, that is out of the ordinary, except the darkening of the sky and the rending of the curtain of the temple, and the latter the centurion could not have seen. The stern Roman soldier, witnessing the crucifixion of a man who, in contrast with the two malefactors on either side of him, displays no fortitude, promptly decides that he must have been the Son of God—instead of being moved to contempt by his pusillanimity, as a soldier naturally would have been.

Iakōbos and Iōannēs are here disguised as “Iakōbos the Little” and “Iōsēs.” Their mother, Mariam, manifests a double as “Salōmē”; for in the text of *Matthew* Salōmē is not named, but is called the mother of the sons of Zebedaios. The devices employed by the forgers to conceal the fact that Iēsous and his five disciples were all sons of Mariam are puerile.

CH. xv. 42-47

42 **And evening having now arrived**, since it was Preparation[-day], that is, [the day] before the sabbath, **came Iōsēph**
 43 (who was from Arimathæa, an influential councillor, who also himself was awaiting the kingdom of God); and having picked up courage, he presented himself before Pilate, **and asked for the body of Iēsous.** 44 And Pilate wondered if he were already dead; and having summoned the centurion, he questioned him if already he had died. 45 And when he had ascertained it from the centurion, he presented the body to Iōsēph. 46 **And he bought a linen cloth, and having taken him down, he swathed [him] in the linen cloth, and laid him in a monument, which was [a vault] that had been hewn out of a rock; and he rolled a stone against the door of the monument.** 47 **And Mariam the temple-woman, and Mariam [the mother] of Iōsēs saw where he was laid.**

COMMENTARY

Iōsēph, the cosmos-builder, father of Iēsous, is here made to hail from Arimathæa, and is converted into a pious senator and an adventist! He deposits the body of Iēsous in a "monument" or "memorial": the use of this word, *μνημείων*, is very peculiar, as it is only in the *New Testament* that it is applied to a tomb, or sepulchre. It would apply more correctly to the token which was given each candidate after his initiation, and which was buried with him when he died. For "Iōsēs," in verse 47, some manuscripts have "Iōsēph," and others "Iakōbos."

CHAPTER XVI. 1-8

1 **And when the sabbath was past, Mariam the temple-woman, and Mariam [the mother] of Iakōbos, and Salōmē, brought aromatics, that when they had come they might anoint him.** 2 **And very early on the first day of the week they come to the monument at the rising of the sun.** 3 **And they said among themselves:**

“Who will roll away for us the stone from the door of the monument?”

[[But suddenly at the third hour darkness in the daytime befell throughout the whole orb of the earth, and Divinities descended from heaven, and rising in the splendor of the living God ascended together with him; and immediately the light returned. Then they came to the monument.]] 4 **And having looked up, they see that the stone has been rolled away; for it was exceedingly great.** 5 **And having entered the monument, they saw a young man sitting on the right-hand side, arrayed in a white robe; and they were greatly amazed.** 6 **But he says to them:**

“Be not amazed. You are seeking for Iēsous, the Nazarene, who has been crucified. He is risen. He is not here: behold, [here is] the place where they laid him! 7 But go say to his disciples, and Petros, ‘He is going before you into Galilee; there you will see him, as he said to you.’”

8 **And they went out [[quickly]], and fled from the monument; for trembling and terror possessed them; and they said nothing to any one, for they were afraid.**

COMMENTARY

The Jews had no “week,” strictly speaking: they simply numbered the days, after a lunar system, as the first, the second, etc., and termed each seventh day (our Saturday) a sabbath, or day of rest. The Athenian week consisted of ten days. The phrase in the text, *τῶν σαββάτων*, “of the sabbaths,” is merely imitative of the plural name of Hellenic festivals, as Anthestēria, and so is probably a pseudo-Jewish substitute for “the seventh day of the festival.”

The “young man” so modestly mentioned here is in *Matthew* described as a resplendent “angel,” that is, a God. In *Luke*, where the text has been expanded and elaborately falsified, two men make their appearance. It seems that the forgers either failed to perceive, or wished to conceal, the fact that this “angel” is the risen Iēsous appearing in his “body of the resurrection”—the self-luminous solar body.

The message to the disciples is a rank forgery; but, though it is

addressed to all the disciples, some later "historian," not content with that, has carefully inserted the words "and Petros"; the importance of Petros had to be brought out, even at the risk of the ridiculous.

CH. XVI. 9-20

[[9 Now, when he had risen [from the dead], early on the first day of the week, he appeared first to Mariam the temple-woman, from whom he had cast out seven ghosts. 10 She went and reported it to those who had been with him, [who were] mourning and weeping. 11 And they were incredulous when they heard that he is alive and has been seen by her. 12 And after these things he was manifested in another form to two of them, as they were walking, while going into the country. 13 And they went away and reported it to the rest; neither did they believe them. 14 Afterwards he was manifested to the eleven as they were reclining [at table], and he reproached their disbelief and hard-heartedness, because they had not believed those who had seen him after he had risen [from the dead]. [[And they excused themselves, saying that this age of lawlessness and disbelief is under Satan, who, through the agency of unclean spirits, does not permit the true power of God to be apprehended.

"For this reason," said they to the Anointed, "reveal now at once your righteousness."

And the Anointed said to them:

"The limit of the years of Satan's authority is [*not*] fulfilled, but it is drawing near. But . . . and for the sake of those who have sinned, I was delivered up to death, that they may return to the truth and sin no more, but may inherit the spiritual and incorruptible glory of righteousness in heaven."]]

15 And he said to them:

"Go into all the world, and proclaim the good tidings to the whole universe. 16 He who believes and is baptized shall be saved; but he who disbelieves shall be damned. 17 And these signs shall go along with the believers: in my name they shall cast out ghosts; they shall speak in [[strange]] languages; 18 [[and in their hands]] they

shall take up [venomous] snakes, and if they drink any deadly [poison], it shall not at all harm them; they shall lay hands on the infirm, and they shall get well."

19 Now therefore the Master [[Iēsous]], after speaking to them, was taken up into the sky, and sat down at God's right hand. 20 And they went forth and proclaimed [the good tidings] everywhere, the Master working with them, and ratifying the doctrine by the signs which are following upon [it]. Amēn.]]

SHORTER ENDING

[[And they reported briefly to Petros and his companions all the things that had been commanded. After these things also Iēsous himself sent out through them, from the east even to the west, the holy and incorruptible proclamation of the æonian salvation.]]

COMMENTARY

The passage from verses 9 to 20, inclusive, is not contained in the two oldest known manuscripts, the Vatican and the Sinaitic. It is regarded as spurious or doubtful by the ablest textual critics, on the authority of the manuscripts. Judging by the internal evidence, it is an atrocious forgery. It is held to be genuine only by those "believers" who continue to believe, among other things, that "he who disbelieves shall be damned"; but these believers, it should be noted, are not ambitious to demonstrate their faith by handling rattlesnakes and drinking prussic acid. In place of this ending, some manuscripts give the less objectionable "shorter ending," as above. The interpolation following verse 14 is from one of the oldest manuscripts, the Washington.

[[THE GOOD TIDINGS]] ACCORDING TO MATTHEW

CHAPTER I. 1-17

1 The Book of the Birth of Anointed Iēsous, the son of David,
the Son of Abraham.

2 Abraham begot Isaac,

Isaac begot Jacob,

Jacob begot Judah, (AND HIS BROTHERS!)

3 Judah begot Perez, (AND ZERAH OF TAMAR!)

Perez begot Hezron,

Hezron begot Aram,

4 Aram begot Aminadab,

Aminadab begot Nashon,

Nashon begot Salmon,

5 Salmon begot Boaz, (OF RAHAB!)

Boaz begot Obed, (OF RUTH!)

Obed begot Jesse,

6 Jesse begot David the king;

David begot Solomon, (OF [BATHSHEBA,] THE [WIFE] OF URIAH!)

7 Solomon begot Rehoboam,

Rehoboam begot Abijah,

Abijah begot Asaph,

8 Asaph begot Johoshaphat,

Jehoshaphat begot Joram,

Joram begot [[Ochozias [? Ahaziah],

Ochozias begot Joash,

Joash begot]] Uzziah,

9 Uzziah begot Jotham,

Jotham begot Ahaz,

Ahaz begot Hezekiah,

10 Hezekiah begot Manasseh,

Manasseh begot Amos,

Amos begot Josiah,

11 Josiah begot [Jehoiakim,

Jehoiakim begot] Jechoniah (AND HIS BROTHERS!), at the time of
the migration to Babylon;

12 and after the migration to Babylon, Jechoniah begot Salathiel,

Salathiel begot Zerubbabel,

13 Zerubbabel begot Abiud,

Abiud begot Eliakim,

Eliakim begot Azor,

14 Azor begot Sadoc,

Sadoc begot Achim,

Achim begot Eliud,

15 Eliud begot Eleazar,

Eleazar begot Matthan,

Matthan begot Jacob,

16 Jacob begot Joseph the husband of Mariam, of whom was born
Iēsous, the so-called "Anointed."

17 Accordingly all the generations from Abraham to David are
fourteen generations; and from David to the migration to Babylon,
fourteen generations; and from the migration to Babylon to the
Anointed, fourteen generations.

COMMENTARY

The opening words, "The Book of the Birth of Anointed Iēsous," are evidently the title of the spurious account of the birth of Iēsous, covering everything in the first two chapters, to where the genuine allegory begins with the appearance of Iōannēs, the hierophant of the water-rite; and they can not, without doing violence to the Greek language, be applied to the genealogical table as a special heading. The list of the progenitors of Iēsous is a later interpolation, which in its turn has also been "edited." It fairly bristles with errors. Not to mention its minor inaccuracies, as in the transliteration of the Hebrew names, it omits three of the ancestors, Ahaziah, Joash and Amaziah, thus erroneously giving Joram as the father of Uzziah. With these names added (as is done in later copies), the

“fourteen generations” swell to seventeen, and with Jehoiakim added as a further correction, to eighteen. The third set of “fourteen generations” gives only thirteen steps of descent, and there is, apparently, a *lacuna* in verse 16, due to alterations made necessary when the story of the antenuptial pregnancy (verses 18–25) was foisted in the text. For clearly the table, which gives the genealogy of Iēsous through Iōsēph, was drawn up before the doctrine of the supernatural birth had been invented; and therefore the list would naturally conclude, as it does in the Syriac Sinaitic, one of the oldest known manuscripts, with the words, “Joseph, to whom was espoused the virgin Mary, begot Jesus, who is called the Christ.” Some of the ancient pre-Vulgate Latin manuscripts have the absurd reading, “The virgin Mary begot Jesus.” When, by the adoption of the fable of the divine impregnation, Iōsēph was deprived of the honor of begetting Iēsous, the genealogical table was “edited” to make it consistent with the new doctrine, but with the result that the table, as it now stands, is merely a tedious and purposeless digression, failing to show that Iēsous was the son of David, or of any one else. According to *Matthew* the Sacred Air (Pneuma) begot Iēsous; but it seems that the Sacred Air (a female principle, by the way) could not boast of a list of Jewish progenitors going back to Abraham and even, according to *Luke*, to God himself!

But the most remarkable interpolations in this labored and oft-revised genealogical table are those which could only have been written into it by a very unorthodox humorist. To the list of male progenitors the names of four women have been added, and references also to the “brothers” of Judah and the “brothers” of Jechoniah. These details are apparently quite irrelevant; the more so as the wives and brothers of the other progenitors are not mentioned. Yet the significance of these interpolations is easily discoverable. Tamar, a Syrian, was a widow who disguised herself as a prostitute, enticing her father-in-law Judah, to whom she bore the twins Perez and Zerah; Rahab, a Canaanitish woman, was a common prostitute before she married Salmon; Ruth, a Moabitess, was a widow who adopted very immodest tactics in her conquest of Boaz; and Bathsheba, a Hittite, became pregnant by the agency of

David while she was the wife of Uriah. The humorist who inserted the names of these four non-Jewish women of easy virtue thus covertly expressed his opinion that the story of Mary's miraculous pregnancy was neither Jewish nor genuine. His interpolation of Judah's "brothers" is equally pungent: for the sons of Jacob are the signs of the zodiac, as is conclusively shown in *Genesis* xlix, where they are described as such with much detail, Judah himself being the sign Leo. Jechoniah had no brothers; the text is here corrupt, doubtless through the error of a copyist, who confused Jechoniah with Jehoiakim; it should therefore read, "Jehoiakim and his brothers." Jehoiakim was the literary vandal who, as told in *Jeremiah* xxxvi. 21-23, slashed with a knife and burned in a brazier the book which Baruch had written from the dictation of Jeremiah. The founders and propagandists of Christianity who, in the early centuries, unscrupulously falsified manuscripts or destroyed them until they almost wiped out the world's literature, in order to conceal their gigantic fraud in imposing upon the world as sacred history a mutilated mystical drama of the Sun-God, were indeed the "brothers" of Jehoiakim.

CH. I. 18-25

18 Now, the birth of the Anointed [[Iēsous]] took place thus: when his mother Mariam had been espoused to Iōsēph, before they had cohabited she was found to have [through impregnation] by the sacred Air, a [babe] in her womb. 19 So Iōsēph, her husband, being a strictly moral man, and [yet] not wishing to make an example of her, resolved to divorce her without publicity. 20 And as he was carefully considering these matters, behold, a Divinity of the Master appeared to him in a dream, saying:

"Iōsēph, son of David, do not fear to take to yourself your wife Mariam; for the [babe] which is nascent within her is from the sacred Air. 21 And she shall bear a son, and you shall call his name Iēsous, for he it is who from their sins shall save his people."

22 Now, all this befell that fulfilled might be the promise by the Master through the prophet, saying:

23 "*Behold; the virgin shall have [an embryo] in her womb, and shall bear a son,*

And they shall call his name 'Emmanouel' "—

that is, when translated, "God with us." 24 And Iōsēph awoke from his sleep, and did as the Master's Divinity had commanded him, and took to himself his wife; 25 but he did not know her [carnally] until she had borne a son, [[her first-born;]] and he called his name Iēsous.

COMMENTARY

In the primitive social system of the ancient Jews one form of espousal was solemnized by cohabitation, being in effect a trial marriage; but in the more enlightened period from which Christianity takes its date such intimacy was unlawful, and even the bride-to-be who became *enceinte* before marriage was liable to the penalty of death. Reform schools and the like had not been instituted; but stones were plentiful; and when directed with unerring aim and adequate velocity could be depended upon in vindicating the majesty of the law and ridding the community of illegally pregnant women. But in the case of Iōsēph and Mariam the distinction between the engagement and the marriage is so finely drawn that the text seems to have been tampered with. Quite probably in the original fiction Iōsēph and Mariam were said to be really married; and the espousal was an afterthought clumsily woven into the story by merely changing the word "married" to "espoused." No mention is made, either here or in *Luke*, of any marriage ceremony, though marriage among the Jews was a somewhat elaborate affair; indeed *Luke* (ii. 5, 6) leaves it to be inferred that the babe was born out of wedlock. But if the couple were only engaged, the disclaimer as to their "coming together" would be, in view of the strict morality ascribed to Iōsēph, not only redundant but even an unkind remark. The forgers had neither delicacy nor artistic realism.

Undoubtedly the statement in verse 18 was, originally, only that Mariam was found to be pregnant; the qualifying clause, "by the holy Pneuma," may safely be credited to an unusually stupid interpolator, who has made similar "emendations" elsewhere in the text,

as in *Mark* xi. 13, where he exonerates the figless tree by explaining that it was not yet the season for figs. Those who first noticed the condition of Mariam could hardly have discovered so promptly the agency of the Pneuma; nor, if they had, would Iōsēph have been left in ignorance of it until his mind was set at rest by the Divinity. For the annunciation to Mariam by Gabriēl (the Regent of the Scorpio-quarter of the zodiac, presiding over generation) has no place in *Matthew*, that being a happy inspiration in the fertile mind of the compiler of *Luke*. But the astute *Luke* eludes the absurdity of making the Pneuma the father of Iēsous by having Mariam overshadowed by the creative “power of the Highest (ὑψίστος),” a title, however, which would naturally mislead an unenlightened pagan into thinking that it was applied, as usual, to Zeus, who sat on the highest of the twelve Olympian peaks. For, as *Luke* very probably knew, the “Holy Ghost” was a feminine principle and incapable of becoming a father. In point of fact, Mariam herself is but a personification of the Pneuma, or primordial element. Indisputably the early Christians regarded the Pneuma as the Mother of Iēsous; it was only when the progressive ignorance of the theologians had reached an appalling density that She became his Father.

If Ἐμμανουήλ is correctly rendered “God with us,” it fails to connect with Ἰήσους; for the best the lexicographers can do with the latter word is to transliterate it into *Yehoshua*, utilizing the remarkable flexibility of theological Hebrew, and then speculate as to whether it means “Savior” or “whose help is Jehovah.” But “Jehovah” is not a Hebrew word; it is only a combination of consonants, the animating vowels having been hopelessly lost, and as only two of the three consonants in the combination can be relied upon, the other one being a matter of dispute, it is not surprising that a wide diversity of opinion obtains as to the meaning of the “word.” The quotation from *Isaiah* (vii. 14) should read: “The Lord himself will give you a sign: behold, the Virgin is with child and bears a son, and shall call his name Immanuel.” This “sign,” according to verse 11, may be “either in the depth, or in the height above.” In the latter, the sky-vault, it is the zodiacal Virgin, and her pregnancy is agricultural, relating to the autumnal season, as

symbolized by the ripened grain she holds in her hand; while "in the depth," that is, on earth, she is the "Woman clothed with the Sun" of the *Apocalypse*, and her son, the new-born initiate who has become one with his eternal Self, is very appropriately named "God with us." The language of Isaiah is mystical throughout; for he goes on to speak of an Egyptian fly, an Assyrian bee, a razor, a cow and two sheep, with other things, all of which would be quite fantastic in a prophecy of the physical birth of an historical Iēsous. The birth of the Sun-God at the winter solstice, when Virgo is upon the eastern horizon, is another matter.

CHAPTER II. I—I2

1 Now, when Iēsous was born in Bethlehem of Judæa, in the days of Herod the king, behold, Magi from the Orient came to Jerusalem, saying:

2 "Where is the baby king of the Jews? For we have seen his star in the sunrising, and have come to make obeisance to him."

3 But when Herod the king heard of it he was agitated, and all Jerusalem with him. 4 And having gathered together all the chief-priests and scribes of the people, he inquired of them where the Anointed is born. 5 And they said to him:

"In Bethlehem of Judæa; for thus it is written by the seers:

6 *'And thou, Bethlehem, land of Judah,
Art by no means least among the governors of Judah;
For out of thee shall come forth a leader
Who shall shepherd my people Israel.'*"

7 Then Herod secretly summoned the Magi and learned of them with accuracy the time of the seeming star; 8 and he sent them to Bethlehem and said:

"Go and inquire accurately about the baby, and as soon as you find [him] bring back word to me, that I also may come and make obeisance to him."

9 And they, having heard the king, departed; and, behold, the star which they saw in the sunrising kept going before them, until it came and stood still above [the place] where the baby was. 10 And they were in transports of joy when they saw the star, 11 And

they came into the house and found the baby with Mariam his mother; and they fell down and made obeisance to him; and having opened their caskets they presented him with gifts—gold, frankincense and myrrh. 12 And having been occultly warned in a dream not to return to Herod, they went back to their own country by another road.

COMMENTARY

The spurious portions of the text, written as they were by ignorant men, have no undermeaning save when they contain fragments of ancient myths which the forgers borrowed and adapted in fabricating their "history." The astronomical version usually given of the story of the Magi and the star is that the Magi are the three stars in the belt of Orion, anciently called "the three kings," which are in direct line with Sirius, so that when Orion rises, at the time of the winter solstice, these stars are apparently pointing at Sirius when it rises in the east, seemingly as the herald of the sun, which was said to be "born" at this time, because the days begin to lengthen. It is quite certain, however, that the author of this story, however freely he may have appropriated incidents from solar myths, was not weaving an allegory, but was industriously writing "history." The star which remained stationary must have been very close to the earth's surface to indicate the precise locality where the baby was born. Herod undoubtedly had efficient spies in his service, and so could readily have discovered the whereabouts of the baby whom he considered a claimant of the throne, and that without any assistance from the Magi and the marvellous star, which, whether it was the Dog-star, an astrological planet or a will-o'-the-wisp, belonged to Iêsous, since it is called "his star."

The quotation from *Micah* (v. 2) is reworded to suit the purpose of the forgers. The prophecy in *Micah* states that the ruler to be born in Bethlehem would lay waste the land of Assyria with the sword, and would deliver the Jews from the invading Assyrians (verses 5, 6); and only a very lively imagination can make this martial leader prefigure Iêsous, many centuries before whose day the Assyrians had ceased to be troublesome.

CH. II. 13-18

13 And when they had gone back, behold, a Divinity of the Master appeared in a dream to Iōsēph, saying :

“Arise, take the baby and his mother with you, and flee into Egypt, and stay there until I tell you ; for Herod purposes to search for the baby and kill him.”

14 And he arose and took the baby and his mother by night, and withdrew into Egypt, 15 and was there until Herod’s death, that it might be fulfilled which was spoken by the Master through the prophet, saying :

“I have called my son out of Egypt.”

16 Then Herod, when he saw that he had been tricked by the Magi, was greatly enraged, and he sent forth [soldiers], and put to death all the boys that were in Bethlehem and in all its borders, from two years old and under, according to the time which he had accurately inquired of the Magi. 17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying :

18 *“In Ramah was heard a voice,
[[Lamentation,]] weeping and great mourning,
Rachel weeping for her children;
And she would not be consoled, because they are not.”*

COMMENTARY

The story of the slaughter of the male infants at Bethlehem is too extravagant to merit serious consideration. As the forgers do not appear to have been capable of original invention, it is probable that they adapted the incident from some ancient legend or fable.

Prophecies and their triumphant fulfilment were a mania with the forgers, and one of their methods was to manufacture both the prophecy and the event foretold. *Hosea* xi. 1 reads: “When Israel was a child, then I loved him, and called my son out of Egypt.” Here the “son” is Israel, and the reference is to a past event, the flight of the Israelites from Egypt. The “children” of Rachel referred to in *Jeremiah* xxxi. 15 were the tribes of Ephraim and Manasseh, who were carried into captivity, but who were, according

to the prophet, to "come again to their own border"; the mourning Rachel of the prophet is only a poetic figure, but as employed in *Matthew* the whole quotation is the veriest nonsense. Even if, by the wildest flight of a disordered imagination, it is regarded as a "prophecy," the two deported tribes representing the butchered babes, and Rachel personifying their bereaved mothers, it is still difficult to account for her going to Ramah to weep, as Ramah was distant over twelve miles from Bethlehem, the scene of the massacre.

CH. II. 19-23

19 But when Herod was dead, behold, a Divinity of the Master appears in a dream to Iōsēph in Egypt, 20 saying:

"Arise and take with you the little boy and his mother, and go into the land of Israel; for they who were seeking the little boy's life are dead."

21 And he arose and took with him the little boy and his mother, and came into the land of Israel. 22 But having heard that Archelaus is reigning over Judæa in his father Herod's stead, he was afraid to go there; and having been divinely instructed in a dream, he withdrew into the districts of Galilee, 23 and came and dwelt in a city called Nazaret, so that it should be fulfilled which was spoken through the prophets, "He shall be called a Nazoræan."

COMMENTARY

If Iōsēph had not been a cautious man, and an exceptionally good dreamer, the misleading information imparted to him by the Divinity might have led to the sharing by Iēsous of the fate of the babes of Bethlehem. Were it not that the Divinity is called "a Divinity of the Lord," one would be justified in classifying him with the untruthful Divinities of the Adversary; for Archelaus was proclaimed king before his father was buried, and had Iōsēph relied on the Divinity's statement he would have returned to Bethlehem, whither he was evidently journeying when he heard of Archelaus. It was certainly very appropriate that he should be divinely instructed in a dream how to reach Nazaret, for that city belongs

exclusively to dreamland. It is nowhere mentioned in ancient literature save in the *Gospels*, in which its name is variously spelled. There is no extant prophecy referring to Iēsous as a "Nazarene"; nor, in fact, is there any prophecy referring to him in any way.

CHAPTER III. I-12

1 Now, in those days Iōannēs the Lustrator arrives, making proclamation in the desert of Judæa, saying:

2 **"Reform ye; for the kingdom of the skies has drawn near!"**

3 For this [forerunner] is he who was spoken of through Isaiah the prophet, saying:

"The voice of one who in the desert keeps shouting,

'The Master's way prepare ye,

Make ye his pathways straight.' "

4 Now Iōannēs' self usually wore a camel-hair mantle, and a leathern belt about his loins, and his food was locusts and wild honey. 5 **Then were going out to him** Jerusalem, and all Judæa, and all the country around the Jordan; 6 **and they were lustrated by him in the Jordan river**, their sins confessing. 7 **But when he saw many of the Pharisees and Sadducees going against his lustral rite**, he said to them:

"O brood of vipers, who secretly warned you to flee from the frenzy impending? 8 Produce, therefore, fruits worthy of reform, 9 and think not to say within yourselves, 'We have Abraham for our father'; for I say to you, From these stones God is able to raise up children to Abraham. 10 And even now the axe is being applied to the root of the trees; therefore every tree that does not produce good fruit is being cut down and thrown into the fire. 11 I, indeed, lustrate you in Water to reformation; but the [Lustrator] who is coming after me is mightier than I, whose sandals I am not strong enough to carry: he shall lustrate you with sacred Air and Fire; 12 whose winnowing-fan is in his hand, and he will cleanse thoroughly his threshing-floor, and will gather his wheat into his granary, but the chaff he will burn up with unquenchable fire."

COMMENTARY

The compiler of *Matthew* displays more bitterness against the dummy Pharisees who are made to figure in the "history" than do the other Synoptists; and here he has allowed part of Iōannēs' denunciation of them to retain its proper place in the text, while eliminating the three other castes and transferring the discourses of Iōannēs to them to the "Sermon on the Mount" and other discourses of Iēsous. If the Pharisees and Sadducees were "coming to" the baptism of Iōannēs, as translated in the authorized version, his discourteous words to them would seem to be unwarranted; but *ἐρχομένους ἐπὶ* here seems to be used for *ἐπερχόμενους*, in the sense of "going against" or "attacking." The many solecisms in the text bring to mind the words of Diogenēs: "Do you not see that since these sprinklings can not repair your grammatical errors, they can not repair, either, the faults of your life?"

Here, as in *Luke*, Iēsous is described as the Fan-bearer, Dionysos; and the curious phraseology of the passage would indicate that it is a quotation, unskilfully turned into prose, from a poem.

CH. III. 13-17

13 Then Iēsous arrives from Galilee at the Jordan, to Iōannēs, that he might be lustrated by him. 14 But Iōannēs tried to restrain him, saying:

"I have need to be lustrated by you, and do you come to me?"

15 But Iēsous, answering, said to him:

"Let [me be consecrated] now; for thus it is befitting for us to comply with every essential formality."

Then he let him [be consecrated]. [[And when he was lustrated a very great light shone around from the water, so that all who approached were afraid.]] 16 And Iēsous, when he had been lustrated, immediately rose up from the water, and behold, the skies were opened [[to him]], and he saw God's Air descending like a dove [[and]] coming upon him; 17 and behold, a voice from the sky said:

"This is my beloved Son, of whom I have approved."

CHAPTER IV. 1-11

1 Then Iēsous was led up into the desert by the Air, to be made trial of by the Accuser. 2 And when he had fasted forty days and forty nights, he afterwards was hungry. 3 And the Trier came and said to him:

“If you are a Son of God, command that these stones become loaves of bread.”

4 But he answered and said:

“It is written, *‘Man shall not live on bread alone, but on every word that goes out through the mouth of God.’*”

5 Then the Accuser takes him into the sacred city; and he set him on a battlement of the temple, 6 and says to him:

“If you are a Son of God, hurl yourself down; for it is written:

“*‘He shall give his Divinities charge concerning thee’*;

“and,

“*‘They shall lift you up in their hands,
Lest ever you strike your foot against a stone.’*”

7 Iēsous said to him:

“Again it is written:

“*‘Thou shalt not make trial of thy Master-God.’*”

8 Again the Accuser takes him to a very lofty mountain, and showed him all the kingdoms of the world and the glory of them; 9 and he said to him:

“I will confer on you all of these things, if you will fall down and worship me.”

10 Then says Iēsous to him:

“Begone, Adversary! For it is written: *‘Thy Master-God thou shalt worship, and him alone shalt thou serve.’*”

11 Then the Accuser leaves him; and behold, Divinities came and served up [a banquet] to him.

COMMENTARY

The fine hand of the interpolator who inserted the reason for the fig-tree’s barrenness is here discernible in the added words, “and forty nights”: the loose statement that Iēsous fasted “forty days”

might have left room for the suspicion that he fasted only in the daytime! In modern times a fast of forty days is not regarded as very wonderful; and longer ones are recorded. But in *Mark* no mention is made of the fast, and the trials imposed by the Accuser are not particularized. The three tests described in *Matthew* and *Luke*, with their strained quotations from the *Old Testament*, are of a puerile kind, and are obviously the work of the forgers: Iēsous refuses to transmute stones into bread because he should live on God's words as well as on bread (a curious bit of reasoning), he declines the invitation to leap from the battlements of the temple, and he can not be bribed to worship the Devil, who is represented to be the owner of all the kingdoms of this world. The "temptation" to hurl himself from the battlements, to see whether or not the Gods would sustain him in the air, would not appeal to any sane mind. The forger who invented this absurd test evidently conceived the notion when reading up Jewish matters in the pages of Josephus, who says (*Antiquities*, xv. 11. 5) that the cloister on the south front of the temple surmounted a deep valley, so that if one looked down from the top of the battlements his sight could not reach to the bottom of the immense depth, and he would become giddy. Here, as in a number of other instances, the forgers derived their "inspiration" from Josephus.

CH. IV. 12-25

12 **Now when** [[Iēsous]] heard that **Iōannēs** had been **handed over**, he withdrew into Galilee; 13 and forsaking Nazaret, he came and resided in Kapernaum, which is a sea-coast [city], on the borders of Zebulun and Naphtali, 14 that [the prediction] might be fulfilled which was spoken by Isaiah the seer, saying:

15 "*The land of Zebulun and the land of Naphtali*
[*By the*] *way of the sea, beyond the Jordan,*
Galilee of the Nations,

16 *The people who were dwelling in darkness*
Saw a great light,
And to those who were dwelling in Death's domain and shadow,
To them [the] light has spread."

17 Henceforth Iēsous began to proclaim [the good tidings] and to say:

“Reform ye, for the kingdom of the skies has drawn near!”

18 And walking beside the sea of Galilee, he saw Simōn (the so-called Petros) and Andreas, his brother, casting a dragnet into the sea; for they were fishermen. 19 And he says to them:

“Come, [follow] after me, and I shall make you fishers of men.”

20 And they immediately left their nets and went along with him. 21 And having gone on from there, he saw two other brothers, Iakōbos, the [son] of Zebedaios, and Iōannēs, his brother, in the ship with Zebedaios, their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and went along with him.

23 And [[Iēsous]] went about in all Galilee, teaching in their synagogues, and proclaiming the good tidings of the kingdom, and healing all diseases and all bodily weakness among the people. 24 And the report about him went out into all Syria, and they brought to him all who were ill, afflicted with various diseases and torments, possessed by evil spirits, and lunatics, and paralytics; and he healed them. 25 And great crowds followed him from Galilee, Dekapolis, Jerusalem and Judæa, and [the regions] beyond the Jordan.

COMMENTARY

The garbled quotation from *Isaiah* (ix. 1, 2) can hardly be considered a “prophecy,” since it is written in the past tense, referring to events that had taken place “in the former time” and “in the latter time.”

Astronomically Andreas and Simōn, the regents of Aquarius and Pisces, in the region of the Ocean-God, are appropriately represented as fishermen; but Iakōbos and Iōannēs, the regents of Taurus and Gemini, in the region of the Sky-God, are not in a fishing-boat but in the Ship Argō. The next disciple to be called is Ioudas, the regent of Aries, who is found “sitting,” presumably in Cassiopeia’s Chair, a northern paranatellon of Aries. But the forgers, having

converted Ioudas into Matthias-Levi, a "publican" sitting at "the place of toll," have separated the call of the fifth disciple from that of the four by interpolating irrelevant matter; and here *Matthew* inserts the so-called Sermon on the Mount, which is composed, for the most part, of passages taken from the discourses of Iōannēs, and of odds and ends of other discourses for which the compiler could find no other place.

CHAPTER V. 1-12

1 And seeing the crowds, he went up into the mountain; and when he had sat down, his disciples came to him, 2 and he opened his mouth and taught them, saying:

3 "Beatified are the supplicants in the Air: for theirs is the kingdom of the skies.

4 "Beatified are the mourners: for they shall be inspirited.

5 "Beatified are the meek: for they shall inherit the earth.

6 "Beatified are they who hunger and thirst after justice: for they shall be feasted.

7 "Beatified are the merciful: for they shall find mercy.

8 "Beatified are the pure in heart: for they shall see God.

9 "Beatified are the peacemakers: for they shall be called Sons of God.

10 "Beatified are they who have been persecuted on account of [their] moral rectitude: for theirs is the kingdom of the skies.

11 "Beatified are ye when [your enemies] shall revile you, and persecute you, and (being liars) shall say every wicked [[word]] against you, on my account. 12 Rejoice, and exult: for great [shall be] your reward in the skies; for in this way [the exoteric priests] persecuted the seers who [lived] before you.

COMMENTARY

There appears to be hardly a doubt that the compiler of *Matthew* utilized, in the construction of this long discourse, a collection of "sayings" (*logia*) of Iēsous, which are here strung together without any general plan. Many of them appear elsewhere in the text of the *Synoptics*, in connection with various incidents; and this

results in many curious repetitions in *Matthew*. This patchwork construction of the text is shown by the fact that the *Synoptics* contain in the discourses of Iēsous about forty repeated sayings which are given in different “historical” connections.

The rendering “poor in spirit” gives the first beatitude the meaning that the Divine Vision is conferred upon those who are destitute of spirit—that is, mean-spirited, or craven-spirited. But the *ptochoi* (literally “cringers”) are “beggars,” and clearly the word is applied here to those who make their petition in the mighty Air—the Æther.

The third beatitude would more nearly express the truth if “predacious” were substituted for “meek.”

The last two beatitudes, which dwell on the blessedness of being persecuted and reviled, are written in a different tense from the others, are in another key, and are obviously untrue. Whatever may be the fiendish joy of the persecutor in inflicting misery upon his victims, it is quite certain that being persecuted is not a blissful experience, and it can not be regarded as bestowing the divine consciousness, the “kingdom of heaven.”

CH. V. 13–16

13 “You are the salt of the earth; but if the salt becomes insipid, with what shall it be salted? It is fit for nothing any more, but to be thrown outside to be trampled on by men. 14 You are the light of the world. A city situated on a mountain can not be hid. 15 **Neither do they light a lamp, and put it under the grain-measure, but on the lampstand; and it shines for all who are in the house.** 16 Thus let your light shine before men, so that they may see your good works, and glorify your Father who is in the skies.

COMMENTARY

Salt is a more stable chemical compound than the forgers imagined; but even if it were subject to deterioration by losing its saltiness, the abrupt transition from the beatitudes to sodium chloride, and from that to a city on a mountain, is bewildering. *Luke* complicates the subject by converting the salt into a fertilizer.

CII. v. 17-26

17 "Think not that I came to abolish the law or the seers. I came, not to abolish, but to complete [them]. 18 For, amēn, I say to you, Until the sky and the earth shall pass away, not a single iota or a single accent shall pass away from [the text of] the law, until all things come to pass. 19 Therefore whoever shall relax one of these very little commandments, and teach men so, shall be accounted very little in the kingdom of the skies; but whoever shall practise and teach them, this [disciple] shall be accounted great in the kingdom of the skies. 20 For I say to you, Unless your morality is not more unstinted than [that] of the scribes and Pharisees, you shall not enter into the kingdom of the skies at all.

21 "You have heard that it was said to the people of old, 'Thou shalt not commit murder, but whoever shall commit murder shall be liable to the judgment'; 22 but I say to you, Every one who is angry with his brother [[rashly]] shall be liable to the judgment; and whoever shall say to his brother, '*Raka*,' shall be liable to the council; and whoever shall say, 'You fool,' shall be liable to the Hinnom-valley of fire. 23 If therefore you are offering your oblation at the altar, and there remember that your brother has something against you, 24 leave there your oblation before the altar, and go away; first be reconciled to your brother, and then come and offer your oblation. 25 Be kindly disposed towards the party opposed to you quickly, until you are on the [right] way with him, lest the opponent hand you over to the judge, and the judge [[hand you over]] to the officer, and you are thrown into prison. 26 Amēn, I say to you, You shall not at all come out from thence until you pay the last copper.

COMMENTARY

The exaggerated statement about the integrity of the text of the Jewish moral code is a curiosity in a "Gospel" which contains forgeries on every page. Crude as that code is, it was probably well adapted to the primitive people for whom it was enacted; but some

of the more stringent rules of morality in this discourse apply only to religious ascetics, and are quite impracticable for the masses. Laws against the crimes mentioned in the text were, of course, common to all civilized and semi-civilized nations. The higher code, laid down for all candidates for initiation into the Mysteries, or esoteric religion, is here indiscriminately imposed on the rabble; and the priest-forgers have tacked on some of their own peculiar notions on the subject of ethics.

CH. V. 27-32

27 **"You have heard that it was said [[to the people of old]], 'Thou shalt not commit adultery'; 28 but I say to you, Every one who looks on a woman to lust after her has committed adultery with her already in his heart. 29 But if your right eye is an impediment to you, gouge it out, and throw it away from you: for it is expedient for you that one of your members should perish, and not your whole body be thrown into the Hinnom-valley. 30 And if your right hand is an impediment to you, amputate it, and throw it away from you: for it is expedient for you that one of your members should perish, and not your whole body depart into Hinnom-valley. 31 It was said also, '*Whoever divorces his wife, let him give her a deed of divorce*'; 32 but I say to you, Whoever divorces his wife, except on account of fornication, causes her to commit adultery, [[and whoever marries a divorced woman commits adultery]].**

COMMENTARY

Fortunately for "professing Christians," their faith is not robust enough for them to accept, other than theoretically, some of the morbid doctrines written into the *Gospels* by monkish fanatics; for if the doctrine inculcated here should be conscientiously followed a large proportion of the orthodox Christians would be one-eyed and one-armed. The passage about gouging out the offending eye and amputating the offending arm is literally translated, and even the able translators of the "authorized" version have failed to soften its uncompromising brutality or mask its imbecility. It is no sylleptical figure of speech, no poetic hyperbole, but a solemn injunction

winding up with a significant allusion to that "Hinnom-valley" (*gey hinnom*) which even the revisers construe as plain "hell," though with a cautious foot-note to inform the reader that it is *Gehenna* in the text. But the orthodox have sensibly taken their chances on Hinnom-valley, whatever it may be, rather than sacrifice their rebellious corporeal members. In the matter of reasonable laws of divorce, however, the progress of civilization has been impeded by the bigoted priesthood. The true rule of morality stated in the text prohibits unbridled lust within the marriage relation as well as outside of it; and marriage may be, and often is, a cover for immorality as gross as adultery, and a thousand times more to be deplored than divorce.

CH. v. 33-48

33 "Again, you have heard that it was said to the people of old, '*Thou shalt not forswear thyself, but thou shalt discharge to the Master thine oaths*'; 34 but I say to you, Do not swear at all; neither by '*the sky*,' for '*it is God's throne*'; 35 nor by '*the earth*,' for '*it is a footstool for his feet*'; nor in [the temple] of Jerusalem, for it is '*the city of the great King*.' 36 Neither shall you swear by your head, for you can not make one hair white or black. 37 Let your style of speaking be, 'Yes, yes, No, no'; and whatever is in excess of these is wicked.

38 "You have heard that it was said, '*An eye for an eye, and a tooth for a tooth*'; 39 but I say to you, Do not resist the wicked [assailant]; but whoever strikes you on the right cheek, turn to him the other also. 40 And to him who is disposed to bring an action at law against you and take your tunic, give up to him your cloak also. 41 And whoever shall press you into service to go one mile, go with him two. 42 Give to him who begs of you; and turn not away from him who wishes to borrow from you.

43 "You have heard that it was said, '*Thou shalt love thy neighbor, and hate thine enemy*'; 44 but I say to you, Love your enemies, [[bless those who curse you, treat nobly those who hate you,]] and pray for those who [[insult you and]] perse-

cute you; 45 that you may become sons of your Father who is in the skies; for he causes his sun to rise on the bad and the good, and sends rain on the just and the unjust. 46 For if you love those who love you, what reward do you have? Do not even the tax-collectors do that very thing? 47 And if you affectionately greet your brothers only, what are you doing that is extraordinary? Do not even the heathens do that very thing? 48 You shall be perfect, therefore, even as your Father celestial is perfect.

COMMENTARY

The prohibition of oaths is sensible; but the theological arguments on the subject, despite the quotations from the Jewish scriptures, are incurably lame. To say that the sky, the earth and Jerusalem belong to God gives no reason why a man should not swear by them; nor does it follow that because he is unable to change the color of his hair he should not swear by his head. The doctrines of non-resistance to enemies, and of universal love, represent true ethical principles; but the dilating comments, which are written in the crudest vernacular, merely detract from their force.

CHAPTER VI. I—15

1 "Take heed not to practise your morality before men in order that it may be seen by them; otherwise you have no reward with your Father who is in the skies. 2 When, therefore, you do a deed of charity, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Amēn, I say to you, They are having their full reward. 3 But when you are doing a charitable deed, do not let your left hand know what your right hand is doing, 4 so that your charity may be in secret; and your Father who sees in secret shall recompense you [[openly]].

5 "And when you pray, you shall not be like the hypocrites; for they love to stand and pray in the synagogues and in the street-corners, so that they may be conspicuous to men. Amēn, I say to you, They are having their full reward. 6 But do you, when you pray, *'enter into your treasure-vault, and having shut your door,*

pray' to your Father who is in secret, and your Father who sees in secret shall recompense you [[openly]]. 7 But when praying, do not babble like the barbarians, for they conceit that by wordiness they will be understood. 8 Therefore do not become like them; for [[God]] your Father knows the things which you need, before you ask him. 9 **Thus, then, do you pray:**

Thou in the skies, our Father!

Consecrated be thy name;

10 **Established be thy realm;**

Accomplished be thy will—

As in the sky, also on the earth.

11 **Our bread for the morrow destined**

This day bestow upon us.

12 **And forgive us our debts,**

As we also have forgiven our debtors;

13 **And carry us not into temptation;**

But shield us from the Evil [Genius].

**[[For thine is the kingdom, and the power, and the glory,
throughout the æons. Amēn.]]**

14 For if you forgive men their misdeeds, your celestial Father will also forgive you. 15 But if you do not forgive men their misdeeds, neither will your Father forgive your misdeeds.

COMMENTARY

Elsewhere in the discourse (v. 16) it is said that good works should be done publicly, so that men seeing them might glorify God; but here the Pharisees are denounced for doing that very thing, because to them and not to God men gave the glory. Also the vicious doctrine of rewards is inculcated. A good deed done in expectation of a reward is good only in outer seeming, and not in the motive. Yet even prayer, according to the forgers, may be virtuously inspired by selfish motives.

The first seven lines of the prayer are superb; but the remaining four are in every way inferior. Two of these last lines begin limpingly with "and," while all four are longer, in the Greek, and lack the sonorous and impressive qualities of the preceding lines. The

word used for "will" (*thelēma*) and "temptation" (*peirasmōs*) are ecclesiastical Greek; and *epiousion*, here translated "for the morrow," is a coined word of somewhat uncertain meaning. The doxological ending is unquestionably a later addition; but it is not an objectionable one. The loose assertion that the prayer was taken from the *Talmud* is baseless: when carefully compared with the Talmudic prayers, it is found to be non-Jewish in style.

CH. VI. 16-34

16 "And whenever you may be fasting, do not become like the sour-visaged hypocrites; for they make their faces unsightly, that they may strike the sight of men as those who are fasting. Amēn, I say to you, They are having their full reward. 17 But do you, when you fast, anoint your head, and wash your face, 18 that you may not strike the sight of men as one who is fasting, but of your Father, who is in secret; and your Father, who sees in secret, will recompense you [[openly]].

19 "Do not amass for yourselves treasures on the earth, where moth and rust consume, and thieves dig through and steal; 20 but amass for yourselves treasures in the sky, where neither moth nor rust consumes, and where thieves do not dig through and steal: 21 for where your treasure is, there will be your heart also. 22 The lamp of the body is the eye: therefore, if your eye is single, your whole body will be illuminated; 23 but if your eye is unsound, your whole body will be dark. If, then, the light which is in you is darkness, how great is that darkness! 24 No one can serve two masters: for either he will dislike the one and respect the other, or he will cleave to the one and look down upon the other. You can not serve God and Mamōn. 25 For this reason I say to you, Do not concentrate your mind on the psychic self, what you should eat, [[or what you should drink]]; nor on your body, what you should put on. Is not the psychic self more than the food, and the body than the raiment? 26 Consider the birds of the sky, that they do not reap, nor do they gather into granaries; and your Father celestial feeds them. Are you not of much greater

value than they? 27 **And which of you is able by mental concentration to add one cubit to his stature?** 28 **And why do you concentrate the mind on raiment?** 29 **Consider the lilies of the field, how they grow; they do not toil, nor do they spin: but I say to you, Not even Solomon in all his glory was clothed like one of these.** 30 **But if God thus arrays the herbage of the field, which to-day is, and to-morrow is thrown into the oven, [shall he] not much rather [array] you, ye scant-faiths?** 31 **Therefore do not be concerned, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'With what shall we be clothed?'** 32 **For the heathens keep asking for all these things; for your celestial Father knows that you have need of all these things.** 33 **But seek first the kingdom [[of God]], and his justice; and all these things shall be added to you.** 34 **Therefore do not be concerned about the morrow; for the morrow will be concerned about itself. Sufficient for the day is its [own] trouble.**

COMMENTARY

Between the hypocrite who fasts ostentatiously and the man who pretends not to be fasting in order to be rewarded, whether "openly" or not, the margin of merit is small, even if it is conceded that there is anything meritorious in fasting. The ethical teachings interpolated by the forgers are usually objectionable.

The verb which in the spurious passage, verse 34, has the signification of "being anxious," or "concerned," has in the genuine passage the sense of "taking thought," or "concentrating the mind." Similar differences in the shades of meaning in words are often noticeable in the text, the genuine sections containing the technical, and the interpolations the colloquial, meanings.

CHAPTER VII. 1-29

1 "Judge not, that you may not be judged. 2 For with the judgment you pronounce, you shall be judged; and **with the rule you measure by, it shall be measured to you.** 3 But why do you look at the dust-particle which is in your brother's eye,

but do not discern the beam which is in your [own] eye? 4 Or how will you say to your brother, 'Permit [that] I cast out the dust-particle from your eye'; and behold, the beam [is] in your [own] eye? 5 Hypocrite! cast out first the beam out of your [own] eye; and then you will see steadily to cast out the dust-particle out of your brother's eye.

6 "Do not give the inner temple to the dogs, neither throw your pearls before the swine, lest they should trample on them with their feet, and turn and lacerate you.

7 "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you: 8 for every one who keeps asking receives, and who keeps seeking finds, and to [every one] who keeps knocking it shall be opened. 9 Or what man is there from among you, who, if his son shall ask him for a loaf of bread, will give him a stone; 10 or if he shall ask him for a fish, will give him a snake? 11 If, therefore, you who are luckless wights, know how to give good gifts to your children, how much more shall your Father who is in the skies give good gifts to those who ask him? 12 Therefore all things whatsoever that you wish that men should do to you, so also do ye to them; for this is the law and the prophets.

13 "Enter in through the narrow gate; for broad [[is the gate]] and spacious is the road that leads to ruin, and many are they who enter in through it. 14 For narrow is the gate and straitened the road that leads to life, and few are they who find it.

15 "Be on your guard against the pseudo-seers, who come to you in outer garb of sheep, but inwardly are rapacious wolves. 16 You shall detect them by their fruits. Do [men] gather grape-clusters from thorn-bushes, or figs from thistles? 17 Thus every good tree bears good fruit; but the bad tree bears worthless fruit. 18 A good tree can not bear worthless fruit, neither can a bad tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 So, then, you shall detect them by their fruits.

21 "Not every one who says to me, 'Master, Master,' shall

enter into the kingdom of the skies; but he [shall enter] who does the will of my Father who is in the skies. 22 On that day many will say to me, 'Master, Master, [[did we not eat and drink in your name,]] "did we not prognosticate by your name," and by your name cast out ghosts, and by your name practise many magic arts?' 23 And then I shall admit to them, I have never acknowledged you; depart from me, 'doers of that which is lawless.'

24 "Every one, therefore, who hears [[these]] my arcane doctrines, and observes them, shall be likened to a prudent man, who built his house upon the rock; 25 and the rain came down, and the floods came, and the winds blew, and beat against that house; but it did not fall, for its foundation had been laid upon the rock. 26 And every one who hears these arcane doctrines of mine, and does not observe them, shall be likened to a foolish man, who built his house upon the sand; 27 and the rain came down, and the floods came, and the winds blew, and dashed against that house, and it fell—and great was its fall."

28 And it came about, when Iēsous had finished these sayings, that the crowds were astonished at his teaching; 29 for he was teaching them as one having authority, and not as the scribes.

COMMENTARY

Considered as an actual "sermon," this long address is open to the same criticism that was made by the rustic who undertook the perusal of a dictionary: it is interesting, but it changes the subject too often. It was delivered, according to *Matthew*, at a time when only four disciples had been chosen; and how it came to be reduced to writing is unexplained. It is a fair inference that Iēsous is represented as speaking extemporaneously; but it is difficult to see how a verbatim report of his discourse could have been made, since it is improbable that any of his hearers were shorthand reporters, and only from memory could it have been reduced to writing. A system of shorthand was employed by the Romans, and the art was not lost until the third century, at which time most of the arts and sciences

of antiquity were being wiped out in the triumphant progress of Christianity. The "sermon" is like a handful of gems removed from their settings, with a few base imitations thrown in. Of the latter, the saying about "judging" contains faulty reasoning, and the one about the "beam," a heavy squared timber, in a man's eye is rather grotesque.

CHAPTER VIII. 1-13

1 And when he had come down from the mountain, great crowds followed him. 2 And behold, a leper came and did homage to him, saying:

"Master, if you are willing, you can purify me."

3 And he stretched out his hand, and touched him, saying:

"I am willing; be purified."

And immediately his leprosy was cleansed. 4 And Iēsous says to him:

"See that you say [nothing] to any one; but go show yourself to the priest, and offer the sacrifice which Moses commanded, for evidence to them."

5 And when he had entered into Kapernaum, a centurion came to him, imploring him, 6 and saying:

"Master, my slave is prostrated in the house, paralyzed, dreadfully tormented."

7 And he says to him:

"I shall come and heal him."

8 And the centurion answered and said:

"Master, I am not fit that you should come under my roof; but only speak the word [of command], and my slave will be healed. 9 For I also am a man [[set]] under authority, having under myself soldiers: and I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it."

10 And having heard [him], Iēsous wondered, and said to those who were following him:

"Amēn, I say to you, With no one in Israel have I found so great faith! 11 But I say to you, Many shall come from the east and the west, and shall recline [at table] with Abraham, Isaac and Jacob in

the kingdom of the skies; 12 but the sons of the kingdom shall be hurled out into the outer darkness: in that place there shall be weeping and gnashing of teeth."

13 And to the centurion Iēsous said:

"Go; and it shall happen to you as you have believed."

And the slave was cured in that hour.

COMMENTARY

In reproducing the text of *Mark* the compiler usually copies the errors of the former, as in verse 4, where "them" refers to the "priest," following *Mark* i. 44.

Here Iēsous is represented as exerting his healing power at a distance; but the cure is no more remarkable than others performed when the patients were present. It has been demonstrated repeatedly by mesmeric healers that cures may be wrought upon absent patients. But in this story "faith," as usual in the spurious portions of the text, is made an important element, and it is the faith, not of the palsied slave, but of his master, a Roman; and because the faith of the "heathen" surpassed that of the "sons of the kingdom"—the Jews—Iēsous makes the prediction that many of the heathen will banquet in the regions celestial while the "sons" are gnashing their teeth in the regions infernal. This vindictive denunciation was probably inserted to account partially for the fact that the early Christian church was composed wholly of Greeks and Romans, without a Jew among them. For, despite the claim that Iēsous appeared among the Jews and started the new religion, it is historically certain that Christianity originated in and was at first confined to Greece. It is safe to say that no Jew in those days had ever heard of Iēsous, or had subsequently any opportunity to believe in him, except as the hero of a work of fiction penned by men who never saw Palestine.

CH. VIII. 14-17

14 And when Iēsous had come to the house of Petros, he saw his mother-in-law prostrated and feverish. 15 And he

touched her hand, and the fever left her, and she arose and served up [a dinner] to him.

16 And when evening came, they brought to him many possessed with ghosts; and he cast out the spirits with a word, and cured all who were ill, 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying:

"Himself took our infirmities, and bore our diseases."

COMMENTARY

If Iēsous healed diseases by taking them from all his patients and enduring them himself, in order to fulfil the "prophecy" of Isaiah, the crucifixion was not the worst of his sufferings. The forgers were as ignorant of the methods of healing as they were of the causes of disease. Theologians may understand this prophecy and its fulfilment in a mystical sense—for, in theology, anything will do for an explanation, even as anything from the Hebrew scriptures could be turned into a prophecy by the forgers. Verse 16 is a garbled copy of *Mark* i. 32; but the allegory concerning the action of the forces at sunrise and sunset has been stricken out and the "prophecy" substituted for it. According to *Mark* i. 34, Iēsous healed "many"; this is fraudulently changed in *Matthew* to "all," and in *Luke* (iv. 4) to "every one."

CH. VIII. 18-34

18 Now when Iēsous saw great crowds around him, he commanded [his disciples] to depart to the other side. 19 And a lone scribe came and said to him:

"Teacher, I shall follow you to whatever place you may be going."

20 And Iēsous says to him:

"The foxes have dens, and the birds of the sky [have] roosts; but the Son of man has not where to lay his head."

21 And another of his disciples said to him:

"Master, allow me first to go and bury my father."

22 But Iēsous says to him:

"Follow me, and leave 'the dead' to bury their own dead."

23 And when he had entered into the ship, his disciples followed him. 24 And behold, a great tempest arose in the sea, so that the ship was covered by the waves; but he was sleeping. 25 And they came to him and awoke him, saying:

"Master, save [[us]]; we are perishing!"

26 And he says to them:

"Why are you cowardly, ye scant-faiths?"

Then he arose and reprimanded the winds and the sea; and there befell a great calm. 27 And the men wondered, saying:

"What sort of [man] is this, that even the winds and the sea obey him?"

28 And when he had come to the other side, to the country of the Gadarenes, two [men] possessed by ghosts met him, coming from the tombs, very ferocious, so that no one was able to pass by that way. 29 And behold, they shouted, saying:

"What matters it to us and to you, [[Iēsous]], Son of God? Have you come here to torment us before the season?"

30 Now there was, at a distance from them, a herd of many swine feeding. 31 And the ghosts implored him, saying:

"If you cast us out, send us into the herd of swine."

32 And he said to them:

"Go!"

And they came out and went into the [[herd of]] swine; and, behold, the whole herd [[of swine]] rushed down the precipitous slope into the sea, and died in the waters. 33 And the herdsmen of them fled, and went away into the city, and told everything, and the [happenings] to the ghost-possessed [men]. 34 And behold, all the city went out to meet Iēsous; and they saw him, and implored him to depart from their borders.

COMMENTARY

Possibly the compiler of *Matthew* on some occasions saw double: here he introduces two demoniacs where the other *Synoptics* mention but one; in ix. 27-31 he turns the blind son of Timaios into twins; and finally he gives Iēsous a double mount (xxi. 7) when

riding into Jerusalem. The story of the ghosts and the swine is given by *Matthew* but half the space devoted to it in *Mark* and *Luke*; and it may be that in ix. 27–31 he abridged two stories of healing a blind man by combining them and having the two men healed together, and, being gratified at the result, concluded that by reversing the process and making two out of one he could increase the dramatic effect in other incidents of the narrative. Perceiving the absurdity of having the swine “choked” in the sea, he has emended that by having them die in the waters.

CHAPTER IX. 1–8

1 And he embarked in the ship, and passed over, and came to his native city. 2 And behold, they brought to him a paralytic, lying on a couch. And Iēsous, seeing their faith, said to the paralytic:

“Cheer up, child! Your sins are remitted.”

3 And behold, some of the scribes said within themselves: “This [fellow] is blaspheming.”

4 And Iēsous, perceiving their cogitations, said:

“Why are you meditating wicked things in your hearts? 5 For which is easier, to say, ‘Your sins are remitted,’ or to say, ‘Arise and walk’? 6 But that you may know that the Son of man has authority on earth to remit sins,” (then he says to the paralytic,) “Arise, and take up your couch, and go to your house.”

7 And he arose, and went away to his house. 8 And when the crowds saw it, they were terrified, and glorified God, who had given such authority to men.

COMMENTARY

Here again *Matthew* carries out his policy of condensing portions of the narrative, securing brevity at the expense of ruining the allegory. The essential details that the paralytic was borne by four, and lowered through an opening in the roof, are omitted, and the undermeaning is thereby obliterated. Otherwise the three *Synoptics* are in accord, except as to their doxological endings. The forgers

must have been somewhat proud of their ability to write neat little doxologies, and they never fail to insert them in suitable—and often even in unsuitable—places, to inform the reader of the terror, amazement and other emotions inspired by the therapeutic and thaumaturgic feats of Iēsous. They seemed always to fear that the incident itself might not speak loudly enough.

The city where this miracle was performed was, according to Mark, Kapernaum; here it is termed the “native city” of Iēsous. As he was called “Iēsous of Nazareth,” it is claimed that he had two native cities. But there is no historical evidence that either of them ever existed.

CH. IX. 9–26

9 And Iēsous, passing on thence, saw a man called Matthias sitting at the custom-house; and he says to him:

“Come along after me.”

And he arose and went along after him. 10 And it befell that while he was reclining [at table] at the house [of Matthias], behold, many tax-collectors and immoral men, who had come, were reclining [at table] with Iēsous and his disciples.

11 And when the Pharisees saw it, they said to his disciples:

“Why does your Teacher eat [[and drink]] with tax-collectors and immoral men?”

12 But when [[Iēsous]] heard it, he said [[to them]]:

“Those who are in health have no need of a physician, but those who are ill. 13 But go and learn what is [the meaning of this scripture], ‘*I desire mercy, and not sacrifice.*’ For I have not come to call the virtuous, but the immoral [[to reform]].”

14 Then come to him the disciples of Iōannēs, saying:

“Why do we and the Pharisees fast [[much]], but your disciples do not fast?”

15 And Iēsous said to them:

“Can the sons of the bridechamber mourn while the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

16 No one puts a piece of uncarded cloth on an old garment;

for the patch made of it tears away from the garment, and a worse rent happens. 17 Neither do [men] put fresh wine into old wineskins, else the wineskins burst, and the wine is spilled, and the skins are destroyed; but they put fresh wine into new wineskins, and both are preserved."

18 As he was speaking these things to them, behold, a [[lone]] ruler came and did obeisance to him, saying:

"My daughter has just now died; but do you come and lay your hand on her, and she will be restored to life."

19 And Iēsous arose and followed him, and [so did] his disciples. 20 And behold, a woman who had an issue of blood for twelve years drew near from behind and touched the hem of his garment; 21 for she kept saying within herself:

"I shall be saved if only I touch his mantle."

22 But Iēsous, turning and seeing her, said:

"Cheer up, daughter; your faith has saved you."

And from that hour the woman was saved. 23 And when Iēsous came to the ruler's house, and saw the flute-players, and the crowd making a commotion, 24 he said:

"Make way! For the little girl is not dead, but is sleeping."

And they laughed at him scornfully. 25 But when the crowd had been put out, he entered in, and grasped her hand; and the little girl arose. 26 And this rumor went out in all that land.

COMMENTARY

The process of abridging the narrative by cutting out some of its vital points is adhered to by *Matthew* in this version of the story of the ruler's twelve-year-old daughter and the woman with the issue of blood. Enough of it remains, however, to show that the compiler had no knowledge of its inner meaning as an allegory. Had he understood it, he would either have left it out entirely, or would have masked its meaning when he was abridging it and changing its phraseology for the worse in a fatuous attempt to improve it. To him the incident was no more than a demonstration of the healing power of Iēsous, by which his fame was spread throughout the country—a phrase repeated in verse 31 following.

The repetitions in *Matthew* are so many and so glaring that it must be inferred that the compiler had a faulty memory.

CH. IX. 27-31

27 And as Iēsous was passing on from there, two blind men followed him, shouting and saying:

“Have pity on us, son of David!”

28 And when he had come into the house, the blind men came to him; and Iēsous says to them:

“Do you believe that I can do this?”

They say to him:

“Yes, Master.”

29 Then he touched their eyes, saying:

“Let it result to you according to your faith.”

30 And their eyes were opened. And he enjoined them threateningly, saying:

“Look you! Let no one know of it!”

31 But they went out and made him known in all that land.

COMMENTARY

It is not stated whether faith on the part of the blind men was a necessary element in their cure or was only required as evidence of their worthiness to be cured; and there is nothing in the story to indicate the grounds upon which they based their belief, though it could hardly have had any basis other than hearsay, as the men were blind. Faith, a noble word, is usually employed by the forgers for mere blind credulity, and apparently that is all that was demanded by Iēsous in this instance. Yet it is but natural that priests and religious charlatans of their ignoble sort should thus urge upon their followers the importance of having unreasoning faith; for if the people should develop the reasoning faculty and demand evidence before giving credence, the occupation of the exoteric ritualists and dogmatists would be gone.

But for the disobedience of the blind men, after Iēsous had so sternly commanded secrecy, his fame would not have gone out. He could open their eyes, but he could not shut their mouths.

CH. IX. 32-34

32 And as they are going out, behold, they brought to him a dumb man, possessed by a ghost. 33 And when the ghost had been cast out, the dumb man talked; and the crowds wondered, saying:

“Never has it been seen thus in Israel!”

[[34 But the Pharisees kept saying:

“By the king of the ghosts he is casting out ghosts.”]]

COMMENTARY

This story is evidently the same as that in *Luke* xi. 14, although in the latter it is the ghost who is dumb, his dumbness being communicated to his victim. But *Matthew*, yielding to his weakness for repetitions, has retold the story in xii. 22, making the man blind as well as dumb, and to that improved version of it he has appended the altercation between Iēsous and the Pharisees, as in *Luke*. A later interpolator, perceiving that the first version of the story is thus left pointless, has ventured to add a modest comment (verse 34), taking it from the material that had been transferred to the improved version in Chapter xii. Another writer, also anxious to improve the scriptures, has divided the discourse of Iēsous at about the middle, xii. 30, and inserted miscellaneous matter to verse 43. *Mark* omits the story of the dumb (and deaf) man, and gives the altercation between Iēsous and the Pharisees without any incident to lead up to it; this leaves the latter part of Iēsous' discourse, relating to the strong man guarding his house, disconnected and unintelligible. This is but one of many instances showing how the text has become a bewildering maze.

CH. IX. 35-38

35 And Iēsous went about all the cities and the villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing all kinds of diseases and bodily infirmity [[among the people]]. 36 And seeing the crowds, his heart was stirred concerning them because they were mangled and thrown to

the ground, like sheep [ravaged by wolves], "*not having a shepherd.*" 37 Then he says to his disciples:

"The harvest indeed is heavy, but the laborers are few; 38 therefore supplicate the Master of the harvest, that he may send out laborers to his harvest."

COMMENTARY

This passage is made up of one of *Matthew's* characteristic repetitions (iv. 23) and two dislocated "sayings" (*Mark* vi. 34 and *Luke* x. 2). The "saying" in verse 36 is, however, more faithfully preserved than it is in *Mark*, for it retains the words "mangled and thrown to the ground," ἐσκυλμένοι καὶ ἐρριμένοι, mistranslated in the revised version as "distressed and scattered." The "saying" must have referred to sheep attacked by wolves, and the clause was clumsily altered to introduce an *Old Testament* quotation and at the same time strike out the denunciation of the rapacious rulers of the common people.

CHAPTER X. 1-16

1 **And he called to him his twelve disciples**, and gave them authority over unclean spirits, in order to cast them out, and to cure all kinds of disease and bodily infirmity. 2 **Now the names of the twelve apostles are these:** the first, **Simōn**, the so-called Petros, and **Andreas, his brother**; **Iakōbos**, the [son] of Zebedaios, and **Iōannēs, his brother**; 3 Philippos and Ptolemaios Junior; Thōmas and Matthias, the tax-collector; Iakōbos, the [son] of Alphaios, and Thaddaios [[*alias* Lebbaios]]; 4 Simōn, the native of Kana [[*alias* Kananitēs]], and Ioudas Iskariōtēs, who also handed him over. 5 **Iēsous sent forth these twelve, having charged them, saying:**

"Do not depart into the road of the heathens, and enter into no city of the Samaritans; 6 but go rather to '*the lost sheep of the house of Israel.*' 7 **And proclaim as you go, saying, 'The kingdom of the skies has drawn near.'** 8 **Cure the sick, raise the dead, cleanse the lepers, cast out ghosts; gratuitously you have received, gratuitously impart.** 9 **Provide no gold, nor silver,**

nor copper in your belts, 10 no provision-bag for the road, nor two tunics, nor sandals, nor staff: for the laborer is worthy of his food. 11 And in whatever city or village you may enter, inquire who in it is worthy; and remain there until you depart. 12 And as you are entering into the house, give it kindly greeting. 13 And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14 And whoever will not receive you, nor listen to your words, as you depart from that house or that city, shake off the dust from your feet. 15 Amēn, I say to you, It shall be more endurable for the land of Sodom and Gomorrah, in the day of judgment, than for that city. 16 Behold, I am sending you forth as sheep in the midst of wolves: therefore be prudent as serpents and guileless as doves.

COMMENTARY

In the text of *Matthew*, as in that of *Mark*, which it copies, the seventy-two apostles (the thirty-six extra-zodiacal constellations) have been obliterated from the heavenly vault, and the twelve companions of the Solar Hero on his ecliptic path (the zodiacal constellations) are sent out from their circumscribed zone to bear the message that the kingdom of the skies has drawn near. It might better be termed the reign of universal anarchy. The instructions delivered by Iēsous to these anthropomorphized asterisms are a chaos of dislocated and repeated "sayings," interspersed with puerilities written by the forgers. The glad tidings, it should be noted, were for the Jews only. The heathens and the Samaritans were not to be given the message. The day of the foreign missionary had not yet come.

CH. X. 17-42

17 "But beware of men; for they will hand you over to councils, and in their synagogues they will scourge you; 18 and on account of me you will be dragged before governors and kings, for a testimony to them and to the heathens. 19 But when they hand you over, do not be concerned about how or what you shall speak; for

it will be given you in that hour what you shall speak: 20 for you are not the speakers, but your Father's Spirit is that which speaks in you. 21 And brother shall hand over brother to death, and the father his child; and children shall revolt against parents, and shall put them to death. 22 And you shall be hated by all [men] on account of my name; but he who remains constant to the last, he shall be saved. 23 But when they persecute you in this city, flee to the next: for, amēn, I say to you, You will not finish [the circuit of] the cities of Israel until the Son of man has come.

24 **"A disciple is not above his teacher, nor a slave above his master.** 25 It is sufficient for the disciple that he become like his teacher, and the slave like his master. If they have called the house-lord 'Beelzeboul,' how much more will they [defame] the members of his household! 26 Therefore do not fear them; for **there is nothing veiled which shall not be unveiled; and occult, which shall not be known.** 27 What I tell you in the darkness, speak in the light; and what you hear in the ear, proclaim upon the housetops. 28 And do not be terrified because of those who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in Hinnom-valley. 29 Are not two sparrows sold for a penny? And not one of them shall fall to the ground without your Father's sanction; 30 but even the hairs of your head are all numbered. 31 Therefore do not fear: you excel many sparrows. 32 Every one, therefore, who shall confess me before men, I also will confess him before my Father who is in the skies; 33 but whoever shall disown me before men, I also will disown him before my Father who is in the skies.

34 **"Do not think that I have come to sow peace on the earth; I have come to sow, not peace, but the sword.** 35 For I have come to set a man *'at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law;* 36 *and a man's enemies [shall be] the members of his household.'* 37 **He who loves father or mother above me is not worthy of me;** 38 **and he who does not take up his cross and follow after me is not worthy of me.** 39 **He who has found his psychic**

consciousness shall lose it; and he who has lost his psychic consciousness for my sake shall find it.

40 "He who entertains you entertains me, and he who entertains me entertains him who sent me. 41 He who entertains a seer in the name of a seer shall meet with a seer's reward; and he who entertains a just man in the name of a just man shall meet with a just man's reward. 42 **And whoever shall give to drink to a single one of these little ones a cup of cold water only, in the name of a disciple, shall not at all lose his reward."**

COMMENTARY

In the compilation of this rambling speech even the discourse upon the end of the world has been drawn upon, and the twelve Guardian-Gods of the zodiacal belt must have started on their terrestrial circuit of the cities of Israel with no very clear notion of the message which they were to convey to the lost sheep. That a religious teacher, of sound mind, would give these instructions to disciples whom he was sending out as propagandists is unthinkable.

CHAPTER XI. 1-19

1 And it befell when Iēsous had finished commissioning his twelve disciples, he departed thence to teach and proclaim [the good tidings] in their cities.

2 Now when Iōannēs, in the prison, heard of the doings of Iēsous, he sent by [[two of]] his disciples, 3 and said to him: "Are you the Coming One, or are we expecting another?"

4 And Iēsous answered and said to them:

"Go and report to Iōannēs the things you keep hearing and seeing: 5 '*the blind recover their sight,*' and the lame are walking; the lepers are cleansed, and the deaf are hearing, and the dead are raised, and '*the poor are being told the good tidings.*' 6 And blessed is he, whoever it [may be], who shall not be offended on account of me."

7 But as they were going, Iēsous began to say to the crowds concerning Iōannēs:

"What did you go out into the desert to behold—a reed

being swayed by the wind? 8 But what did you go out to look at—a man clothed in soft garments? Behold, the wearers of soft garments are in the palaces of kings. 9 But why did you go out? To look at a seer? Yes! I say to you, and [a man] more uncommon than a seer. 10 For this [forerunner] is he concerning whom it is written:

*‘Behold, I am sending my messenger before thy face,
Who shall prepare thy way before thee.’*

11 “Amēn, I say to you, Among [men] of women born there has not arisen one more mature than Iōannēs the Lustrator; but he who is a mere infant in the kingdom of the skies is a more mature [man] than he. 12 But from the days of Iōannēs the Lustrator until now the kingdom of the skies is carried by storm, and the forceful obtain mastery over it. 13 For all the prophets and the law prophesied until Iōannēs. 14 And if you are willing to accept [him], he is Elijah, the one destined to come. 15 He who has ears [[to hear]], let him hear. 16 But to what shall I liken this generative-sphere? It is like to little children who, sitting in the market-places, keep calling to their companions 17 and say:

*‘We have fluted to you, and you did n’t dance;
We ’ve wailed, and you did n’t beat yourselves.’*

18 For Iōannēs came neither eating nor drinking, and they keep saying, ‘He is possessed by a ghost.’ 19 The Son of man came eating and drinking, and they keep saying, ‘Behold, a glutton and a wine-swiller, a friend of tax-collectors and immoral men!’ And by her children ‘Learning’ is held to be accurate!”

COMMENTARY

Iōannēs, as here represented, is not a seer: after proclaiming that Iēsous was coming, he is unable to recognize him when he does come. Yet even the “unclean spirits” had the finer faculty of sight which the divinely appointed forerunner did not possess. Because a man could perform phenomenal cures—even raising the dead—and condescended to preach to the poor, it would not necessarily fol-

low that he was the promised Messiah, unless it were also shown that only a Messiah could do these things. In *Luke* (i. 41) it is related that Iōannēs, when he was very young indeed, and occupying even closer quarters than when imprisoned, recognized Iēsous when the latter's actual existence would have been a matter of doubt for even an expert anatomist.

Iōannēs is said to be Elijah reincarnated. The statement that he neither ate nor drank no doubt read originally that he did not eat meat or drink wine; for these are prohibited to those ascetics who are engaged in the telestic work. The priest-forgers seem to have modified the text to meet their own views—or appetites.

CH. XI. 20–24

20 Then he began to reproach the cities in which most of his magic feats had been performed, because they did not repent:

21 “Woe unto thee, Chorazin! Woe unto thee, Bethsaïda! For if the magic feats which have been performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 However, I say to you, It shall be more endurable for Tyre and Sidon, in the day of judgment, than for you. 23 And shalt thou, Kapernaum, ‘*be exalted to heaven*’? Thou ‘*shalt go down to the underworld*.’ For if the magic feats had been performed in Sodom which have been performed in thee, it would have remained until to-day. 24 However, I say to you, It shall be more endurable for the land of Sodom, in the day of judgment, than for thee.”

COMMENTARY

This tirade is given in *Luke* as an expansion of *Mark* vi. 11 (of which verse the latter half is found only in later manuscripts), but here in *Matthew* it has not even that excuse for its existence, since it is severed from the context. Chorazin is not mentioned in the *Old Testament* or in the writings of Josephus. The claim that there was a city named Bethsaïda in Galilee also rests solely upon the authority of the *Gospels*; and this is true also of Kapernaum. Thus the forgers have made Iēsous perform most of his miracles in

“cities” which probably never existed, but which were, like the miracles, only inventions of the forgers. If the cities did exist, their location is now unknown, and their ruins can not be pointed out. The people in these unreal cities are said to have rejected Iēsous and his thaumaturgy, although the citizens of Tyre and Sidon would have welcomed him: if so, he made a mistake in wasting his efforts upon the unappreciative Jews when the Phœnicians would have accepted him, and would have spread the report of his miracles throughout all the civilized world. But the Phœnicians were not “lost sheep,” and their cities were too well known and accessible to suit the purposes of the forgers.

CH. XI. 25-30

25 At that season Iēsous answered and said:

“I praise thee, O Father, Master of the sky and of the earth, that thou didst hide these things from the learned and the intelligent, and didst unveil them to infants: 26 yea, Father, for thus it was rightly intended before thee.

27 “All things have been handed over to me by my Father. And no one knows again the Son, except the Father; neither does any one know again the Father, except the Son, and he to whomsoever the Son may unveil him. 28 Come unto me, all ye who are toil-worn and burdened, and I shall give you rest. 29 Take my yoke upon you, and learn from me; for I am meek and humble in heart; and *‘you shall find rest unto your souls.’* 30 For easy is my yoke, and light my burden.”

COMMENTARY

This passage is in strange contrast with the one preceding it. The prayer resembles some of the pseudo-mystical utterances contained in the *Fourth Gospel*, and even if it embodied sound philosophy it would still be out of place in the *Synoptic* text. To the ignorant, the unintelligent and the immature its statements may convey a wealth of meaning, although to others they appear to be only theological fancies. The prayer has no “historical” setting, being introduced with the vague formula “at that season,” which

is evidently a mere repetition of the same words in xii. 1 immediately following the interpolated passage, the repetition indicating the clumsy artifice by which the irrelevant prayer and its accompanying exhortation were foisted in the text.

CHAPTER XII. 1-14

1 At that season Iēsous went on the sabbath day through the grain-fields; and his disciples were hungry and began to pluck the ears and to eat. 2 But the Pharisees, when they saw [this], said to him:

“Look, your disciples are doing what it is not lawful to do on the sabbath.”

3 But he said to them:

“Have you not read what David did, when he was hungry, and those with him—4 how he entered into God’s house, and [he and his followers] ate the *‘loaves of the display-offering,’* which it was not lawful for him to eat, nor for those with him, but only for the priests? 5 Or have you not read in the law, that on the sabbaths the priests in the temple desecrate the sabbath, and are guiltless? 6 But I say to you, a greater [*thing*] than the temple is here. 7 But if you had understood what [this scripture] is, *‘I desire compassion, and not a sacrificial victim,’* you would not have condemned the guiltless. 8 For the Son of man is Master of the sabbath.”

9 And he departed thence, and went into their synagogue. 10 And behold, a man having a withered hand [was there]. And they put to him a question, saying:

“Is it lawful to heal on the sabbath?”

—that they might prefer charges against him. 11 But he said to them:

“What man [[shall there be]] among you, who shall have one sheep, and if this [sheep] fall into a pit on the sabbath, will he not take hold of it and raise it up? 12 How much, then, is a man of more value than a sheep? So that it is lawful to act nobly on the sabbath.”

13 Then he says to the man:

“Stretch out your hand.”

And he stretched it out, and it was restored sound, like the other.

14 But the Pharisees went out and consulted against him, how they might destroy him.

COMMENTARY

The compiler of *Matthew* has here attempted, but with no great measure of success, to improve upon the text of *Mark* by strengthening the unsatisfactory arguments advanced by Iēsous. The quotation from *Hosea*, even when correctly quoted, has no bearing on the subject of keeping the sabbath. The illustration of the sheep in a pit was used, according to *Luke*, on a different "historical" occasion.

CH. XII. 15-21

15 And Iēsous, being aware of it, withdrew thence; and many went along after him; and he healed them all, 16 and he enjoined them that they should not make him manifest: 17 that it might be fulfilled which was spoken through *Isaiah* the prophet, saying:

18 "*Behold, my servant whom I have selected,
My beloved, of whom my soul approves;
I will put my Spirit upon him,
And he shall announce judgment to the pagans.*
19 *He shall not wrangle, nor vociferate,
Neither shall any one hear his voice in the streets.*
20 *A shattered reed he will not break in pieces,
And a smoking wick he will not quench,
Till he carries out the issue to a victory.*
21 *And in his name shall the pagans hope.*"

COMMENTARY

Here, as in other instances, words taken from the *Old Testament* have been converted into a "prophecy" by the simple process of changing verbs from the past to the future tense. *Isaiah* reads, "I have put my Spirit upon him," not "will put." The quotation is otherwise garbled; and *Isaiah* can hardly be held responsible for the last two lines. The device by which the quotation is brought into the text is a flimsy one: the beloved servant shall not talk

loudly or be heard in the streets, and this is “fulfilled” by Iēsous forbidding people to make him manifest!

CH. XII. 22–37

22 Then a blind and dumb man, possessed by a ghost, was brought to him; and he healed him, so that the [[blind and]] dumb man [[both]] spoke and saw. 23 And all the crowds were astounded, and said:

“This [healer] is not the son of David, is he?”

24 But the Pharisees, when they heard of it, said:

“This [fellow] does not cast out ghosts except by Beelzeboul, the king of the ghosts.”

25 And [[Iēsous]], knowing their cogitations, said to them:

“Every kingdom divided against itself is devastated, and every city or house divided against itself shall not stand. 26 And if the Adversary is casting out the Adversary, he is divided against himself. How, then, can his kingdom stand? 27 And if I by Beelzeboul am casting out ghosts, by whom do your sons cast them out? Therefore they shall be your judges. 28 But if I by the Breath of God am casting out ghosts, then the kingdom of God has taken you unawares. 29 Or how can any one enter into the strong [man’s] house, and pillage his domestic gear, unless he first binds the strong [man]? And then he will pillage his house. 30 He who is not with me is against me; and he who does not join with me dissipates [his forces]. 31 Therefore I say to you, Every sin and profanity shall be forgiven men; but the profanity toward the sacred Air shall not be forgiven. 32 And whoever speaks a word against the Son of man, it shall be forgiven him; but whoever speaks against the sacred Air, it shall not be forgiven him, neither in this æon nor in the one to come. 33 Either make the tree good, and its fruit good; or make the tree rotten, and its fruit rotten: for the tree is known by its fruit. 34 O brood of vipers, how can you, being evil, speak good things? For out of the heart’s superfluities the mouth speaks. 35 The good man out of his [[heart’s]] good treasure throws out good things; and the bad

man out of his bad treasure throws out bad things. 36 And I say to you, Every idle word that men may speak, they shall render an account of it in the judgment day. 37 For you shall be held innocent according to your words, and you shall be pronounced guilty according to your words."

COMMENTARY

This blind and dumb man is the same as the dumb man of ix. 32: his second appearance on the scene and his loss of sight merely exemplify *Matthew's* method of writing "history." The injunction to make the tree good or make it rotten is an example of the absurd way in which the forgers tried to make the most of their literary material by repetitions, changing the form and making new applications of the "sayings."

CH. XII. 38-45

38 Then some of the scribes and Pharisees answered him, saying:

"Teacher, we wish to see your sign."

39 But he answered and said to them:

"A wicked and adulterous age keeps asking for a sign; and no sign shall be given to it except the sign of Jonah, the seer. 40 For even as '*Jonah was three days and nights in the belly of the Sea-monster [Cetus]*,' so shall the Son of man be three days and nights in the heart of the Earth. 41 The men of Nineveh shall stand up in the judgment with this age, and shall condemn it: for they reformed at the proclamation of Jonah; and behold, something more than Jonah is here. 42 The queen of the south shall rise up in the judgment with this age, and shall condemn it: for she came from the ends of the earth to hear Solomon's philosophy; and behold, something more than Solomon is here. 43 But the unclean spirit, when it has gone out from the man, wanders about in waterless places, seeking respite [from its torments], and finds no [respite]. 44 Then it says, 'I shall return to my house whence I came out'; and when it comes, it finds it vacant, swept and decorated. 45 Then it goes and takes with itself seven other spirits more wicked

than itself, and they enter in and dwell there, and the last state of that man becomes worse than the first. Thus it shall be also to this wicked age."

COMMENTARY

The part of this discourse beginning at verse 43, referring to the unclean spirit, should follow verse 30 above. The discourse has been severed, breaking the sense, and irrelevant matter inserted which is made up of repetitions and forgeries, apparently copied from the other *Synoptics*. Failing to understand the simile of the "strong man," the interpolator saw no connection between it and the story of the ejected spirit, and disjoined them to make place for his additional matter. Then at the end of verse 45 he has stupidly applied the story of the possessing spirit to "this wicked age."

In xii. 6 the forger was evidently laboring to bring out the idea that to be in the presence of Iēsous was more sanctifying than to be in the temple; but he only delivered the idea abortively by the assertion that Iēsous was a greater thing than the temple. Similarly in verses 41 and 42 he was trying to say that Iēsous was a greater seer than Jonah, a greater philosopher than Solomon; but his ideas were foggy and his words are not clear.

CH. XII. 46-50

46 While he was yet speaking to the crowds, his mother and his brothers were standing outside, seeking to speak to him. [[47 And one of the crowd said to him:

"Look, your mother and your brothers are standing outside, seeking to speak to you.]]]

48 But he answered and said to him who told him:

"Who is my mother? And who are my brothers?"

49 And stretching out his hand towards his disciples, he said:

"Behold my mother and my brothers! 50 For whoever shall do the will of my Father who is in the skies, he is my brother, and sister, and mother."

CHAPTER XIII. 1-23

1 On that day Iēsous went out of the house, and sat down beside the sea. 2 And great crowds came together to him, so

that he entered into the ship, and sat down; and all the crowd stood on the beach. 3 And he spoke to them many things in allegories, saying:

“Behold, the sower went out to sow; 4 and as he sowed some [of the seeds] fell beside the road, and the birds came and ate them up. 5 And others fell on the rocky [places], where they had not much soil; and immediately they sprang up, because they had no depth of soil, 6 and when the sun had risen they were scorched; and because they had no root, they withered away. 7 And others fell on the thorns; and the thorns grew up and choked them. 8 And others fell on the good soil, and yielded fruit, some thirty, some sixty, and some a hundredfold. 9 He who has ears [[to hear]], let him hear.”

10 And his disciples came and said to him:

“Why do you speak to them in allegories?”

11 And he answered and said to them:

“To you it has been permitted to know the mysteries of the kingdom of the skies; but to them it has not been permitted. 12 For whoever has, to him shall be given, and he shall be in abundance; but whoever has not, from him shall be taken away even what he has. 13 For this reason I speak to them in allegories; because seeing they do not see, and hearing they do not hear, nor do they comprehend. 14 And to them is fulfilled the prophecy of *Isaiah*, which says:

*‘By hearing ye shall hear, and yet shall not at all comprehend;
And seeing ye shall see, and yet not at all have insight:*

15 *For this people’s heart has become doltish,*

And with their ears they hear dully,

And their eyes they have closed,

Lest ever they should see with their eyes,

And hear with their ears,

And understand with their heart, and should be made to repent,

And I should heal them.’

16 But your eyes are fortunate, because they see; and your ears, because they hear. 17 For, amēn, I say to you, Many seers and virtuous [men] have longed to see the things which you see, and

did not see them; and to hear the things which you hear, and did not hear them. 18 Listen, then, to [the interpretation of] the allegory of the sower. 19 When any one hears the arcane doctrine, and does not understand it, the Evil [Genius] comes and snatches away that which was sown in his heart. This is he who was sown beside the road. 20 And he who was sown upon the rocky [places], this is he who hears the arcane doctrine, and immediately with joy receives it; 21 yet he has no root in himself, but is transient, and when because of the arcane doctrine an ordeal or persecution befalls, immediately he is tripped up. 22 And he who was sown among the thorns, this is he who hears the arcane doctrine, and the cares of [[this]] æon, and the delusion of wealth, choke the arcane doctrine, and it becomes unfruitful. 23 And he who was sown on the good soil, this is he who hears and understands the arcane doctrine, who indeed bears fruit, and produces, some thirty, some sixty, and some a hundredfold."

COMMENTARY

The two "sayings" in verses 11 and 12 have been joined together for no other reason, apparently, than that they both contain the verb *διδόναι*, "to give"; but according to the construction in verse 11 the verb means "to grant," "to allow," while in verse 12 it is used in the sense of bestowing, of actually giving. The former refers to the Mystery-teachings; but the latter has reference to the capacity of the disciple for receiving the inner truths, and in this passage it is dislocated.

The compiler has adopted the "esoteric" interpretation of the allegory given in *Mark*, apparently not questioning its accuracy; but in rewording it he has made it even more nonsensical.

The words misquoted from *Isaiah* are not in any sense a prophecy, but are a command given by the Lord, "Go, and tell this people, 'Hear ye, indeed, but understand not,' " etc.; it is not merely an inaccurate quotation, but one that has been deliberately falsified. Even if it were a prophecy, duly fulfilled, it would have very little significance. The only object in inserting it was to give a Jewish color to the text.

CH. XIII. 24-30

24 Another allegory he put before them, saying:

"The kingdom of the skies has been likened to a man who sowed clean seed in his field; 25 but while men slept, his enemy came and sowed wheat-grass in between the wheat, and went away. 26 And when the blade sprouted, and produced fruit, then the wheat-grass appeared also. 27 And the slaves of the house-lord came and said to him:

" 'Master, did you not sow clean seed in your field? From what source, then, does it have wheat-grass?'

28 "And he said to them:

" 'An enemy did this.'

"And the slaves say to him:

" 'Do you wish that we should go forth and gather them?'

29 "But he says:

" 'No; lest while gathering the wheat-grass you should uproot the wheat together with the wheat-grass. 30 Let both grow up together until the harvest; and at the season of the harvest I shall say to the harvestmen, Gather first the tares, and bind them into sheaves to burn them; but bring the wheat into my granary.' "

COMMENTARY

The text of *Matthew* gives a number of allegories of the kingdom which are not found in the other *Synoptics*. If they were included in the original compilation, and are not later additions, then it would follow almost conclusively that the compiler of *Luke* did not copy from *Matthew*, for it is improbable that he would have refrained from appropriating some of its finest jewels, while at the same time transferring to his own collection the tawdry imitations in *Mark* along with real gems. It would seem that *Matthew* had not only the collection of "sayings" which he incorporated in the "sermon on the mount" but also a compilation of allegories of the kingdom of the skies, from which he took that distinctive phrase, which is not used by the other Synoptists, who speak only of "the kingdom

of God.” The compiler of *Luke* was superior to the others in literary ability, and had a fondness for poetic phrases: if the text of *Matthew* had been before him he would undoubtedly have copied this one, “the kingdom of the heavens.”

CH. XIII. 31-32

31 Another allegory he put before them, saying:

“The kingdom of the skies is like a grain of mustard seed (which a man took and sowed in his field), 32 which is smaller than all the seeds, but when it is grown is greater than the herbs, and becomes a tree, so that ‘the birds of the sky’ come and ‘roost in its branches.’”

COMMENTARY

The absurd phrase, “smaller than all the seeds,” is justifiably modified in the authorized version to “least of all seeds”; but this translation is designed to reproduce the blemishes as well as the beauties of the text, and not to mislead the reader into the belief that the Greek original is accurate in statement and elegant in diction. The genuine passages in the *Gospels* have all the crudities and peculiarities that would naturally result if an inexperienced writer with a limited vocabulary were to reproduce, in prose and from memory only, a superb poem which he had heard recited, thus clothing sublime conceptions in verbal rags and tatters.

CH. XIII. 33

33 Another allegory he spoke to them:

“The kingdom of the skies is like leaven, which a woman took and hid in three measures of wheaten flour, till it was all leavened.”

COMMENTARY

This “allegory” can only be regarded as spurious; for leaven causes fermentation and corruption, and the process of spiritual illumination can hardly be likened to the development of yeast-cells. The “measure” referred to, the *saton*, is the Jewish *seah*. The worthless and badly written little “allegory” may safely be classi-

fied with the pseudo-Jewish passages in the text, none of which have any literary merit or fidelity to spiritual truths.

CH. XIII. 34-43

34 All these things Iēsous spoke in allegories to the people; and without an allegory he spoke nothing to them: 35 so that it might be fulfilled which was spoken through [[*Isaiah*]] the prophet, saying:

"I will open my mouth in allegories;

I will emit things kept secret since the beginning [[of the world]]."

36 Then [[Iēsous]] left the crowds, and went into the house; and his disciples came to him, saying:

"Make clear to us the allegory of the wheat-grass of the field."

37 And he answered and said:

"He who sows the clean seed is the Son of man; 38 and the field is the world; and the clean seed, these are the sons of the kingdom; and the wheat-grass [seed] are the sons of the Evil [Genius]; 39 and the enemy who sowed them is the Accuser; and the harvest is the wind-up [of the affairs] of the æon; and the harvestmen are the Divinities. 40 So it shall be in the wind-up [of the affairs] of the æon. 41 The Son of man shall send forth his Divinities, and they shall gather out of his kingdom all [those who set] snares, and those who do lawless deeds, 42 and shall throw them into the furnace of fire: in that place there shall be weeping and gnashing of teeth. 43 Then the virtuous shall be resplendent as the sun in their Father's kingdom. He who has ears [[to hear]], let him hear.

COMMENTARY

The words of the *Psalmist*, here erroneously credited to *Isaiah*, were not intended as a prophecy, and here they have been dishonestly rewritten before being transferred from the mouth of Yahveh to that of Iēsous. The reading "*Isaiah*," by which this quotation from *Psalms* lxxviii. 2 is ascribed to the prophet, was erased in the majority of manuscripts after the philosopher Porphyrrios, in the latter part of the third century, had called attention to the

absurd error; but the Sinaitic manuscript, although of later date, had this reading, as is shown by an unskilful erasure and alteration.

Whenever the forgers have attempted to "make clear" an allegory, their explanation of it is based, not upon inner truths, but upon the mere outer aspect of life; for the forgers were materialists in that they were unconscious of the spiritual world of causes and aware only of the objective world of effects. According to their interpretation of this allegory, the clean seed are the good people, the followers of Iēsous; and the weeds are the bad people, the followers of the Devil. The field, which is the world, is sown with good people by Iēsous, with bad people by the Devil; and this would seem to make Iēsous and the Devil the creators of mankind, regardless of the fable about Adam and Eve. The world (the field) is also the "kingdom" of Iēsous, from which the Devil's bad people are weeded out by the "angels," and after being bound into sheaves are thrown into "the furnace of fire" (presumably hell), while the good people are transported from the "kingdom" of Iēsous, the field, to "their Father's kingdom," the granary!

CH. XIII. 44-52

44 "[[Again]], the kingdom of the skies is like a treasure hidden in a field, which a man found and hid; and for joy at it he goes and sells everything that he possesses, and buys that field.

45 "Again, the kingdom of the skies is like a merchant seeking for beautiful pearls; 46 and having found one very precious pearl, he went away and sold everything that he possessed, and bought it.

47 "Again, the kingdom of the skies is like a dragnet which was cast into the sea, and gathered [fishes] of every kind; 48 which, when it was filled, [the fishermen] hauled up on the beach; and they sat down and collected the good in baskets, but the malodorous ones they threw out. 49 So it shall be in the wind-up of the affairs of the æon. The Divinities shall come forth, and shall separate the wicked from the midst of the virtuous, 50

and shall throw them into the furnace of fire: in that place there shall be weeping and gnashing of teeth."

51 [[Iēsous says to them:]]

"Have you understood all these things?"

They say to him:

"Yes, Master."

52 And he says to them:

"Therefore every scribe who has been made a disciple to the kingdom of the skies is like a house-lord who from his treasure brings out things new and old."

COMMENTARY

Here the forger continues his exegesis, which is not luminous, but is lurid: his thought is fixed on the settling of accounts at the close of the cycle, when the wicked (whom he virtuously hates) are to be consigned to "the furnace of fire" (his muddled mind confusing the unedible fish of this allegory with the wheat-grass of a preceding one), and for the third time he writes the honeyed phrase, "weeping and gnashing of teeth," which he repeats at intervals later on. Not content with merely inserting his nonsensical forgeries in the text, he has the effrontery to place the twaddle in the mouth of Iēsous. The character of the pseudo-Iēsous reflects the bigotry and vindictiveness of the priestly forgers.

CH. XIII. 53-58

53 And it befell that when Iēsous had finished these allegories, he withdrew thence. 54 **And having come into his native [city], he taught them in their synagogue, so that they were astounded, and said:**

"From what source does this [man] have this learning and these powers? 55 Is not this the carpenter's son? Is not his mother called Mariam, and his brothers Iakōbos, and Iōsēph, and Simōn, and Ioudas? 56 And his sisters, are they not all with us? From what source, then, does this [man] have all these things?"

57 **And they were offended at him. But Iēsous said to them:**

“A seer is not dishonored, save in his native [city], and in his own house.”

58 And he did not exert many powers there, because of their unbelief.

COMMENTARY

Iēsous is here called the son of the carpenter, Iōsēph, though he is referred to in *Mark* as “the carpenter, the son of Mariam.” That Iēsous should follow his father’s trade would be natural, if the narrative were historical; but as Iōsēph is the World-builder, the Demiurge of Platonic philosophy, the text of *Matthew* is here more accurate than that of *Mark*, in which the parallel passage has evidently been tampered with. There are many things in *Mark* which show that the text must have been unscrupulously “edited” after *Luke* and *Matthew* had been compiled from it; and in this, and also in the next two incidents, it has been considerably expanded by the forgers. It is clear that the text of *Mark* is not as “primitive” as it was when the compilers of *Luke* and of *Matthew* transferred its material to their pages. But the honest “he could not do any” of *Mark* vi. 5 is here softened to “he did not do many,” the theological forger being reluctant to admit that the power of Iēsous was limited. Yet no instances are given of the restoration by Iēsous of missing limbs and other organs.

CHAPTER XIV. 1-12

1 At that season Herod the tetrarch heard the report about Iēsous, 2 and said to his servants:

“This is Iōannēs the Lustrator: he is risen from the dead, and because of this the forces energize in him.”

3 For Herod had seized and bound Iōannēs, and put him in prison, on account of Herodias, his brother Philip’s wife. 4 For Iōannēs said to him:

“It is unlawful for you to take her [to wife].”

5 And though he wished to kill him, he was afraid of the populace, because they held he was a seer. 6 But when Herod’s birthday came, the daughter of Herodias danced in the midst, and pleased

Herod; 7 wherefore he promised with an oath to give her whatever she should ask. 8 But she, being instigated by her mother, says:

“Give me here on a dish the head of Iōannēs the Lustrator.”

9 And the king was grieved; [[but]] on account of his oaths, and of [his guests] reclining with [him at table], he commanded it to be given [to her]. 10 And he sent and beheaded Iōannēs in the prison. 11 And his head was brought in a dish, and was given to the little girl; and she brought it to her mother. 12 And his disciples came, and took up the corpse, and buried it, and went and announced [it] to Iēsous.

COMMENTARY

Here the story of the beheading of Iōannēs is told more briefly and crudely than in *Mark*, while in *Luke* it is condensed to a few sentences, in which no mention is made of Herod’s banquet and the incidents which are reminiscent of Queen Esther. The compiler of *Luke* probably shrank from copying so rank a plagiarism. Here *Matthew*, contradicting *Mark*, makes Herod desire the death of Iōannēs; and then, stupidly contradicting himself, has Herod “grieved” because he had brought about his death.

The opinion expressed by Herod (verse 2) reflects a Greek superstition that a person revived from (apparent) death was sacred and possessed occult powers.

CH. XIV. 13-21

13 And when Iēsous heard [it], he departed thence, in the ship, to a desert place; and when the crowds heard [that he was going], they followed him on foot from the cities. 14 And [[Iēsous]] came out and saw a great crowd, and his heart was stirred with pity for them, and he healed their sick. 15 And when evening arrived, his disciples came to him, saying:

“The place is desert, and the [day]time is already gone by; dismiss the crowds, that they may go into the villages and buy themselves food.”

16 But Iēsous said to them:

“They have no need to go away; do you give them [something] to eat.”

17 And they say to him:

“We have nothing here except five loaves and two fishes.”

18 And he said:

“Bring them here to me.”

19 And he ordered the crowds to recline on the greensward; and he took the five loaves and the two fishes, and having looked up to the sky, he blessed, and broke in pieces and gave the loaves to the disciples, and the disciples [distributed them] to the crowds. 20 And they all ate and were satisfied; and they took up the remainder of the broken fragments, twelve hand-baskets full. 21 And those who ate were about five thousand men, besides women and children.

COMMENTARY

Here, again, the text of *Matthew* is more primitive than that of *Mark*, for the latter has evidently been “padded,” though the essential details have not been altered. The words, “besides women and children,” have been thoughtfully added by one of the forgers, presumably the same literary genius who explained why the fig-tree had no fruit, and who added the information that Mariam was found to be with child “by the holy Air.” Women taking children to the picnic would probably have brought provisions.

CH. XIV. 22–36

22 And immediately he compelled [[his]] disciples to enter into the ship and go before him to the other side, until he should send away the crowds. 23 And having dismissed the crowds, he went up into the mountain apart to pray; and when evening came, he was there alone. 24 And the ship was now in the midst of the sea, harassed by the waves; for the wind was contrary. 25 But in the fourth watch of the night he came to them, walking on the sea. 26 But they, seeing him walking on the sea, were thrown into consternation, saying:

“It is a spectre!”

And they screamed through fear. 27 But immediately Iēsous spoke to them, saying:

“Take courage: it is I. Fear not.”

28 And Petros answered him and said:

“Master, if it is you, order me to come to you upon the waters.”

29 And he said:

“Come!”

And Petros descended from the ship, and walked on the waters and came to Iēsous. 30 But seeing the [[strong]] wind, he took fright, and beginning to sink, he cried out, saying:

“Master, save me!”

31 And immediately Iēsous stretched out his hand and took hold of him, and says to him:

“Why did you hesitate, scant-faith?”

32 And when they had climbed into the ship, the wind ceased.

33 And [the disciples] in the ship worshipped him, saying:

“Really you are the Son of God!”

34 And having passed over, they came to the land, to Gennēsaret.

35 And when the men of that place recognized him, they sent to all that neighboring country, and brought to him all the invalids; 36 and they besought him that only they might touch the hem of his mantle; and as many as touched it were cured.

COMMENTARY

From the beginning of this fiction to xvi. 12 the text repeats the spurious matter inserted in *Mark*, vi. 45 to viii. 21, of which the text of *Luke* is innocent. Save for a few variations in the wording, and the addition of two minor incidents, due to the activity of later forgers, the two *Synoptics* are in perfect harmony. One of these added incidents is that of Petros walking on the water, which is in *Matthew* only.

CHAPTER XV

1 Then there come to Iēsous from Jerusalem scribes and Pharisees, saying:

2 “Why do your disciples transgress the tradition of the ancients? For they do not wash their hands when they eat bread.”

3 But he answered and said to them:

“Why do you also transgress God’s commandment on account of your tradition? 4 For God [[commanded and said]], ‘*Honor thy father and thy mother,*’ and ‘*Let the reviler of father or mother come to his end by the death-penalty.*’ 5 But you say, ‘Whoever shall say to his father or mother, “That by which you might have been helped by me is a votive offering,” 6 he shall not [be under obligation to] honor his father [[or his mother]] at all.’ And you have annulled God’s law on account of your tradition. 7 Hypocrites! rightly did Isaiah prophesy concerning you, saying:

8 *‘This people honor me with their lips,
But far from me is their heart.*

9 *But they worship me fruitlessly,
Setting forth [as their] teachings the injunctions of men.’ ”*

10 And having called to him the crowd, he said to them:

“Hear, and understand: 11 that which enters the mouth does not befoul the man; but that which issues from the mouth, this befools the man.”

12 Then his disciples came and said to him:

“Do you know that the Pharisees were offended when they heard this doctrine?”

13 But he answered and said:

“Every plant which my celestial Father did not plant shall be rooted up. 14 Leave them: they are blind guides [[of the blind]]. And if a blind man guides a blind man, both will fall into a pit.”

15 And Petros answered and said to him:

“Make clear to us the allegory.”

16 But [[Iēsous]] said:

“Are you also unenlightened even yet? 17 Do you not perceive that everything which enters into the mouth passes into the belly, and is excreted into the privy-vault? 18 But the [impurities] issuing from the mouth come out from the heart, and these befoul the man: 19 for out of the heart come wicked reasonings, murders, adulteries, fornications, thefts, lying testimonies, profanities—20 these are the things which befoul the man. But to eat with unwashed hands does not befoul the man.”

21 And Iēsous went forth thence, and withdrew to the districts of Tyre and Sidon. 22 And behold, a Kananæan woman came out from those regions, and cried out, saying:

“Have compassion on me, Master, son of David! My daughter is wretchedly possessed by a ghost.”

23 But not a word did he answer her. And his disciples came and implored him, saying:

“Send her away; for she keeps crying after us.”

24 But he answered and said:

“I was not sent except to the lost sheep of the house of Israel.”

25 But she came and worshipped him, saying:

“Master, succor me!”

26 But he answered and said:

“It is not right to take the children’s bread and throw it to the curs.”

27 But she said:

“Yes, Master; for even the curs eat of the crumbs that fall from the table of their masters.”

28 Then Iēsous answered and said to her:

“O woman, great is your faith; let the [outcome] be to you as you wish.”

And from that hour her daughter was healed.

29 And Iēsous departed thence, and came beside the Sea of Galilee; and he went up into the mountain, and he was sitting there.

30 And to him came many crowds, having with them the lame, blind, dumb, maimed, and many others; and he healed them: 31 so that the crowds wondered, when they saw the dumb speaking, the maimed sound-bodied, the lame walking, and the blind seeing; and they extolled the God of Israel.

32 And Iēsous called his disciples to him and said:

“My heart goes out to the crowd, because they are remaining with me now three days; and I am not willing to send them away fasting, lest ever they faint on the road.”

33 And the disciples say to him:

“From what source do we, in a desert place, have so many loaves as to fill so great a crowd?”

34 And Iēsous says to them:

“How many loaves have you?”

And they said:

“Seven, and a few little fishes.”

35 And he ordered the crowd to recline on the ground; 36 and he took the seven loaves and the fishes, and after giving thanks, he broke them in pieces and gave them to the disciples, and the disciples [distributed them] to the crowds. 37 And they all ate, and were satisfied. And they took up the remainder of the broken fragments, seven baskets full. 38 And those who ate were four thousand men, besides women and children. 39 And having dismissed the crowds, he embarked in the ship, and came to the regions of Magadan.

CHAPTER XVI. 1-12

1 And the Pharisees and Sadducees came [to him], and putting a test, asked him to display to them a sign out of the sky. 2 But he answered and said to them:

“[[When it is evening, you say, ‘Fair weather [to-morrow]; for the sky is fiery red’; 3 and in the morning, ‘Stormy weather to-day; for the sky is fiery red and lowering.’ [[Hypocrites!]] You know how to interpret the face of the sky, but you can not [interpret] the signs of the seasons.]] 4 A wicked and adulterous age keeps seeking after a sign, and a sign shall not be given to it, except the sign of Jonah [[the prophet]].”

And he left them, and went away.

5 And the disciples came to the other side and forgot to take bread. 6 And Iēsous said to them:

“Take care, and beware of the leaven of the Pharisees and Sadducees.”

7 And they argued among themselves, saying:

“We have not taken [any] bread.”

8 And Iēsous was aware of it, and said:

“Why, O scant-faiths, are you arguing among yourselves because you have no bread? 9 Do you not perceive, nor do you remember the five loaves for the five thousand, and how many hand-baskets

you took up? 10 Neither the seven loaves for the four thousand, and how many baskets you took up? 11 How is it that you do not perceive that I did not speak to you concerning bread? But [I said], Beware of the leaven of the Pharisees and Sadducees."

12 Then they understood that he had not told them to beware of the leaven [[of bread]], but of the leaven of the Pharisees and Sadducees.

COMMENTARY

The story of the dumb man recorded in *Mark* vii. 32-37 is not told in *Matthew*, but a multitude of persons afflicted with dumbness and other physical ills are healed in place of him. As the dumb man had already been healed on two occasions in the pages of *Matthew*, he was excused from further duty. In other particulars the text of *Matthew* is here a fairly faithful copy of the wretched forgeries in *Mark*.

CH. XVI. 13-20

13 Now, when Iēsous had come to the regions of Cæsarea Philippi, he asked his disciples, saying:

"Who do men say that the Son of man is?"

14 And they said:

"Some [say he is] Iōannēs the Lustrator; some, Elijah; and others, Jeremiah, or one of the prophets."

15 He says to them:

"But who do you say that I am?"

16 And Simōn Petros answered and said:

"You are the Anointed, the Son of the living God."

17 And Iēsous answered and said to him:

"Blessed are you, Simōn, son of Jonah, for flesh and blood did not unveil [this secret] to you, but my Father who is in the skies.

18 And I also say to you, You are Petros, and on this rock (*petra*) I will build my church, and the gates of the underworld shall not overpower it. 19 **And I will give to you the keys of the underworld; and whatever you may bind on the earth shall be bound in the skies, and whatever you may unbind on the earth shall be unbound in the skies.**"

20 Then he enjoined his disciples that they should tell no one that he is the Anointed.

COMMENTARY

Simōn is here given the keys to the two gates merely because, under the name Petros, he had been made the patron saint of the church. His authority as guardian of the gates rests solely on this passage in *Matthew*, which, however, contradicts itself, for in xviii. 18 the power of the gates is conferred on all the twelve disciples. Properly, the five disciples are "the keepers of the gates of the heaven-world"; astronomically, four of these disciples are guardians of the zodiacal gates, while the fifth, Ioudas, is keeper of the gateway of the sun. The subject of the gates should go with that of the two thrones, which is found later in the text, xx. 20–23. The "church" is here an anachronism. How the gates could "overpower" the church is a mystery: even if "overpower" is taken to mean "be stronger than," the expression is a stupid one.

CH. XVI. 21–28

21 Henceforth Iēsous began to explain to his disciples that it is inevitable for him to go away to Jerusalem, and suffer many things from the elders and chief-priests and scribes, and to be killed, and on the third day to be raised up. 22 And Petros took him, and began to admonish him, saying:

"[May fate deal] propitiously with you, Master! This [fate] shall not at all be yours."

23 But he turned about and said to Petros:

"Get behind me, Adversary: you are an impediment to me; for your mind is not centred on the things of God, but on the things of men."

24 Then Iēsous said to his disciples:

"If any one wishes to come after me, let him utterly deny himself, and take up his cross and go along with me. 25 For whoever desires to save his soul shall lose it; but whoever shall lose his soul for the sake of me shall find it. 26 For what should a man be profited if he gains the whole world and forfeits

his soul? Or what should a man give in exchange for his soul?
 27 For the Son of man is about to come in his Father's glory,
 with his Divinities; and then *'he shall recompense each according
 to his deeds.'* 28 Amēn, I say to you, There are some of the by-
 standers here who shall not at all taste death until they see the Son
 of man coming in his kingdom."

CHAPTER XVII. 1-13

1 And after six days Iēsous takes with him Petros, and Iakō-
 bos, and Iōannēs, his brother, and brings them up into a lofty
 mountain apart; 2 and he was transfigured before them, and
 his face shone as the sun, and his garments became white as
 the light. 3 And behold, to them appeared Moses and Elijah
 talking with him. 4 And Petros answered and said to Iēsous:

"Master, it is good for us to be here: if you wish, I shall build
 here three dwelling-places, one for you, and one for Moses,
 and one for Elijah."

5 While he was yet speaking, behold, a luminous cloud over-
 shadowed them; and behold, out of the cloud [issued] a voice,
 saying:

"This is my favorite Son, of whom I have approved; hear
 ye him."

6 And when they heard it, the disciples fell on their face, and
 were exceedingly terrified. 7 And Iēsous came to them, and touch-
 ing them, said:

"Arise, and do not be terrified."

8 And when they lifted up their eyes they saw no one, except
 Iēsous only.

9 And as they were descending from the mountain, Iēsous
 charged them, saying:

"Tell the vision to no one, until the Son of man be risen from
 the dead."

10 And the disciples asked him, saying:

"Why, then, do the scribes say that Elijah must come first?"

11 And he answered and said:

"Elijah indeed comes [[first]] and restores all things; 12 but

I say to you, Elijah is come already, and they did not recognize him, but have done to him whatever they desired. So also the Son of man is about to suffer from them."

13 Then the disciples understood that he spoke to them of Iōannēs the Lustrator.

COMMENTARY

The passage relating to Iōannēs the Lustrator as a reincarnation of Elijah is omitted by *Luke*, and the compiler of that *Gospel* in other passages also avoids the subject of reincarnation. Presumably this is because *Luke* is of later date than the other *Synoptics*, and the doctrine of reincarnation, being inconsistent with that of eternal damnation, was becoming objectionable to the church, which later on officially declared it to be heretical. In a number of other instances *Matthew* and *Mark* both contain interpolations that are not in *Luke*; while, on the other hand, there are a few places where *Luke* agrees with *Matthew* in a slight variation from the text of *Mark*, but this agreement is probably due to the work of later forgers, who made feeble attempts to harmonize the readings in the *Gospels*. There are many instances, in later manuscripts, of such ineffectual attempts to produce harmony by transferring readings from one *Gospel* to another. These interpolations are now rejected on the authority of the older manuscripts, yet the latter also have clearly been subjected to the same process of copying from one text into another.

CH. XVII. 14-21

14 And when they came to the crowd, a man came to him, falling on the knee to him, and saying:

15 "Master, have compassion on my son: for he is moon-struck, and suffers miserably; for often he falls into the fire, and often into the water. 16 And I brought him to your disciples, and they were unable to cure him."

17 And Iēsous answered and said:

"O unbelieving and perverted age, until when shall I be with you? Until when shall I bear with you? Bring him to me."

18 And Iēsous reproved him, and the ghost went out from him; and from that hour the boy was cured. 19 Then the disciples came to Iēsous privately, and said:

“Why were we unable to cast him out?”

20 And he said to them:

“Because of your unbelievingness. For, amēn, I say to you, If you have faith as a grain of mustard seed you shall say to this mountain, ‘Remove from here to there’; and it shall remove; and nothing shall be impossible to you. [[21 But this kind does not go out except by prayer and fasting.]]”

COMMENTARY

The spurious portions of *Mark* are often much longer than their parallels in the other *Synoptics*, apparently because the compilers of the latter, recognizing the inferiority of these interpolations, condensed them with a view to making them less objectionable. In *Matthew's* version of the moon-struck boy there is a characteristic repetition, the “saying” about faith and the mountain having been borrowed from xxi. 21, but turned into an absurdity by the introduction of the mustard seed as a measure of faith. Faith as inconsiderable as a mustard seed can produce only proportionally insignificant results. Verse 21 is evidently an addition made by a later textual harmonizer, who transferred it from *Mark* ix. 29. The epileptic son was an “only-born” (*monogenēs*) according to *Luke*, who elsewhere also displays a preference for small families.

CH. XVII. 22–27

22 Now, while they were gathering themselves together in Galilee, Iēsous said to them:

“The Son of man is about to be handed over into the hands of men, 23 and they will kill him; and on the third day he shall be raised [from the dead].”

And they were exceedingly grieved.

24 And when they came to Kapernaum, the [collectors] who receive the double-drachmas [as tribute] came to Petros and said:

"Does not your Teacher pay the double-drachmas?"

25 Says he:

"Yes."

And when he entered into the house, Iēsous anticipated him, saying:

"What is your opinion, Simōn? From whom do the kings of the earth receive tolls and tributes—from their sons, or from foreigners?"

26 And when he had said, "From foreigners," Iēsous said to him:

"Surely, then, the sons are exempt. 27 But that we may not offend them, go to the sea and cast a fish-hook, and take the first fish that comes up; and on opening its mouth you will find a stater: take that, and give it to them for me and you."

COMMENTARY

As a stater was of the value of four drachmas, the coin abstracted from the fish would pay the tax for Iēsous and Petros; but what was done in the case of the other disciples is left a matter for conjecture. It is not improbable that money should be found in a fish, though it is remarkable that the first fish caught should be so opportunely provided—if things happened as Iēsous had foretold—with the exact sum required; hence this incident need not be regarded as a miracle, but merely as a "fish-story."

CHAPTER XVIII. 1-14

1 In that hour the disciples came to Iēsous, saying:

"Who, then, is more mature in the kingdom of the skies?"

2 And he called to him a little child, and set him in their midst, 3 and said:

"Amēn, I say to you, Unless you turn about and become as little children, you shall not at all enter into the kingdom of the skies. 4 Whoever, therefore, shall humble himself as this little child, he is more mature in the kingdom of the skies. 5 And whoever shall entertain one such little child in my name entertains me; . . . 6 but whoever shall place an impediment

in the way of one of these little ones who believe in me, it is profitable for him that a ponderous millstone should be hung about his neck, and he should be drowned in the depths of the sea. 7 Woe to the world because of impediments! For it is necessary that the impediments come; but woe to that man through whom the impediment comes! 8 And if your hand or your foot is an impediment to you, amputate it, and throw it away from you; it is good for you to enter into the [æonian] life limping or maimed, [rather] than having two hands or two feet to be thrown into the æonian fire. 9 And if your eye is an impediment to you, gouge it out, and throw it away from you; it is good for you to enter into the [æonian] life one-eyed, [rather] than having two eyes to be thrown into the Hinnom-valley of fire. 10 See that you do not despise one of these little ones; for I say to you, In the skies their Divinities always behold the face of my Father who is in the skies. [[11 For the Son of man is come to save that which is lost.]] 12 What is your opinion? If any man should have a hundred sheep, and one of them be gone astray, does he not leave the ninety-nine, and go on the mountains and seek that stray [sheep]? 13 And if it should be that he finds it, amēn, I say to you, He rejoices more over it than over the ninety-nine which have not gone astray. 14 Thus it is not the will of your Father who is in the skies, that one of these little ones should perish.

COMMENTARY

Between verses 5 and 6 there is clearly a *lacuna*: “these little ones who believe in me” of verse 6 are not identical with “one such little child” of verse 5. These two verses correspond respectively to verses 37 and 42 of *Mark* ix, where the intervening verses contain the beautiful story of the healer who was not a follower of Iēsous. In *Luke* that story occupies the same place in the text as in *Mark*; but instead of it *Matthew* has, in verses 8 and 9, a repetition of the fanatical and grimly savage utterances given in Ch. v. 29, 30. It is therefore apparent that the text of *Matthew* was here the same as that of *Mark* until some bigoted forger, disapproving of the broad

tolerance inculcated in the story of the non-apostolic healer, erased it and filled the space thus left in the manuscript with the other doctrine that was more to his liking.

CH. XVIII. 15-35

15 "But if your brother sins [[against you]], go and reprove him between you and him alone. If he listens to you, you have won your brother over. 16 But if he will not listen, take with you one or two besides, that '*on the mouth of two witnesses or three every word may be confirmed.*' 17 But if he fails to listen to them, tell it to the church; and if he fails also to listen to the church, let him be to you as the heathen and the tax-collector. 18 Amēn, I say to you, **Whatever things you may bind on the earth shall be bound in the sky, and whatever things you may unbind on the earth shall be unbound in the sky.** 19 Again, [[amēn]], I say to you, If two of you shall agree together on earth as respects any affair which they shall request for themselves, it shall be their portion from my Father who is in the skies. 20 For where there are two or three gathered together in my name, there am I in the midst of them."

21 Then Petros came and said [[to him]]:

"Master, how many times shall my brother sin against me, and I forgive him? Until seven times?"

22 Iēsous says to him:

"I do not say to you, Until seven times, but, Until seventy times seven. 23 For this reason the realm of the skies has been likened to a king who proposed to adjust accounts with his slaves. 24 And when he had begun to adjust [the accounts], there was brought to him one who owed ten thousand talents. 25 But, as he did not have [the money] to pay, his master ordered him to be sold, and his wife and children, and all the things he possessed, and [the debt] to be paid. 26 The slave therefore fell down and did homage to him, saying, 'Master, be lenient with me, and I will pay you all.' 27 And, his heart being stirred, the master of that slave set him free, and remitted to him the loan. 28 But that slave went out and found one of his fellow-slaves, who was owing him a hundred *denarii*; and he seized

him, and throttled him, saying, 'Pay [[me]] whatever you owe.' 29 Thereupon his fellow-slave fell down [[at his feet]], and entreated him, saying, 'Be lenient with me, and I will pay you [[all]].' 30 But he was unwilling, and went and threw him into prison, until he should pay what was owing. 31 Thereupon his fellow-slaves, when they saw these happenings, were exceedingly grieved, and they came and announced to their master all these happenings. 32 Then his master called him to him, and says to him: 'You wicked slave, I remitted to you all that debt, since you entreated me: 33 should not you also have shown mercy on your fellow-slave, even as I showed mercy on you?' 34 And his master was indignant, and handed him over to the torturers until he should pay all that was owing. 35 Thus also shall my celestial Father do to you, if you do not each forgive his brother from your hearts [[their misdeeds]]."

COMMENTARY

The word *ekklesia*, "church," is found nowhere in the *Gospels* save in the above passage and in xvi. 18, where Petros is said to be the rock upon which the "church" was to be founded. Even those who believe in the historicity of the *New Testament* concede that there was no church in existence during the lifetime of Iēsous. The theological explanation that "church" was written inadvertently for "kingdom" in the promise to Petros only makes matters worse, by designating Petros as the building-site of the kingdom of heaven! The theory that Iēsous was speaking prophetically is untenable; for in this discourse on the forgiveness of sins an organized church is referred to as being then in working order. The only rational explanation is that both passages are impudent forgeries.

The amount which the slave owed his master was ten million dollars. After his royal master has remitted to him this trifling loan, he unsuccessfully attempts to collect a debt of seventeen dollars from a fellow-slave, whom he throttles and sends to prison. Hearing of this, the king demands payment of the ten-million-dollar loan, and turns the unforgiving slave over to the men who employed the rack and other ingenious instruments of torture in the endeavor to

extract from him the ten million dollars which he did not possess; and the collectors were to torture him until he paid it all. This nonsense is gravely presented as an "allegory" on the forgiveness of sins, spoken by the incarnate Son of God!

CHAPTER XIX. 1-12

1 And it befell that when Iēsous had finished [enunciating] these doctrines he withdrew from Galilee, and came to the borders of Judæa beyond the Jordan; 2 and numerous crowds went along after him, and he healed them there.

3 And Pharisees came to him, putting him to a test, saying: "Is it lawful [[for a man]] to divorce his wife on every ground of accusation?"

4 And he answered and said [[to them]]:

"Have you not read that the World-builder 'made them' from the primal element 'male and female,' 5 and said, '*On this account, a man shall leave his father and his mother, and shall be cemented to his wife, and the two shall become one carnal body*'? 6 So that they are no longer two, but one carnal body. What, therefore, God has yoked together, let not man separate."

7 They say to him:

"Why, then, did Moses command 'to give a bill of divorce, and to divorce [[her]]'?"

8 He says to them:

"Moses, in view of your hard-heartedness, allowed you to divorce your wives. But [man] has not thus sprung from the primal element. 9 And I say to you, Whoever shall divorce his wife, except for fornication, and shall marry another, commits adultery; [[and he who marries the divorced [woman] commits adultery]]."

10 The disciples say to him:

"If thus is the accusation against man, along with woman, it is not advisable to marry."

11 But he said to them:

"Not all [men] are capable of receiving this arcane doctrine, but [only those] who are gifted. (12 For there are emasculated

lates who were thus born from their mother's belly, and there are emasculates who were emasculated by men, and there are emasculates who emasculated themselves with a view to the kingdom of the skies.) **He who is able to receive it, let him receive it.**"

COMMENTARY

Of this screed on the subject of divorce, *Luke* contains but one sentence, which is similar to verse 5, and the latter is a repetition of v. 32. The phrase translated "bill of divorce" might be more literally rendered "certificate of desertion," implying that the wife had repudiated her husband's protection; while *apoluein*, rendered "to put away" in the authorized version, is strictly "to release," "to set free," giving the subject a cheerfulness unwelcome to the ecclesiastical mind. The coarsely worded parenthetical clause about emasculates, or eunuchs, interrupts the sense, and is obviously an interpolation. The forger who foisted in the text this revolting statement failed to perceive that it does not tally with the preceding quotation, falsified from the Hebrew scriptures, to the effect that God made human beings male and female, and that man and wife are indissolubly cemented together by marriage. The true ancient teaching is that the soul itself is sexless, and that in the evolution of the physical form human beings were androgynous before they fell into generation, the "fall" being the separation into sexes.

CH. XIX. 13-30

13 **Then were brought to him little children, that he should lay his hands on them, and pray; but the disciples reprovèd them.** 14 **But Iēsous said:**

"Permit the little children, and do not forbid them, to come to me: for to such belongs the kingdom of the skies."

15 And having laid his hands on them, he went away from there.

16 And behold, one came to him and said:

"[[Good]] Teacher, what good [work] shall I do that I may have æonian life?"

17 And he said to him:

"Why do you ask me about the Good? There is One who is the

Good. But if you would enter into [æonian] life, strictly keep the commandments."

18 He says to him:

"Which?"

And Iēsous said:

"*'Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely, 19 Honor thy father and thy mother,' and, 'Thou shalt love thy neighbor as thyself.'*"

20 Says the young man to him:

"All these things I have observed. What do I lack yet?"

21 Iēsous said to him:

"If you wish to be perfect, go, sell your property, and give the [proceeds] to the mendicants, and you will have treasure in the sky. And come, follow me."

22 But when the young man heard [[this]], he went away grieved; for he was one who had great possessions. 23 And Iēsous said to his disciples:

"Amēn, I say to you, With difficulty shall a rich man enter into the kingdom of the skies. 24 And again I say to you, It is more feasible for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

25 And the disciples, when they heard [this doctrine], were exceedingly astonished, saying:

"Who, then, can be saved?"

26 But Iēsous, gazing at [them], said to them:

"This is impossible with men; but all things are possible with God."

27 Then Petros answered and said to him:

"Look, we have left all, and have followed you. What, then, are we to get?"

28 And Iēsous said to them:

"Amēn, I say to you, You who have followed me, in the new birth when the Son of man shall sit on the throne of his glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel. 29 And every one who has left houses, or brothers, or sisters, or father, or mother, [[or wife]], or children, or

lands, for my name's sake, shall receive many times as many, and **shall inherit æonian life.** 30 But many [who are] first shall be last, and last, first.

COMMENTARY

In later manuscripts, which are followed by the received text, the rich man addresses Iēsous as "Good Master," and Iēsous asks him, "Why do you call me 'good'?" This change was made to harmonize the text with that of *Mark* and *Luke*. But between the two readings, in point of stupidity, there is little to choose. As a teacher of spiritual philosophy Iēsous should have welcomed questions concerning the Good, the Beautiful and the True. The words "Good Teacher" are merely a polite form of address, and the adjective, so used, is not strong enough to sustain the statement which Iēsous bases upon it; and on the theological theory that Iēsous is God's only Son, it is difficult to see why he should disclaim being good. If he was not good, he must have had evil elements in his nature. The second question asked by the rich man implies that in his opinion some of the commandments need not be observed by aspirants for immortality; and this is certainly true of the injunction relating to the observance of the sabbath. According to *Matthew* the rich man was even more exemplary than he was according to the other *Synoptics*: for here he loves his neighbor. However, as he did not love the beggars sufficiently to beggar himself for their benefit, he failed to go through the needle's eye. Some commentators hold that the text should read *κάμιλον*, "a rope," instead of *κάμηλον*, "a camel"; but in making this emendation the former word had to be invented, as the Greek language possesses no such word. The invention of a gate at Jerusalem which was too narrow for camels to go through is another disingenuous device to "explain" the text. But in any case the saying expresses an impossibility; therefore it follows that heaven is reserved exclusively for poor people.

Here each of the twelve disciples is to occupy a throne, the forgers having neglected to deprive Ioudas of his heavenly seat. But in *Luke* xxii. 30 the number of thrones is not stated, some inspired historian having thoughtfully erased the word "twelve."

CHAPTER XX. I-16

1 "For the kingdom of the skies is like to a house-lord who went out at break of day to hire laborers for his vineyard. 2 And when he had agreed with the laborers for a *denarius* a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing in the market-place idle; 4 and to them he said:

" 'Do you go also into the vineyard, and I shall give you whatever is just.'

5 "And they went. Again he went out about the sixth and the ninth hour, and did in just the same way. 6 And about the eleventh [[hour]] he went out and found others standing [[idle]]; and he says to them:

" 'Why do you stand here the whole day idle?'

7 "They say to him:

" 'Because no one has hired us.'

"He says to them:

" 'Do you also go into the vineyard.'

8 "And when evening came the master of the vineyard says to his overseer:

" 'Call the laborers and pay them their wages, beginning from the last unto the first.'

9 "And when those came who [had been hired] about the eleventh hour, they received each a *denarius*. 10 And when the first came, they presumed that they would receive more; and they likewise received a *denarius*. 11 And when they received it they grumbled against the house-lord, 12 saying:

" 'These last [comers] have worked [only] one hour, and you have made them equal to us, who have borne the burden of the day and the burning heat.'

13 "But he answered and said to one of them:

" 'Comrade, I am not doing you injustice. Did you not agree with me for a *denarius*? 14 Take what is yours, and go: I am willing to give [a *denarius*] to this last [comer], as also to you.

15 Is it not lawful for me to do what I will with mine own? Or is your eye sore because I am good?’

16 “So the last shall be first, and the first last. [[For many are probationers, but few are those who are culled out.]]”

COMMENTARY

The suggestion that laborers unable to obtain employment should receive wages during the time of their enforced idleness is an excellent one; but their employer could not be expected to make up for the time they had lost before he hired them. But the author of the “allegory” did not intend to suggest this, and all that can be implied from the story is that the laborer should receive not less than a day’s wages, even if he works but one hour. This may be a sound economic doctrine; but it is certain that this otherwise meaningless fiction has no place among the superb allegories of the kingdom.

CH. XX. 17–28

17 And when Iēsous was about to go up to Jerusalem, he took the twelve disciples apart; and on the road he said to them:

18 “Behold, we are going up to Jerusalem, and the Son of man will be handed over to the chief-priests and scribes, and they will sentence him to death, 19 and hand him over to the profane, to make sport of, and to scourge, and to crucify; and on the third day he will rise [from the dead].”

20 Then came to him the mother of the sons of Zebedaios with her sons, making obeisance and asking a certain thing of him. 21 And he said to her:

“What do you wish?”

She says to him:

“Declare that these my two sons may sit, one at your right hand, and one at your left hand, in your kingdom.”

22 But Iēsous answered and said:

“You know not what you ask. Are ye able to drink the cup

which I am about to drink [[and to be lustrated with the lustration with which I am being lustrated]]?"

They say to him:

"We are able."

23 He says to them:

"You shall indeed drink my cup [[and shall be lustrated with the lustration with which I am being lustrated]]; but to sit at my right hand and at [my] left hand is not mine to grant; but [you are the two] for whom it has been prepared by my Father."

24 And the ten, when they heard [this], were displeased about the two brothers. 25 But Iēsous called them to him, and said:

"You know that the rulers of the profane hold them in subjection, and their great ones domineer over them. 26 Among you it is not so; but whoever wishes to become great among you shall be your servant, 27 and whoever wishes to be first among you shall be your slave; 28 even as the Son of man did not come to be served, but to do service, and to give his life as a ransom for many."

COMMENTARY

In *Mark* it is the two disciples themselves who ask to be seated on the thrones of honor. But *Matthew*, to make them appear less self-seeking, has their mother speak for them, and then, copying the text of *Mark*, has Iēsous address the answer to them, "Ye know not what ye ask," thus betraying the fact that the disciples, and not their mother, asked the question. Even the *lacuna* in *Mark* x. 40 is reproduced. In *Luke* the two thrones are not mentioned, but in Chapter xxii the question as to which of the disciples is greatest is brought up during the "last supper," immediately after the discussion concerning who is to make the *paradosis*, and the twelve thrones are referred to. This is where the incident properly belongs; and *Luke* has here the same teaching about "service" as the other *Synoptics*. Instead of two "thrones," two "swords" are spoken of, very inappropriately. Thus it would seem that in *Mark*

and *Matthew* the passage is dislocated; while in *Luke* it has been mutilated almost beyond recognition, the allusion to the two thrones having been expunged and a spurious incident about two swords substituted for it.

CH. XX. 29-34

29 And as they were going out from Jericho, a numerous crowd followed him. 30 And behold, two blind men sitting beside the road, when they heard that Iēsous is passing by, shouted, saying: "Master, have compassion on us, son of David!"

31 And the crowd reproved them, that they should be silent; but they shouted the more, saying:

"Master, have compassion on us, son of David!"

32 And Iēsous halted, and called to them, and said:

"What do you wish I should do to you?"

33 They say to him:

"Master, that our eyes may be opened."

34 And Iēsous, his heart being stirred, touched their eyes; and immediately they recovered their sight, and went along with him.

CHAPTER XXI. I-II

I And when they drew near to Jerusalem, and came to Bethphage, towards the mountain of the olive-trees, then Iēsous sent two disciples, 2 saying to them:

"Go into the village opposite you, and immediately you will find an ass tied, and with her a colt. Untie [them] and bring [them] to me. 3 And if any one says anything to you, you shall say, 'The Master has need of them, and immediately he will send them [back].'"

4 Now, this befell, that it might be fulfilled which was spoken through the prophet, saying:

5 *"Tell ye the daughter of Sion,
Behold thy King cometh unto thee,
Meek, and mounted on an ass,
And a colt, the foal of a beast of burden."*

6 And the disciples went and did just as Iēsous had directed

them, 7 and brought the ass and the colt, and put their cloaks on them; and he bestrode them. 8 And the most [of the] crowd strewed their cloaks on the road; but others were cutting branches from the trees, and were strewing them on the road. 9 And the crowds, those going before and those following, kept shouting, saying:

“*Hōsanna* to the son of David! ‘Blessed is he who [is] coming in the Master’s name.’ *Hōsanna* in the highest [heavens]!”

10 And as he entered into Jerusalem, all the city was put in commotion, saying:

“Who is this?”

11 And the crowds said:

“This is the prophet Iēsous, who [is] from Nazareth of Galilee.”

COMMENTARY

This “prophecy” of the coming of Iēsous is fabricated partly from *Isaiah* lxii. 11 and partly from *Zechariah* ix. 9. The latter speaks of the king “riding upon an ass, even upon a colt the foal of an ass,” meaning but one animal and not two. The Ass and the Manger are in the sign Cancer; and Aratos (*Diosēmeia*, 160–176) speaks of two Asses. Possibly Asellus Borealis and Asellus Australis are to be understood here; but more probably the forger who inserted the “prophecy” was misled by the poetical language of the Hebrew prophet.

CH. XXI. 12–22

12 And Iēsous entered into the temple [[of God]] and drove out all those selling and buying in the temple, and overturned the tables of the money-changers, and the seats of those who were selling the doves. 13 And he says to them:

“It is written, ‘*My house shall be called a house of prayer*’; but you are making it ‘*a den of robbers*.’”

14 And the blind and the lame came to him in the temple, and he healed them. 15 But when the chief-priests and the scribes saw the wonders which he wrought, and the children shouting in the

temple and saying, "*Hōsanna* to the son of David!" they were indignant, 16 and said to him:

"Do you hear what these are saying?"

And Iēsous says to them:

"Yes; did you never read, '*Out of the mouths of infants and sucklings thou hast prepared praise*'?"

17 And he left them, and went outside the city to Bethany and passed the night there, [[and taught them the kingdom of God]].

18 Now, at break of day, as he was coming back into the city, he was hungry. 19 And seeing a lone fig-tree by the road, he came to it, and found nothing on it but leaves only; and he says to it:

"May no fruit be produced from thee any more throughout the æon!"

And instantly the fig-tree dried up. 20 And when the disciples saw it they wondered, saying:

"How did the fig-tree instantly dry up?"

21 And Iēsous answered and said to them:

"Amēn, I say to you, If you have faith, and do not doubt, you shall not only cause the [drying-up] of the fig-tree, but even if you should say to this mountain, 'Be removed and thrown into the sea,' it shall happen. 22 And all things whatsoever you may ask in prayer, believing, you shall receive."

COMMENTARY

Verses 14–16 are obviously forged by the pen of a priest, who invented the implausible incident of children shouting in the temple, basing it upon a quotation from the *Old Testament*.

The passage about "faith" leads up to the "Lord's prayer," and the parallel in *Mark* does so even more clearly. But the prayer is not found in *Mark*; in *Matthew* it is transferred to the "sermon on the mount"; and in *Luke* it is placed at random in the miscellaneous matter constituting the so-called periscope, the incident of the fig-tree being omitted, no doubt for a good reason. Iēsous goes to the fig-tree to look for fruit on it because he is hungry, and the "Lord's

prayer" contains a petition for food. It may well be that the prayer itself, like the fig-tree, was reminiscent of the "pagan" Mysteries, and the text was mutilated in order to conceal the fact.

CH. XXI. 23-46

23 And when he came into the temple the chief-priests and the elders came to him as he was teaching, and said:

"By what authority are you doing these things?" and, "Who gave you this authority?"

24 And Iēsous answered and said to them:

"I also shall put to you a question as to one doctrine, which if you tell me, I also will tell you by what authority I am doing these things. 25 From what source was the lustral-rite of Iōannēs—from the heaven-world or from men?"

And they argued among themselves, saying:

"Should we say, 'From the heaven-world,' he will say to us, 'Then why did you not believe him?' 26 But should we say, 'From men,' we fear the crowd; for all hold Iōannēs as a seer."

27 And they answered Iēsous and said:

"We do not know."

He also said to them:

"Neither do I tell you by what authority I am doing these things. 28 But what is your opinion? A man had two children; and he came to the first and said:

"'Child, go work to-day in my vineyard.'

29 "But he answered and said:

"'I will not.'

"But afterwards he repented and went. 30 And he came to the second, and said to him likewise. And he answered and said:

"'I [will go], master.'

"And he did not go. 31 Which of the two did the will of his father?"

They say [[to him]]:

"The first."

Iēsous says to them:

“Amēn, I say to you, The tax-collectors and the prostitutes are going before you into the kingdom of God. 32 For Iōannēs came to you in the path of morality, and you did not believe him; but the tax-collectors and the prostitutes did believe him: and you, when you saw it, did not even repent afterwards, that you might believe him. 33 Hear another allegory. There was a [[certain]] man, a house-lord, who ‘planted a vineyard, and placed a hedge about it, and dug a wine-vat in it, and built a tower,’ and leased it to husbandmen, and went travelling abroad. 34 And when the season of the fruits drew near, he sent his slaves to the husbandmen to receive its fruits. 35 But the husbandmen laid hold of his slaves, and they beat one, and killed another, and pelted another with stones. 36 Again he sent other slaves more than the first, and they did to them in like manner. 37 But at last he sent to them his son, saying, ‘They will revere my son.’ 38 But the husbandmen, when they saw the son, said among themselves:

“ ‘This is the heir; come, let us kill him, and take his inheritance.’

39 “And they laid hold of him, and killed him, and threw him out of the vineyard. 40 When, therefore, the master of the vineyard comes, what will he do to those husbandmen?”

41 They say to him:

“The wretches! He will wretchedly destroy them, and will lease the vineyard to other husbandmen, who will render him the fruits in their seasons.”

42 Iēsous says to them:

“Did you never read in the scriptures:

“ ‘The stone which the builders rejected,
The same has become the head of the corner;
This came from the Master,
And it is wondrous in our eyes’ ?

43 For this reason I say to you, The kingdom of God shall be taken from you, and shall be given to a nation producing the fruits

of it. [[44 And he who falls on this stone shall be crushed together; but on whomsoever it shall fall, it will winnow him.]]”

45 And when the chief-priests and the Pharisees heard his allegories, they perceived that he is speaking about them. 46 And when they sought to seize him, they feared the crowds, because they held him as a seer.

COMMENTARY

The allegory of the two sons is peculiar to *Matthew*, and in a variant reading of it the first son says he will go to the vineyard, but fails to do so; the second refuses, but changes his mind and goes; and the answer given by the priests is therefore, “The second,” instead of “The first.”

Both these allegories relate to the vineyard; and Iēsous figures in the second one as the son and heir of the “Lord of the Vineyard,” which is a title of Dionysos. The garbled quotation from the *Old Testament* is misapplied as well as distorted: it has been crowded into the text in the effort to give a Jewish coloring to the discourse of Iēsous. The words, “This is Yahveh’s doing,” are misquoted as, “This is from the Master”; and the stupid statement is made that any one who falls on the corner-stone will be “crushed together,” and that the corner-stone will “winnow” any one on whom it falls. As grapes are “crushed together” in the wine-press, and grain is “winnowed,” it is evident that the forgers have substituted the *Old Testament* corner-stone for the wine-press and the winnowing-fan of the Lord Dionysos. The corner-stone itself would never have suggested, save to the forger’s fatuous mind, the processes of “crushing together” and “winnowing,” nor would any one but a literary bungler thus connect a corner-stone, a grind-stone or a millstone with an allegory of a vineyard. Verse 44 is an interpolation, being taken from *Luke* xx. 18.

CHAPTER XXII. 1-14

1 And Iēsous again answered and spoke in allegories to them, saying:

2 "The kingdom of the skies has been likened to a certain king who made a wedding-feast for his son, 3 and sent his slaves to call those who had been invited to the wedding-feast; and they would not come. 4 Again he sent other slaves, saying:

"Say to those who have been invited, 'Behold, I have prepared my banquet; my oxen and fatlings are slaughtered, and all things are ready: come to the wedding-feast.'

5 "But they slighted [the invitation], and went away, one to his own farm, another to his traffic; 6 and the rest laid hold of his slaves, maltreated them, and killed them. 7 But the king [[when he heard it]] was enraged; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then he says to his slaves:

"The wedding-banquet is ready, but those who were invited were not worthy. 9 Go, therefore, to the cross-roads, and as many as you shall find, invite to the wedding-feast.'

10 "And those slaves went out into the highways, and brought together all, as many as they found, both bad and good, and the bride-chamber was filled with guests. 11 But when the king came in to see the guests, he beheld there a man who had not put on a wedding-garment; 12 and he says to him:

"Comrade, how did you come in here not having on a wedding-garment?"

"And he was speechless. 13 Then the king said to the slaves:

"Bind him hand and foot, [[and take him away,]] and throw him out into the outer darkness.'

"In that place there shall be weeping and gnashing of teeth. 14 For many are probationers, but few are those who are culled out."

COMMENTARY

The mystic marriage was a feature of the Mysteries of Dēmētēr, especially as celebrated by women in the Thesmophoria. In this

allegory the gathering of guests from the cross-roads is a peculiarly Greek touch. It was at the cross-roads, the place where three ways met, that beggars and paupers gathered together to eat "Hekatē's feast," which consisted of the food used in the house-purifying rites of Hekatē. For lack of other guests, the king has these poor persons brought in to partake of the wedding-feast. Obviously the rejected guest is merely sent back to the unsavory repast at the cross-roads. Between this conception, strong and beautiful, and that of the "outer darkness," where there is "weeping and gnashing of teeth," there is a literary gulf. The compiler of *Matthew* has also shown poor judgment in placing this allegory of the kingdom with the two allegories of the vineyard, and in making it apply to the "scribes and Pharisees." *Luke* places it in the chaotic periscope, with an absurd introduction, but with a more reasonable ending than the one it has in *Matthew*; but in *Luke* it is not expressly referred to the kingdom, while in *Matthew* the "kingdom" is improperly said to be like a "king." The saying concerning the probationers—"the called"—is absurdly dislocated; it is theologized from the Bakchic saying quoted by Plato (*Phaidōn*, p. 69), "For 'many,' as they say in the Mysteries, 'are the thyrsos-bearers, but few are the initiates.' "

CH. XXII. 15-33

15 Then the Pharisees went and consulted how they might ensnare him in doctrine. 16 And they sent to him their disciples, with the Herodians, saying:

"Teacher, we know that you are truthful, and teach the path of God in truth, and are not concerned about any one; for you do not look at the external appearance of men. 17 Tell us therefore, What is your opinion? Is it lawful to give tribute to Cæsar, or not?"

18 But Iēsous, knowing their knavery, said:

"Why do you put me to a test, you dissemblers? 19 Show me the tribute-coin."

And they brought to him a *denarius*. 20 And he says to them:

"Whose is this image and inscription?"

21 They say to him:

“Cæsar’s.”

Then he says to them:

“Render, therefore, to Cæsar the things due to Cæsar, and to God the things due to God.”

22 And when they heard it they regarded [him] with admiration, and left him, and went away.

23 On that day there came to him Sadducees (who say there is no resurrection), and they put to him a question, 24 saying:

“Teacher, Moses said, *‘If any one should die, not having children, his brother shall enter into affinity with his wife, and raise up seed to his brother.’* 25 Now, there were with us seven brothers: and the first married and deceased, and, having no seed, left his wife to his brother; 26 and in like manner the second also, and the third, up to the seven. 27 And last of all the woman died. 28 In the resurrection, then, of which one of the seven will she be the wife? For they all had her.”

29 And Iêsous answered and said to them:

“You are mistaken, not knowing the scriptures or the power of God. 30 **For in the resurrection they neither marry nor are given in marriage, but are like the Divinities in the skies.** 31 But, in reference to the resurrection of the dead, have you not read what was spoken to you by God, saying, 32 *‘The God of Abraham, and the God of Isaac, and the God of Jacob am I’?* God is not [[the God]] of the dead, but of the living.”

33 And when the crowds heard it, they were astounded at his teaching.

COMMENTARY

The compiler of *Matthew*, to whom the subject of levirate marriages was an unfamiliar one, must have been reading about it in the *Septuagint*, whence he derived the Jewish and un-Hellenic meaning for the verb *epigambreuein*; for he uses it in the same sense which is given it in that Greek translation of the Hebrew scriptures. The revised version renders it here, as likewise the Hebrew word for which it stands in *Genesis* xviii. 8, “to perform the duties

of a husband's brother." But the compiler's exhaustive study of the Hebrew writings (in their Greek dress) failed to unearth any better evidence that the ancient Jews believed in a future life than the assertion that Yahveh is the God of Abraham, Isaac and Jacob. Later theologians have hardly been more successful; and it is certain that in the Mosaic law there is no reference to a future state of rewards and punishments. The "argument" here placed in the mouth of Iēsous is as absurd as is the statement that the Sadducees did not know their own scriptures. The "crowds" might well be astounded at the teaching of this pseudo-Iēsous, especially when he states that because a *denarius* had the image and inscription of Cæsar stamped upon it, it should be rendered to Cæsar as tribute.

CH. XXII. 34-40

34 But the Pharisees, when they heard that he had silenced the Sadducees, came together to him. 35 And one of them, a lawyer, put to him a question, testing him, [[and saying]]:

36 "Teacher, which [is the] great commandment in the law?"

37 And he said to him:

" 'Thou shalt love thy Master-God *with all thy heart, and with all thy soul, and with all thy mind.*' 38 This is the first and great commandment. 39 And there is a second like it, 'Thou shalt love thy neighbor as thyself.' 40 On these two commandments hang the whole law and the prophets."

COMMENTARY

The Sadducees having been "silenced" by the merest pretence of an argument, a Pharisee versed in the Mosaic law is now given an opportunity to confute Iēsous. But according to *Mark* this learned scribe attempts nothing of the sort; on the contrary, he approves of the answers Iēsous has given the Sadducees, and in good faith asks him a sensible question, the result being that at the close of their mutual inquiry Iēsous says to him, "You are not far from the kingdom of God." The compiler of *Matthæw* invariably holds the Pharisees up for execration (though he probably never saw

one in his life and had only hazy notions as to who they were), and he could not allow this warm commendation of a Pharisee to stand. He has therefore struck it out, thereby making the story utterly pointless: in his version of it, it has a false beginning and no ending.

CH. XXII. 41-46

41 Now, while the Pharisees were assembled together, Iēsous put to them a question, 42 saying:

“What is your opinion concerning the Anointed—whose son is he?”

They say to him:

“David’s [son].”

43 He says to them:

“Then how does David, [speaking] in the Breath, call him ‘Master,’ saying:

44 *‘The Master said to my Master,
 “Sit thou at my right hand,
 Until I place thine enemies underneath thy feet”’?*

45 If David, then, calls him ‘Master,’ how is he his son?”

46 And no one was able to give him an answer as to the doctrine, nor did any one presume, from that day, to put to him questions any more.

COMMENTARY

Judging by the answers made by Iēsous, as here recorded in *Matthew*, the Pharisees and Sadducees ceased to ask him questions, not because of his controversial ability, but because they were weary of listening to inanities and of hearing their sacred scriptures misquoted from a Greek translation.

CHAPTER XXIII. 1-36

1 Then Iēsous spoke to the crowds and to his disciples, 2 saying:

“The scribes and the Pharisees are seated on the seat of Moses; 3 therefore practise and observe all things whatever they may tell you; but do not practise after their works, for

they prate and do not practise. 4 And they tie up heavy burdens [[and grievous to be borne]], and put them on men's shoulders; but they themselves will not move them with their fingers. 5 But all their works they practise to be seen by men: for they make broad their prayer-fillets, and enlarge the hems [[of their cloaks]], 6 and love the foremost place at dinners and the front seats in the synagogues, 7 and the salutations in the market-places, and to be called by men *Rabbi*. 8 But be you not called *Rabbi*; for one is your teacher, [[the Anointed,]] and all of you are brothers. 9 And do not call any one your father on the earth; for one is your Father, the celestial [one]. 10 Neither be you called leaders; for one is your leader, the Anointed. 11 But the older of you shall be your servant. 12 And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

“[[14 Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, even while in pretence you pray at great length; for this reason you shall receive a more severe sentence.]] 13 **Woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of the skies before men: for you do not enter in yourselves, nor do you permit those who are entering in to enter.**

15 “Woe to you, scribes and Pharisees, hypocrites! For you traverse sea and dry land to make one convert; and when he has become [converted], you make him twofold more a son of Hinnom-valley than yourselves.

16 “Woe to you, blind guides, who say, ‘Whoever shall swear by the sanctuary, it is nothing, but whoever shall swear by the gold of the sanctuary, he is bound [to keep his oath].’ 17 Fools and blind men! For which is greater, the gold, or the sanctuary which has sanctified the gold? 18 And [you say], ‘Whoever shall swear by the altar, it is nothing, but whoever shall swear by the offering that is upon it, he is bound [to keep his oath].’ 19 [[Fools and]] blind men! For which is greater, the offering, or the altar which sanctifies the offering? 20 Therefore he who swears by the altar swears by it, and by all the things that are upon it. 21 And he

who swears by the sanctuary swears by it, and by the [God] dwelling in it. 22 And he who swears by the sky, swears by the throne of God, and by that [God] sitting upon it.

23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint, and anise and cummin, and you have left undone the weightier [matters] of the law, judgment, and mercy and faith. (But these you ought to have done, and not to have left those [undone].) 24 Blind guides, **who filter out the gnat, and gulp down the camel!**

25 "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and of the dish, but within they are full of rapacity and licentiousness. 26 Blind Pharisee, cleanse first the inside of the cup [[and of the dish]], that the outside [[of them]] may become clean also.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like stuccoed burial-vaults, which outwardly appear beautiful, but within are full of dead men's bones and utter filth. 28 Thus also you appear virtuous to men, but inwardly you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! For you build the burial-vaults of the seers, and decorate the monuments of the virtuous, 30 and say, 'If we had lived in the days of our fathers, we would not have been their accomplices in [shedding] the blood of the seers.' 31 So that you are bearing witness to yourselves that you are the sons of the murderers of the seers. 32 Fill ye up, then, the measure of your fathers! 33 You snakes, you brood of vipers, how shall you escape from the judgment of Hinnom-valley? 34 For this reason, behold, I am sending to you seers, and learned men, and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and chase from city to city; 35 that upon you may come all the virtuous blood shed on the earth, from the blood of the virtuous Abel to the blood of Zachariah (son of Barachiah), whom you murdered between the sanctuary and the altar. 36 Amēn, I say to you, All these things shall come upon this age.

COMMENTARY

Here the compiler has endeavored to sum up in one discourse all the immoralities of the detested Pharisees; and in collecting invectives for this diatribe he has robbed other portions of the text. The parallel passage in *Mark* consists of but a single sentence, which is copied verbatim in *Luke*, with nothing added, though some of the denunciations are given in the periscope. But verse 14 is not found in the oldest manuscripts; in some of the later manuscripts it is placed after, and in others before, verse 13: apparently later interpolators, noticing that the compiler of *Matthew* had inadvertently omitted this caustic rebuke of the prayerful but house-devouring Pharisees (which is found in *Mark* xii. 40 and *Luke* xx. 47), took it upon themselves to correct the oversight.

The few virile sentences in the discourse belong elsewhere in the text, and the bulk of it is evidently the work of an amateur writer with an infertile intellect and a halting pen. Even the few sentences that may be regarded as genuine are marred by the unskilful forger: a sightless "guide" would not be apt to strain out a gnat; and the cup and dish could not be full of rapacity and licentiousness, nor does the outside of them become clean because the inside has been washed. Confused metaphors may not be inconsistent with the theological theory of divine inspiration; but the reference to "Zachariah" and his martyrdom can not be dismissed so lightly. The Zechariah who was stoned to death in the court of Yahveh's house was the son of Jehoiada (*II Chronicles* xxiv. 20, 21), while Zechariah the son of Barachiah (*Zechariah* i. 1) was one of the minor prophets. Confusing metaphors is more pardonable than mixing up historical characters. The form of statement, from Abel to Zachariah, shows clearly that the son of Jehoiada was meant, for Abel is the first martyr mentioned in the *Pentateuch*, and Zechariah the last, the phrase being thus intended to include all the martyrs therein recorded. But scriptural apologists whose imagination sometimes soars beyond the confines of sober judgment have sought to identify this Zachariah with the father of Iōannēs the "baptist," and even with a certain Zachariah who was slain, according to

Josephus, "in the middle of the temple"; but as this latter Zachariah was the son of Baruch, and was slain over thirty years after the date assigned to the crucifixion of Iēsous, the "explanation" is interesting only as an example of the desperate but futile devices often employed by orthodox exegetists when hard pushed to explain away glaring errors found in the "inspired" writings.

CH. XXIII. 37-39

37 "O Jerusalem, Jerusalem, who killest the seers and stonest those who are sent to her! How often would I have gathered thy children together, even as a hen gathers her nestlings under her wings—and ye would not! 38 Behold, 'your house is left to you [[desolate]].' 39 For I say to you, You shall not see me henceforth until you say, 'Blessed is he who is coming in the Master's name.' "

COMMENTARY

The word *erēmos*, "desolate," in verse 38, is a later interpolation, as also in *Luke* xiii. 35: without the word, the sentence would mean, "Your house is abandoned to you." It is not quoted from the *Old Testament*, but is supposed to be an allusion to the prophetic threats that Jerusalem would eventually meet with misfortune. If taken in a "historical" sense, the words in verse 39 would quench all hope that Iēsous would ever revisit Jerusalem; for the inhabitants of that city are not Christians, while Christianity is waning, and the Jews emphatically reject it.

CHAPTER XXIV

1 And Iēsous went out from the temple, and was going away; and his disciples came to him to point out to him the buildings of the temple. 2 But he answered and said to them:

"Do you not see all these things? Amēn, I say to you, There shall not be left here a stone upon [another] stone, which shall not be thrown down."

3 And as he was sitting on the mountain of the olive-trees, the disciples came to him privately, saying:

“Tell us, when shall these things be, and what shall be the sign of your Presence and of the company [of the perfect] of the æon?”

4 And Iēsous answered and said to them:

“Beware lest any one should mislead you. 5 For many will come in my name, saying, ‘I am the Anointed,’ and they will mislead many. 6 And you shall be hearing of wars and rumors of wars; look you, do not be terrified: for it must inevitably happen, but the completion is not yet. 7 For *‘nation shall rise against nation, and kingdom against kingdom’*; and there shall be famines [[and pestilences]] and earthquakes, according to the places. 8 Now, all these things are the beginnings of the throes-of-birth. 9 Then they shall hand you over to an ordeal, and shall kill you; and you shall be hated by all nations on account of my name. 10 And then many shall be tripped up, and shall hand one another over, and hate one another. 11 And many pretended seers shall arise, and shall mislead many. 12 And because lawlessness shall be increased, the love of the many shall grow cold. 13 But he who remains constant until the completion, he shall be saved. 14 And these good tidings of the kingdom shall be proclaimed in the whole inhabited world for a testimony to all the nations; and then the completion shall come.

15 “When, therefore, you shall see *‘the desolating abomination,’* which was spoken of by Daniel the seer, standing in the sacred place (let the reader take notice), 16 then let those who are in Judæa flee to the mountains; 17 and let him who is on the housetop not come down to take the things out of his house; 18 and let him who is in the field not return back to take his cloak. 19 But woe to pregnant women and to women with babe at breast in those days! 20 And pray that your flight may not take place in winter, nor on a sabbath: 21 for then there shall be *‘a great ordeal, such as the like has not happened from the foundation of the world until now,’* no, nor ever shall happen at all. 22 And unless those days had been cut short, not an embodied being would have been saved; but for the sake of the select those days shall be shortened. 23 Then

if any one shall say to you, 'Behold, here is the Anointed!' or, 'Here!' do not believe [him]. 24 For pretended Anointed and pretended seers will arise, and *'will give great signs and wonders,'* so as to mislead, if possible, even the select. 25 Behold, I have foretold [it] to you. 26 If, therefore, they shall say to you, 'Behold, he is in the desert,' do not go forth; 'Behold, he is in the treasure-vaults,' do not believe [them]. 27 For as the lightning comes forth from the east and is visible even to the west, so shall be the Presence of the Son of man. 28 For wherever the carcass is, there will the eagles be gathered together.

29 "But immediately after the ordeal of those days *'the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the sky, and the powers which are in the skies shall be shaken.'* 30 And then the sign of the Son of man shall be visible in the sky; and then *'all the tribes of the earth shall wail,'* and they shall see *'the Son of man coming on the clouds of the sky'* with power and great glory. 31 **And he shall send his Divinities** *'with a great [[sound of]] a trumpet,'* and **'they shall gather'** his select **'from the four winds, from the highest to the lowest [regions] of the skies.'**

32 "Now from the fig-tree understand the allegory: when her branch has already become tender, and puts forth leaves, you know that summer is near; 33 so you also, when you see all these things, know that [the kingdom] is near, [right] at the doors. 34 Amēn, I say to you, This generation shall not at all pass away until all these things shall have happened. 35 The sky and the earth shall pass away, but my arcane doctrines shall not pass away. 36 **But as regards that day and hour, no one knows,** not even the Divinities of the skies, nor yet the Son (except the Father). 37 For precisely as the days of Noah [were], so shall be the Presence of the Son of man. 38 For as in [[those]] days which were before the deluge they were eating and drinking, marrying and giving in marriage, until the day when Noah entered into the ark, 39 and they did not know until the deluge came and took them all away; so shall be the Presence of the Son of man. 40 Then shall two [men]

be in the field; one is taken, and one is left: 41 two [women shall be] grinding at the mill; one is taken, and one is left. 42 Watch, therefore, for you do not know on what day your Master is coming. 43 But know this, that if the house-lord had known in what hour the thief is coming, he would have watched, and would not have let his house be broken into. 44 For this reason also do you get ready; for at an hour you do not expect [him] the Son of man is coming. 45 Who, then, is the faithful and prudent slave, whom the master has set over his household, to give them food in due season? 46 Blessed is that slave whom his master, having come, shall find doing thus. 47 Amēn, I say to you, He will set him over all his possessions. 48 But if that wicked slave should say in his heart, 'My master is delaying,' 49 and should begin to beat his fellow-slaves, and should eat and drink with the drunkards, 50 the master of that slave will come on a day in which he is not looking for [him], and at an hour which he does not know, 51 and shall cut him in two, and shall assign his portion with the hypocrites: in that place there shall be weeping and gnashing of teeth.

COMMENTARY

The men who turned a Greek allegory of the Sun-God into a pseudo-historical narrative of a Jewish Messiah knew full well that their story had not the slightest historical foundation. They were shameless forgers, deliberately writing falsehoods; and were not themselves deceived into believing that there was any historical truth in the Iēsous-mythos. Religious ecstasies, neurotic visionaries, psychically intoxicated mystics, fanatics with disordered mentality, and morbid and unbalanced individuals who, having strayed outside the bounds of reason and sanity, imagine themselves to be prophets and seers, may attempt, with sincere belief and innocent motives, to promulgate fantastic doctrines as divine revelations, and to inflict new and unwholesome religions upon mankind. But the men who fabricated the *Synoptics* were, as shown by the methods employed in falsifying the pagan allegory, and the dull literary

quality of the forged passages, merely sordid priests of the class that with low cunning and greasy sanctimony deceive and prey upon the ignorant and credulous masses. They were not self-deluded religious enthusiasts, but cold and calculating priestly charlatans. In their colorless literary effusions there is no genuine emotional warmth, no psychic frenzy, no wild plunging of an unbridled imagination. Even the plea of religious insanity can not be advanced in their defence. They were simply priests methodically working up a scheme to retain their hold on the people—priests of the same type as the Roman augurs, who, as Cicero said, had to thrust their tongue in their cheeks to keep from laughing when they passed each other on the streets. They were quite sane, and they certainly did not believe that their anthropomorphized Sun-God would return at the end of the æon or at any other time. The “prophecy” was intended only for the “believers,” the ignorant dupes, and not for the priests themselves, who soberly followed their dignified occupation, profiting financially by playing on the hopes and fears of their followers.

CHAPTER XXV. I-13

1 “Then shall the kingdom of the skies be likened to ten maidens, who took their torches and went forth to meet the bridegroom. 2 And five of them were heedless, and five were prudent. 3 For the heedless [maidens], when they took their torches, did not take oil with them; 4 but the prudent [maidens] took oil in cruets with their torches. 5 Now, when the bridegroom kept delaying, they all became drowsy and fell asleep. 6 But at midnight a cry arose:

“‘Behold, the bridegroom [[is coming]]! Go forth to meet [him].’

7 “Then all those maidens arose, and put their torches in order. 8 And the heedless [maidens] said to the prudent:

“‘Give us [some] of your oil; for our torches are going out.’

9 “But the prudent maidens answered and said:

“‘No; there may not be enough for us and for you; better go to the dealers and buy [oil] for yourselves.’

10 "And while they went away to buy, the bridegroom came; and those who were ready went in with him to the wedding-feast; and the door was shut. 11 But afterwards came also the other maidens, saying:

" 'Master, open to us.'

12 "But he answered and said:

" 'Amēn, I say to you, I do not know you.'

13 "Watch, therefore, for you do not know the day nor the hour [[in which the Son of man is coming.]]

COMMENTARY

The charming allegory of the maidens and their torches brings before the mind a scene that is peculiarly Hellenic. It was customary among the Greeks for a band of men or maidens thus to greet the bridegroom. The allegory has no Jewish color, and it has no more application to the theological fiction of the second advent than have the other allegories of the kingdom. In the conception of the originators of the cult that kingdom is a material one, to be established on earth when Iēsous returns from the sky to confer eternal bliss upon all who blindly believe in priestly fables and keep up a steady rain of coin into the temple-treasury, and to banish all disbelievers into the outer darkness that resounds with the dental music of the damned.

CH. XXV. 14-30

14 "For [it is] just as [if] a man, going to travel abroad, cailed his own slaves, and handed over to them his possessions. 15 And to one he gave five talents, to another two, to another one; to each according to his respective ability; and he went travelling abroad. 16 And immediately he who received the five talents went into business with them, and gained five other talents. 17 In the same way he also who [received] the two gained two others. 18 But he who received the one went away and dug in the earth, and hid his master's money. 19 And after a long time the master of those slaves comes, and adjusts accounts with them. 20 And he who received the five talents came and brought him the other five talents, saying:

“ ‘Master, you handed over to me five talents. Behold, I have gained five other talents.’

21 “His master said to him:

“ ‘Well done! Good and faithful slave, you have been faithful over a few things; I shall set you over many things. Enter into the joy of your master.’

22 “And he who [received] the two talents came and said:

“ ‘Master, you handed over to me two talents. Behold, I have gained two other talents.’

23 “His master said to him:

“ ‘Well done! Good and faithful slave, you have been faithful over a few things; I shall set you over many things. Enter into the joy of your master.’

24 “And he who had received the one talent came to him and said:

“ ‘Master, I knew you, that you are a harsh man, reaping where you did not sow, and gathering where you did not scatter; 25 and being afraid, I went away and hid your talent in the earth. Behold, you retain your own.’

26 “But his master answered and said to him:

“ ‘You worthless and indolent slave, you knew that I reap where I did not sow, and gather where I did not scatter; 27 therefore you ought to have deposited my money with the bankers, and when I came I should have recovered my own with usury. 28 Therefore take the talent away from him, and give it to him who has the ten talents. (29 **For to every one who has shall be given, and he shall be in abundance; but from him who has not shall be taken away even that which he has.**) 30 And throw the unprofitable slave into the outer darkness; in that place there shall be weeping and gnashing of teeth.’

COMMENTARY

The tale of the talents is not a true allegory, but only a shabby imitation of an allegory in which the Son of man is likened to a brutal slave-owner who is a thief and usurer. It is based upon the opening words of *Mark* xiii. 34, which it copies, even reproducing

the *lacuna*, with the fidelity of the Chinaman who, using an old pair of trousers for a pattern, put a patch in the seat of the new pair. In *Mark* the slaves are given "authority" and have their "work" laid out for them; in *Matthew* this suggestion of "work" has been expanded into the "allegory" of the talents, each of the slaves being started in business with a sum of money. The Attic talent was worth a little over \$1,000; the Jewish talent of silver equalled \$2,000, and the talent of gold, \$30,000: the forgers are invariably generous in their allowance of imaginary money, but it seems probable that the author of the "allegory," not being a Jew, had in mind the Attic talent. In *Luke* the suggestion of "authority" is further elaborated by making the slave-master a king who rewards his faithful slaves by appointing them governors of cities.

CH. XXV. 31-46

31 "But when the Son of man comes in his glory, and all the [[holy]] Divinities with him, then he shall sit on the throne of his glory; 32 and before him all the nations will be gathered, and he will separate them from one another, just as a shepherd separates the sheep from the goats; 33 and he will set the sheep on his right hand, but the goats on the left. 34 Then the King will say to those on his right hand:

" 'Come, you who are praised by my Father, inherit the kingdom made ready for you from the beginning of the world: 35 for I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you entertained me; 36 naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.'

37 "Then the virtuous will answer him, saying:

" 'Master, when did we see you hungering, and fed you, or thirsting, and gave you drink? 38 And when did we see you a stranger, and entertained you, or naked, and clothed you? 39 And when did we see you sick, or in prison, and came to you?'

40 "And the King will answer and say to them:

" 'Amēn, I say to you, Inasmuch as you did it to one of these my brothers, the very little ones, you did it to me.'

41 "Then he will say also to those on the left hand:

"Depart from me, ye accursed, into the æonian fire which has been made ready for the Accuser and his Divinities: 42 for I was hungry, and you did not give me to eat; I was thirsty, and you did not give me to drink; 43 I was a stranger, and you did not entertain me; naked, and you did not clothe me; sick, and in prison, and you did not visit me.'

44 "Then they also will answer him, saying:

"Master, when did we see you hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not serve you?'

45 "Then he will answer them, saying:

"Amēn, I say to you, Inasmuch as you did not do it to one of these very little ones, you did not do it to me.'

46 "And these shall go away into æonian chastisement; but the virtuous [shall enter] into æonian life."

COMMENTARY

This version of the last judgment has its parallel in the *Apocalypse*, but is not in *Mark* or *Luke*. It is not very forcibly written, and it may be only a later addition to the text; but the allegory would be incomplete without it, so that it is genuine in substance.

CHAPTER XXVI. 1-19

1 And it befell that when Iēsous had finished [teaching] all these arcane doctrines, he said to his disciples:

2 "You know that after two days [the feast of] the passover takes place, and the Son of man is handed over to be crucified."

3 Then the chief-priests, [[and the scribes,]] and the elders of the people were gathered together at the court of the high-priest, who was called Caiaphas; 4 and they consulted together, that they might lay hold of Iēsous by guile, and kill him. 5 But they said:

"Not during the feast, lest an uproar take place among the common people."

6 Now, when Iēsous was in Bethany, in the house of Simōn

the leper, 7 there came to him a woman having an alabaster flask of very valuable oil, and she poured it on his head as he reclined [at table]. 8 But the disciples, when they saw it, became indignant, saying:

“Wherefore this waste? 9 For this [[oil]] could have been sold for much, and [the proceeds] given to the poor.”

10 But Iēsous, observing this, said to them:

“Why do you cause the woman pain? For she has performed a gracious deed on me. 11 For you have the poor with you always; but me you do not have always. 12 For this [woman], in pouring the oil on my body, did it with a view to my burial. 13 Amēn, I say to you, Wherever, in the whole world, these good tidings shall be proclaimed, that also which this woman has done shall be spoken of as a memorial of her.”

14 Then one of the twelve, who is called Ioudas Iskariōtēs, went to the chief-priests, 15 and said:

“What are you willing to give me, and I shall hand him over to you?”

‘*And they paid*’ him ‘*thirty pieces of silver.*’ 16 And thenceforth he kept looking for an opportunity, that he might hand him over.

17 Now, on the first [day] of unleavened bread the disciples came to Iēsous, saying:

“Where do you wish us to make ready for you to eat the passover?”

18 And he said:

“Go into the city to So-and-so, and say to him, The teacher says, ‘My season is near; I celebrate the passover at your house with my disciples.’”

19 And the disciples did as Iēsous directed them; and they made ready the passover.

COMMENTARY

Among the ancient Jews thirty shekels was the price of a slave; thus Josephus (*Antiquities* iv. 8. 37) says that if an ox should kill a slave, its owner should pay the master of the slave thirty shekels.

Here the forger has Ioudas receive that sum for betraying his Master!

The Water-bearer and the "upper room" in his house have been cut out of the text of *Matthew*, because they reveal too clearly the zodiacal meaning. Aquarius is here a nondescript individual, who is alluded to as "So-and-so," *δεῖνα*, a word applied to one whose name the speaker can not recall or does not wish to mention: it may be translated, on the authority of Liddell and Scott's *Lexicon*, as "Thingumbob." The compiler of *Matthew* evidently found it convenient to forget the name *Hydrochoös*, the Water-pourer, as well as the names of the two disciples who were sent to him, and other details. The compiler of *Luke* also betrays a faulty memory when he says that the two disciples were Petros and Iōannēs; for he should have said Andreas, since Iōannēs belongs to another quarter of the zodiac.

CH. XXVI. 20-35

20 Now, when evening arrived, he was reclining [at table] with the twelve [[disciples]]; 21 and as they were eating, he said:

"Amēn, I say to you, One among you will hand me over."

22 And they were exceedingly grieved, and began to say to him every one:

"It is not I, I hope, Master?"

23 But he answered and said:

"He who dipped his hand with me in the bowl, he shall hand me over. 24 The Son of man goes [to his death], as it is written concerning him; but woe to the man through whom the Son of man is handed over! It were good for him if that man had not been born."

25 And Ioudas, who was handing him over, said:

"It is not I, I hope, *Rabbi*?"

He says to him:

"You have said [it]."

26 And as they were eating, Iēsous took a loaf of bread, and

having blessed it, he broke it in pieces, and giving [the portions] to the disciples, he said:

“Take, eat; this is my body.”

27 And he took [[the]] cup, and when he had given thanks, he gave it to them, saying:

“Drink from it, all of you; 28 for this is my blood ‘*of the* [[new]] *covenant,*’ which is poured out for many for remission of sins. 29 But I say to you, I shall not drink henceforth of this produce of the vine, until that day when I drink it new with you in the kingdom of my Father.”

30 And when they had chanted an ode, they went out to the mountain of the olive-trees.

31 Then Iēsous says to them:

“All of you will be caused to fall away in regard to me during this night: for it is written: ‘*I will smite the shepherd, and the sheep shall be scattered abroad.*’ 32 But after I am raised up, I shall precede you into Galilee.”

33 But Petros answered and said to him:

“If all [the others] shall be caused to fall away in regard to you, I shall never be caused to fall away.”

34 Iēsous said to him:

“Amēn, I say to you, During this night, before the cock crows, you will utterly deny me thrice.”

35 Petros says to him:

“Even if it were inevitable for me to die with you, I shall in no wise deny you.”

Likewise also said all the disciples.

COMMENTARY

The *Old Testament* quotations only serve the general purpose of vaguely connecting the new scriptures with the old; and they almost invariably betray dishonesty of purpose and maladroitness in its execution. The passage misquoted from *Zechariah* (xiii. 7) reads differently, “‘Awake, O sword, against my shepherd’ says Yahveh of hosts; ‘smite the shepherd, and the sheep shall be scat-

tered.'” If this is applied to Iēsous, it must mean that Yahveh smote him with the sword; and Ioudas can be connected with the metaphor only by considering him to be the weapon wielded by the warlike Yahveh, whom the forgers identify with the Heavenly Father of Iēsous. Yet some of the exploits of the Jewish tribal God, as recounted in the *Old Testament*, would have disgraced a hairy and prognathous savage. According to this scheme of salvation, Iēsous and Ioudas were alike but instruments in the hands of Deity. Even as Promētheus was chained to the rock by “the decree of Zeus, but the hand of Hēphaistos,” so Ioudas also was but an agent in carrying out the will of God that Iēsous should be crucified.

CH. XXVI. 36–56

36 **Then Iēsous comes with them to an enclosure called Gethsēmanē, and he says to his disciples:**

“Sit here, while I go over there and pray.”

37 **And he took with him Petros and the two sons of Zebedaios, and began to be grieved and depressed.** 38 **Then he says to them:**

“‘*My soul is deeply grieved,*’ even to death. **Remain here and watch with me.**”

39 **And having gone forward a little, he fell on his face, praying, and saying:**

“My Father, if it is possible, let this cup pass away from me; however, not as I will, but as thou willest.”

40 **And he comes to his disciples, and finds them sleeping, and says to Petros:**

“So then, were you not able to watch with me one hour?

41 **Watch, and pray that you may not enter into temptation. The spirit indeed is eager, but the flesh is weak.**”

42 **Again he went away a second time, and prayed, [[saying]]:**

“My Father, if this [[cup]] can not pass away [[from me]], except I drink it, thy will be accomplished.”

43 **And he came again and found them sleeping, for their**

eyes were weighted down. 44 **And leaving them again, he went away, and prayed a third time, saying the same speech.** 45 **Then he comes to the disciples, and says to them:**

“Are you sleeping already and taking your rest? Behold, the hour has drawn near, and the Son of man is delivered over into the hands of sinners! 46 Arise; let us be going. Behold, he who is handing me over has drawn near.”

47 **And while he was yet speaking, behold, came Ioudas, one of the twelve, and with him a large crowd, with swords and clubs, from the chief-priests and elders of the people.** 48 **Now, he who hands him over had given them a sign, saying:**

“Whomsoever I shall kiss, that is he; seize him.”

49 **And immediately he came to Iēsous, and said, “Welcome, Rabbi!” and kissed him again and again.** 50 **And Iēsous said to him:**

“Comrade, [do] that for which you are come.”

Then they approached, and laid their hands on Iēsous, and seized him. 51 **And behold, one of those with Iēsous, stretching out his hand, drew his sword, and struck the high-priest’s slave, and took off his ear.** 52 **Then Iēsous says to him:**

“Restore your sword to its place: for all who take the sword shall perish by the sword. 53 Or do you think that I can not call my Father to help, and he shall even now place at my disposal more than twelve legions of Divinities? 54 How, then, should the scriptures be fulfilled that it must inevitably befall thus?”

55 **In that hour Iēsous said to the crowds:**

“Have you come out, as against a bandit, with swords and clubs to apprehend me? Daily I sat [[with you]] teaching in the temple, and you did not seize me. 56 But all this has come about, that the scriptures of the prophets might be fulfilled.”

Then all the disciples left him, and fled.

COMMENTARY

The loving kisses of Ioudas and the kindly words addressed to him by Iēsous can hardly be reconciled with the theory that Ioudas was a venal traitor whose heart had become a lair of Satan. A skil-

ful forger could easily have so edited the story as to give it unity of plan and congruity of details; but the compilers and redactors of the *Gospels* were, as their work indisputably shows, men of meagre attainments and of no literary training. Also it is apparent that for many years the priests enjoyed the privilege of weaving their fancies into the text; and in consequence of their injudicious contributions it resembles Joseph's coat or a rustic crazy-quilt. Thus, after Iēsous has vainly besought the unrelenting Father to let the cup pass away from him, he yet asserts that if he were to ask the Father for help, more than twelve legions of heavenly warriors would be sent to rescue him. He does not ask for them, for the reason that the scriptures must be fulfilled by his death—a fact that had not occurred to him when he was praying for the removal of the cup. The reference to the scriptures is made only in general terms, the forgers having failed to find any passage in them that could be distorted into a suitable prophecy. In *Mark* ix. 12, 13 there are similar vague allusions to scriptural “prophecies” concerning the crucifixion of Iēsous and the beheading of Iōannēs.

CH. XXVI. 57-75

57 **And the [men] who had seized Iēsous led him away to Caiaphas, the high-priest, where the scribes and the elders were gathered together. 58 And Petros followed at a distance, to the high-priest's court, and he entered within, and sat down with the servants, to see the end. 59 And the chief-priests, [[and the elders]], and the whole council were seeking false evidence against Iēsous, that they might put him to death, 60 and they did not find [any], though many false witnesses came forward. But at last two false witnesses came forward, 61 and said:**

“This [man] said, ‘I am able to destroy the sanctuary of God, and to build it in three days.’ ”

62 And the high-priest stood up and said to him:

“Do you answer nothing? What [is it] that these [witnesses] are testifying against you?”

63 But Iēsous was silent. And the high-priest said to him:

“I adjure you by the living God, that you tell us whether you are the Anointed, the Son of God.”

64 Iēsous says to him:

“You have said it. However, I say to you, Henceforth *‘you shall see the Son of man sitting at the right hand of Power, and coming on the clouds of the sky.’*”

65 Then the high-priest tore his clothes, saying:

“He has spoken most impiously! What further need have we of witnesses? Behold, now you have heard [[his]] impious assertions, 66 what is your opinion?”

And they answered and said:

“He is liable to the death-sentence.”

67 Then they spat in his face, and boxed his ears; and some struck him [with their rods], 68 saying:

“Divine for us, Anointed: who is he who struck you?”

69 Now, Petros was sitting outside in the court; and a slave-girl came to him, saying:

“You also were with Iēsous the Galilæan.”

70 But he denied before all, saying:

“I do not know what you are saying.”

71 And when he had gone out into the porch, another [girl] saw him, and says to the [bystanders] there:

“This [man] was with Iēsous the Nazoræan.”

72 And again he denied with an oath:

“I do not know the man.”

73 And after a little [while] the bystanders came and said to Petros:

“Really you are [one] of them; for even your speech makes you noticeable.”

74 Then he began to assert with imprecations and oaths:

“I do not know the man.”

And immediately the cock crowed. 75 And Petros remembered the saying which Iēsous had said to him, “Before the cock crows, you will deny me thrice.” And he went outside, and wept bitterly.

COMMENTARY

Petros denying his Master is a pitiful figure, hardly less ignoble than Ioudas is in the rôle of traitor assigned him by the forgers. According to *Mark* the prediction was that the cock would crow twice before the third denial, and accordingly the cock does crow a second time; but here and in *Luke* the prediction and its fulfilment allow chanticleer to crow but once—after the third denial. The former version is probably the correct one, though it is less plausible in a literal sense, inasmuch as the first crow might well have stirred the memory of the disciple, even though the prediction called for a second crowing. Only one servant-girl accuses Petros, according to *Mark*; but according to *Matthew* and *Luke*, the girl who speaks to him the second time is “another” one.

In verse 57 “where” (ὅπου) refers to Caiaphas, as if he were a place and not a person!

CHAPTER XXVII. 1-10

1 Now, when morning arrived, all the chief-priests and the elders of the people took counsel against Iēsous, that they might put him to death; 2 and they bound him, and led him away, and handed him over to [[Pontius]] Pilate, the governor.

3 Then Ioudas, who had handed him over, having seen that he was condemned, repented himself and returned the thirty pieces of silver to the chief-priests and elders, 4 saying:

“I have sinned by handing over innocent blood.”

But they said:

“What is that to us? Look to it yourself.”

5 And he hurled the pieces of silver into the sanctuary, and withdrew, and went away and hanged himself. 6 And the chief-priests took the pieces of silver, and said:

“It is not lawful to put them into the repository of votive offerings, since it is the price of blood.”

7 And they took counsel, and bought with them the potter’s field, for a burial-place for strangers. 8 Wherefore that field has been

called "Field of Blood" to this day. 9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying:

"And I [[they]] took the thirty pieces of silver, the price of him who had been priced, whom they priced [who are] of the sons of Israel; 10 and I [[they]] gave them for the potter's field, according as the Master directed me."

COMMENTARY

This story has been clumsily wedged in between verses 2 and 11, which show by their closely connected wording that they originally had no other sentences between them. It is likewise out of place in the narrative; for Iēsous had not been condemned or even tried: the forger has mistaken the preliminary examination of Iēsous by the priests for a trial, whereas the trial and condemnation of Iēsous took place later before the civil magistrate. The words credited in the text to Jeremiah are taken from *Zechariah* xi. 12, 13, and only by fantastic literary juggling could they be contorted into anything remotely resembling a "prophecy." Zechariah speaks of himself as a shepherd, who has fed the flock (the people), by command of Yahveh, and goes on to say: "And I said to them (the people), 'If ye think good, give me my hire; and if not, forbear.' So they weighed out for my hire thirty [pieces] of silver. And Yahveh said unto me, 'Cast it unto the potter, the goodly price that I was prized at by them.' And I took the thirty [pieces] of silver, and cast them unto the potter, in the house of Yahveh." This is the "prophecy" which was so wonderfully fulfilled when Ioudas, having accepted thirty pieces of silver for betraying Iēsous, repented, returned the money, and hanged himself, whereupon the priests bought a "potter's field" with the silver! This palpable forgery has no parallel in the other *Synoptics*; but in the amusing romance called *The Acts* (i. 18, 19) a version of it is given in which Ioudas is saved the trouble of hanging himself by having him break in two at the waist with a crash. As no mention is made of his having swallowed an explosive, his mysterious death must be attributed to a miracle. Even Ananias and Sapphira did not give up the ghost so mysteriously. But the author of *The Acts*, whose literary inventions would

have made the ghost of Ananias blush, was probably guiltless of this fairy story; for the way in which it is squeezed into the text, where even parentheses fail to justify its intrusion, shows that it is an interpolation. It reads as follows, including the indispensable parentheses: “(Now, this man procured for himself a field with the wages of his wrong-doing, and having fallen headlong, with a crash he broken open in the middle, and all his internal organs gushed out. And it became known to all those dwelling at Jerusalem, so that in their language that field was called *Akeldama* [or *Akeldamach*, or *Hakeldama*, or *Hakeldamach*, a nondescript word, supposed to be Chaldaic], that is, ‘Field of Blood.’)” Here Ioudas did not repent, did not return the money, did not commit suicide, and, worst of all, did not bring about the fulfilment of the “prophecy” of “Jeremiah” so elaborately misquoted from the writings of Zechariah.

CH. XXVII. 11–26

11 And Iēsous stood before the governor; and the governor interrogated him, saying:

“You are the king of the Jews?”

And Iēsous said to him:

“You say [it]?”

12 And when he was accused by the chief-priests and elders, he answered nothing. 13 Then Pilate says to him:

“Do you not hear how many things they are testifying against you?”

14 And he did not answer him with reference to even one word; so that the governor wondered very much. 15 Now, at a festival the governor was accustomed to release to the crowd one prisoner, [any one] whom they wished. 16 And they had there a notorious prisoner, called [[Iēsous]] Barabbas. 17 Therefore, when they were gathered together, Pilate said to them:

“Whom do you wish that I release to you—[[Iēsous]] Barabbas, or [Iēsous] the so-called ‘Anointed’?”

18 For he knew that [the chief-priests] had handed him

over through envy. 19 And while he was sitting on the tribunal his wife sent [a messenger] to him, saying:

“[Let the accusation be] nothing to you and to that just man; for I have suffered many things to-day in a dream because of him.”

20 But the chief-priests and the elders persuaded the crowds that they should demand Barabbas, and that they should destroy Iēsous. 21 But the governor answered and said to them:

“Which of the two do you wish that I release to you?”

And they said:

“Barabbas.”

22 Pilate says to them:

“What, then, shall I do to Iēsous, the so-called ‘Anointed’?”

They all say [[to him]]:

“Let him be crucified!”

23 But [[the governor]] said:

“Why, what crime has he committed?”

But they cried out furiously, saying:

“Let him be crucified!”

24 And Pilate, seeing that it was of no avail, but rather that a tumult was arising, took water and washed his hands before the crowd, saying:

“I am innocent of the blood of this just man. Look to it yourselves.”

25 And all the people answered and said:

“His blood [be] on us and on our children!”

26 Then he released to them Barabbas, but he handed over Iēsous, when he had scourged him, to be crucified.

COMMENTARY

Pilate seems to have had but little confidence in his wife’s ability as a dream-seeress. The dream was an attempted interference with the divine will; for if Pilate had regarded the warning, and set Iēsous free, the plan of salvation would have been thwarted, and the “prophecies” would have been unfulfilled. But Pilate waves aside the warning; and having condemned to death a man whom he ac-

knowledges to be innocent, he seeks to exculpate himself by a lustration and a lie. As an unjust judge, he was guilty of judicial murder; and by washing his hands and denying his responsibility he could not purify himself or ease his conscience. The rather unusual phrase, "Look to it," is found also in verse 4, and this indicates that the story of Pilate washing his hands was written by the same forger (a romancer with a weakness for melodramatic situations) who inserted the fiction about Ioudas hanging himself.

CH. XXVII. 27-56

27 **Then the governor's soldiers took Iēsous to the judgment-hall, and gathered together against him the whole band.**

28 **And they stripped him, and put round him a scarlet robe.**
29 **And having plaited a crown of thorns, they put it on his head, and a reed in his right hand; and bending the knee before him, they played this childish game on him, saying:**

"Hail, King of the Jews!"

30 **And they spat on him, and struck him on his head.** 31 **And when they had played this childish game on him, they disrobed him of the robe, and clothed him in his own garments, and led him away to crucify him.**

32 **And as they are going forth, they found a Cyrenæan, Simōn by name; they pressed him into service, that he might bear his cross.**

33 **And when they had come to a place called *Golgotha*, that is to say, "Place of a Skull,"** 34 **they gave him wine to drink mixed with myrrh, and when he had tasted it he would not drink.** 35 **And when they had crucified him, "*they sorted out and distributed*" his "*garments among themselves, throwing dice,*"** [[that it might be fulfilled which was spoken by the prophet, "*They sorted out and distributed my garments among themselves, and upon my apparel they threw dice*"]]. 36 **And sitting down, they kept guard over him there.** 37 **And above his head they put his crime written: "This is Iēsous, the King of the Jews."** 38 **Then with him are crucified two bandits, one [[named Zoatham]] at the right hand, and one [[named Camma]] at the**

left. 39 And the passers-by kept speaking to him abusively, "*shaking their heads,*" 40 and saying:

"Destroyer of the sanctuary and builder of it in three days, save yourself: if you are the Son of God, come down from the cross."

41 In like manner also the chief-priests, playing a children's game, with the scribes and elders, said:

42 "He saved others; he can not save himself. [[If]] he is the King of Israel, let him come down now from the cross, and we will believe in him. 43 *'He relied on God: let [God] rescue him now, if he is willing [to rescue] him'*; for he said, 'I am the Son of God.' "

44 And the bandits who were crucified with him cast upon him the same reproach.

45 Now, when the sixth hour came, darkness settled over all the earth until the ninth hour; 46 and about the ninth hour Iēsous exclaimed in a loud voice, saying:

"*'Eli, Eli, lama sabachthani?'* " that is, "*My God, my God, why hast thou deserted me?*"

47 And some of the bystanders there said:

"He is calling for Elijah."

48 And immediately one of them ran, and took a sponge, and saturated it with sour wine, and put it on a reed, and gave him to drink. 49 But the rest said:

"Let [him] be: let us see if Elijah is coming to save him."

[[And another took a spear, and pierced his side; and water and blood came out.]] 50 And Iēsous again cried out with a loud voice, and **breathed his last.** 51 **And behold, the veil of the sanctuary was torn in two from top to bottom;** and the earth quaked, and the rocks were split: 52 and the monuments were opened, and many bodies of the slumbering saints were resurrected, 53 and coming forth out of the monuments after his resurrection they entered into the sacred city and showed themselves to many.

54 Now, the centurion, and the [soldiers] with him, keeping

guard over Iēsous, when they saw the earthquake and the happenings, were exceedingly terrified, saying:

“He really was God’s Son.”

55 **And many women were there, looking on** from afar, who had followed Iēsous from Galilee, serving him, 56 **among whom were Mariam the temple-woman, and Mariam the mother of Iakōbos and Iōsēs, and the mother of the sons of Zebedaios.**

COMMENTARY

Because David poetically says (*Psalms* lxix. 21), “They gave me gall for my food, and in my thirst they gave me vinegar to drink,” Iēsous is literally offered drugged wine; and again because David says (*Psalms* xxii. 18), “They part my garments among them, and upon my vesture do they cast lots,” the clothing of Iēsous is distributed among the soldiers by lot. Even the last utterance of Iēsous, his cry of despair, is but a quotation from the *Psalms* of David. In the original conception of the forgers Iēsous was a reincarnation of King David, who had returned to reign over the Jews, but was rejected by them and put to death at the instigation of the priests; but when thus repudiated and slain by the “chosen people” he develops into a world-savior. It was a difficult problem to reconcile his universal mission with the narrowness of the Jewish scriptures; and neither the forgers nor the many generations of theologians who have succeeded them have ever given a satisfactory solution of it, despite their theory of an old dispensation and a new one. With the development of the dogmas of eternal damnation and the vicarious atonement, the belief in reincarnation faded out, and passages which had been inserted in the *Gospels* to show that Iēsous was David reincarnated came to be regarded as being allusions to Messianic prophecies.

The “monuments” (*μνημεία*) which opened were, of course, “tombs” of some sort; but the use of the Greek word in that sense is very peculiar, if not erroneous. The preposterous statement is made that at the death of Iēsous the corpses of many saints were restored to life—presumably with all their decomposed tissues re-

placed before they emerged from the tombs, after his resurrection, as otherwise their appearance upon the streets would have been too startling even in an age of miracles. The forger, however, has endeavored to be reasonable; for he allows three days—from the death to the resurrection of Iēsous—for the awakened saints to make themselves presentable before emerging from the tombs so miraculously opened by the earthquake.

CH. XXVII. 57–61

. 57 **And when evening arrived, there came a rich man from Arimathæa, named Iōsēph, who also had been a disciple to Iēsous; 58 he went to Pilate and asked for the body of Iēsous. Then Pilate commanded [[the body]] to be delivered over. 59 And Iōsēph took the body, and wrapped it in a clean linen cloth, 60 and laid it in his own new monument, which he had hewn out in the rock; and he rolled a great stone against the door of the monument, and went away. 61 And Mariam the temple-woman was there, and the other Mariam, sitting opposite the burial-vault.**

COMMENTARY

Here Iōsēph is said to have been a “disciple” of Iēsous, whereas in *Mark* and *Luke* that fact is not mentioned, though it is stated that he was waiting for the kingdom of God. As he was a “rich man,” he would have the same difficulty in entering that kingdom that a camel would have in passing through the eye of a needle. However, he is the only rich man who is mentioned favorably in the entire narrative—except Abraham, Solomon and other wealthy worthies, long dead, who belonged to the old dispensation.

CH. XXVII. 62–66

62 Now, on the morrow, which is [the day] after the Preparation, the chief-priests and the Pharisees were gathered together to Pilate, 63 saying:

“Master, we have called to mind that that impostor said while he was yet living, ‘After three days I shall rise [from the dead].’ 64

Therefore command the burial-vault to be made secure until the third day, lest ever his disciples come [[by night]] and steal him away, and say to the people, 'He is risen from the dead'; and the last imposture will be worse than the first."

65 And Pilate said to them:

"You have a guard [of soldiers]. Go and make it secure, as you know."

66 And they went and made the burial-vault secure, stamping the stone with a seal, [further securing it] with the guard [of soldiers].

CHAPTER XXVIII. I-15

1 Now, late on the sabbath, as the dawn was whitening toward the first [day] of the week, came Mariam the temple-woman and the other Mariam to look at the burial-vault. 2 And behold, a great earthquake took place; for a Divinity of the Master came down out of the sky, and approached and rolled away the stone, and was sitting upon it. 3 His outward semblance was as lightning, and his raiment white as snow; 4 and for fear of him the [soldiers] keeping guard trembled and became as corpses. 5 And the Divinity answered and said to the women:

"Fear not ye: for I know that ye seek Iēsous, who hath been crucified. 6 He is not here; for he is risen, just as he said. Come, see the place where the Master was lying. 7 And go quickly and say to his disciples, 'He is risen from the dead; and behold, he is going before you into Galilee; there ye shall see him.' Behold, I have told you!"

8 And they went out quickly from the monument with fear and great joy, and ran and reported it to his disciples. 9 [[But as they were going, to report it to his disciples,]] and behold, Iēsous met them, saying, "Welcome all!" And they came to him, and took hold of his feet and worshipped him. 10 Then Iēsous says to them:

"Fear not. Go and report it to my brothers, that they may go into Galilee, and there they shall see me."

11 Now, as they were going, behold, some of the guard [of soldiers] came into the city, and reported to the chief-priests all the

happenings. 12 And when they had assembled with the elders, and had taken counsel, they gave much money to the soldiers, 13 saying:

“Say, ‘His disciples came by night, and stole him away while we were asleep.’ 14 And if this is heard by the governor, we will appease him, and get you out of trouble.”

15 And they took the money, and did as they had been instructed; and this saying was spread abroad among the Jews until this day.

COMMENTARY

The Divinity whose visible form gleams as with dazzling flashes of lightning is Iêsous resurrected, not in the body of clay, but in the resplendent immortal vesture of the perfected Man who has regained his divine Kingship. Having rolled away the stone of illusion, he emerges from the tomb of material consciousness and greets the Mighty Mother and the lowlier Sister, the sin-tarnished but repentant Soul of the World. With this solemn and glorious manifestation of the newly Anointed King the marvellous drama ends. But in the falsified text this scene of beauty ineffable, of magnificence supernal, is marred by the puerile and ugly fabrications of the priestly forgers. The disciples of Iêsous, who are but the personified forces and faculties of the Self eternal, are merged in the glory of their risen Master; but the historico-theological imposture demanded that they should continue their earthly career as propagandists of the new cult formulated by the forgers. Here in *Matthew* some priestly scribbler, having no sense of the fitness of things, has placed in the text a foolish story, wretchedly worded, to the effect that the priests took precautions against a pretended resurrection, and then bribed the soldiers to deny the actual resurrection, although those soldiers are said to have “become as corpses” at the sight of the God who appeared at the tomb. Now, there are priests of a certain class—adequately represented by the forger of this story of incredible baseness—who have reached the lowest level of immorality to which the human soul can sink; but the rudest Roman or Jewish soldier would have turned with loathing from them and their bribe in a case like this.

CH. XXVIII. 16-20

16 But the eleven disciples went into Galilee, to the mountain where Iēsous had appointed them. 17 And when they saw him, they worshipped him; but some doubted. 18 And Iēsous came to them and spoke to them, saying:

“All authority has been given me in the sky and on earth. 19 Go, therefore, and convert all nations into disciples, lustrating them into the name of the Father and of the Son and of the sacred Air; 20 teaching them to observe all things whatsoever I have enjoined you. And behold, I am with you all the days, until the consummation of the æon.”

COMMENTARY

In the three accounts of the resurrection there is an irreconcilable conflict of testimony. When the women come to the tomb they find, according to *Mark*, that the stone has been rolled away, and on entering the tomb they see there a young man; as they approach the tomb, according to *Matthew*, there is an earthquake, and they see a Divinity descend from the sky, roll away the stone, and seat himself on it; as they, and other women with them, come to the tomb, according to *Luke*, they discover that the stone has been rolled away, but there is no one in sight, and on entering the tomb they find it empty, even the corpse having disappeared, and then two men appear to them. The “young man” of *Mark* and the “two men” of *Luke* are evidently Divinities. The wholly spurious endings of the *Synoptics* are even more wildly discordant. The forgery appended to *Luke* is a long and prosy effusion, in the same style as, and evidently intended to lead up to, *The Acts of the Apostles*—a work that is entirely fraudulent, whether penned by the compiler of *Luke* or by some other priestly Munchausen.

[[THE GOOD TIDINGS]] ACCORDING TO LUKE

CHAPTER I. 1-4

1 Since, indeed, many have attempted to compose a narrative concerning the events which have been fully established among us, 2 even as the original eye-witnesses and those coming to be [their] assistants [*in the promulgation*] of the doctrine have handed them down to us, 3 I determined that I also, who have traced all [these traditions] accurately from their source, should write [them] down consecutively for you, most illustrious Theophilos, 4 so that you might renew with certainty your knowledge of the doctrines in which you have been orally instructed.

COMMENTARY

The author of this obscurely worded preface indirectly admits that he had never met any of the disciples of Iēsous or even their direct successors. He claims only to have arranged in proper sequence certain reports which in his day had become confused traditions; and this compilation was made by him because he was dissatisfied with the attempts of others to frame a coherent narrative of these traditions. He was not inventing the “history,” but was only rewriting it; and evidently at the date when he wrote all the contemporaries of Iēsous were supposed to have joined the silent majority. Theophilos, however noble and distinguished he may have been in his own day—if he ever had any existence outside the imagination of Loukas or Lucanus, or whatever may have been his name, who compiled this *Gospel*—is now known to fame only in this preface and in the corresponding introduction to *Acts*, in which he is not termed illustrious. As he had been “catechetically instructed,” it is to be inferred that he was a catechumen; and the cate-

chumenical system was not instituted till some time in the second century.

The compiler of *Luke*, who was also very probably the author of *Acts*, understood full well that he was converting myths into history, and writing fiction which was to be imposed upon the credulous as truth. His words have no ring of sincerity; and though he professes to have written a consecutive narrative, he has in fact only followed the text of *Mark*, making no real improvements in the arrangement of the incidents in the narrative; and though he has added much new matter to it, the greater part of his contributions are worthless forgeries. Save two parables, that of the Prodigal Son and that of the Lost Piece of Silver, there is hardly anything of value that is peculiar to *Luke*; and, on the other hand, *Matthew* contains allegories that are not given in the other *Gospels*.

CH. I. 5-25

5 In the days of Herod, ruler of Judæa, there lived a certain priest named Zacharias, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both of upright conduct before God, walking blameless in all the Master's commandments and ordinances. 7 And they had no child, inasmuch as Elisabeth was barren, and they both were far gone in their days.

8 Now it came to pass, while he was performing his sacerdotal services in the order of his course, 9 according to the rite of the sacerdotal service, it was allotted him to enter the Master's sanctuary and burn incense. 10 And at the hour of incense all the multitude of the people were praying outside. 11 And to him there appeared a Divinity of the Master, standing on the right-hand side of the altar of incense. 12 And on seeing him Zacharias was agitated, and fear fell upon him. 13 But the Divinity said to him:

"Fear not, Zacharias; for your entreaty has been heard, and your wife Elisabeth shall give birth to a son for you, and you shall call his name Iōannēs. 14 And he shall be to you a cause of joy and exultation; and many shall rejoice at his birth.' 15 For he shall be mighty before the Master; and '*he shall not at all drink wine and*

intoxicating liquor,' but even from his mother's womb he shall be filled with the sacred Air. 16 And many of the sons of Israel shall he turn to their Master-God; 17 and he shall draw near before him in the spirit and [prophetic] power of Elijah, '*to turn the fathers' hearts to the children,*' and the contumacious [to conduct themselves] with the high-mindedness of the virtuous—to make ready for the Master a people prepared [*for his kingdom*]."

18 And Zacharias said to the Divinity:

"By what am I to know this? For I am an old man, and my wife is far gone in her days."

19 And the Divinity, answering, said to him:

"I am Gabriël, the attendant before God, and I was sent to speak to you, and to announce to you these good tidings; 20 and behold, you are to be silent and not able to speak till the day in which these things befall, because you did not believe my statements, which shall be fulfilled in their season."

21 And the people were expecting Zacharias, and they wondered at his delaying in the sanctuary. 22 But when he came out, he was not able to speak to them; and they recognized that he had seen a vision in the sanctuary. And he kept gesticulating to them, and remained dumb. 23 And it befell, when the days of his service were fulfilled, he departed to his house.

24 Now, after these days Elisabeth his wife conceived, and she hid herself five months, saying:

25 "The Master has done this to me in the days in which he looked upon [me], to take away my reproach among men."

COMMENTARY

The Jewish priests were divided into twenty-four courses, or "shifts," each course attending to the various rites for eight days, or from sabbath to sabbath.

This story of the prediction of a Nazarite's birth from a barren woman is but a homely plagiarism of the really beautiful original in *Judges* xiii. 2–20, where the angel predicts that the barren wife of Manoah will bear the Nazarite Samson. (By more accurate transliteration, the name Samson becomes Shimson, and Nazarite

becomes Nazirite.) In imitation of the story of the birth of Isaac, the mother of Iōannēs is made aged as well as barren.

Gabriël is one of the seven planetary Gods, who are attendants on the Sun, circling about his golden throne, wherefore they are called in Christian mythology "the seven Angels of the Presence." His name, which signifies "Strong Man of God," identifies him with Mars (Arēs), who occupies Scorpio as his zodiacal house, and is primarily the God of Generation.

CH. I. 26–38

26 And in the sixth month the Divinity Gabriël was sent from God into a city of Galilee, named Nazaret, 27 to a maiden affianced to a man named Iōsēph, of the house of David; and the maiden's name was Mariam. 28 And entering her house, [[the Divinity]] said:

"Hail, maiden highly favored! The Master [is] with you. [[Blessed are you among women!]]"

29 But she [[on seeing him]] was troubled at [[his]] saying, and was considering what kind of salutation this might be. 30 And the Divinity said to her:

"Fear not, Mariam; for you have found favor with God. 31 And behold, you shall conceive in your womb and bring forth a son, and you shall call his name Iēsous. 32 He shall be great, and shall be called 'Son of the Highest'; and the Master-God shall give him the throne of his father David; 33 and he shall reign over the house of Jacob throughout the æons, and there shall be no limit to his kingdom."

34 But Mariam said to the Divinity:

"How is this to happen, since I do not know a man?"

35 And the Divinity answered and said to her:

"The sacred Air shall come upon you, and the [generative] power of the Highest [God] shall overshadow you; on which account, also, the sacred [body] which is being generated shall be called 'God's Son.' 36 And behold, Elisabeth, your kinswoman—she also has conceived a son in her old age, and this is the sixth month

to her, the so-called barren woman. 37 For '*no word shall be impotent with God.*' "

38 And Mariam said:

"Behold, [I am] the Master's slave-girl; let it be done to me according to your word."

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COMMENTARY

Gabriël, one of the seven sublime planetary attendants of the Sun-God, here continues to fulfil his mission as forerunner of the stork. Having delivered the divine message that Iōannēs was to be incarnated, not by a young and capable mother, but by an aged and barren woman whose fading vitality and unsupple frame should have been spared the ordeal, he now announces to a young unmarried woman that she is to become the mother of a son through the "favor" of God. She was not God's blushing bride, but was already betrothed to a worthy mortal. Mariam offers no objections; it would have complicated matters if she had modestly refused compliance. According to the text of *Luke*, Iōsēph, the mere man, is not consulted, and no apologies are offered to him. He is supposed to rejoice when he finds that his bride-to-be has already been "overshadowed" by the "power of the Highest."

Verses 28–30 are also in the Apocryphal *Gospel of Mary*. The name Elisabeth is spelled Elisabet and Eleisabet in the text; and in some passages Mariam is given the Latin name Maria. Nazaret is spelled in a variety of ways, and Iōannēs sometimes appears as Iōanēs.

CH. I. 39–45

39 And Mariam arose in these days and went with haste into the hilly [country], into a city of Judah, 40 and entered into the house of Zacharias and saluted Elisabeth. 41 And it happened that as Elisabeth heard Mariam's salutation the fœtus frisked in her belly, and Elisabeth was filled with the sacred Air; 42 and she exclaimed in a loud voice and said:

"Blessed are you among women, and blessed is the fruit of your belly! 43 And whence can this be to me, that my Master's mother should come to me? 44 For behold, as the sound of your saluta-

tion reached my ears, the foetus in my belly frisked in exultation.
 45 And blessed [is] the woman who has believed; for there shall be a fulfilment of the things spoken to her from the Master."

COMMENTARY

Iōannēs is here in the sixth month of his intra-uterine career, and the word *βρέφος* aptly describes him; but the precocity he displays in thus recognizing Iēsous is the more remarkable from the fact that the latter is in the first month of embryonic development and not entitled to be called even a foetus. The incident of the prenatal rejoicing of Iōannēs at meeting his embryonic Master is told in coarse vernacular, which it would be useless, if not dishonest, to refine in translating; for even when *βρέφος* is rendered "babe," and *κοιλία* "womb," the indelicate and ridiculous story refuses to be subdued.

CH. I. 46-56

46 And Elisabeth [[Mariam]] said:

" 'My soul' keeps extolling 'the Master,'

47 And my spirit 'has exulted in God, my Savior.'

48 For 'he has looked upon the humiliation of his slave-girl':

For behold, from now on all generations will felicitate me.

49 For the Mighty One has done to me great things,

And 'his name is holy.'

50 And 'his mercy is to generations and generations

For those who fear him.'

51 He has wrought a mighty deed with his arm;

He has scattered the arrogant by the intellect of their heart.

52 'He has cast down sovereigns from [their] thrones,' and 'has exalted the humble.'

53 'The hungry he has filled with dainties,' and 'he has sent away empty the rich.'

- 54 *'Israel, his servant, he has helped,
That he might remember mercy'*
55 (Just as he spoke to our fathers)
To Abraham and his seed throughout the æon."

56 And Mariam stayed with her about three months, and returned to her house.

COMMENTARY

The manuscripts leave it an open question whether the so-called *Magnificat* was improvised by Mariam or by Elisabeth; but from its general tone it must be credited to the latter, the barren woman, who has been "exalted" by her approaching maternity, and no longer feels the "humiliation" of being childless. As a shabby imitation of *Old Testament* poetry, which it copiously quotes, it is devoid of literary merit; but evidently the later revisers of the text esteemed it too beautiful to be wasted on Elisabeth, and so transferred it to Mariam. Neither of the women, however, could gain poetic lustre from it.

CH. I. 57-66

57 Now the time was fulfilled for Elisabeth in which she should be delivered, and she gave birth to a son. 58 And her neighbors and relatives heard that the Master was magnifying his mercy with her, and they rejoiced with her. 59 And it befell that on the eighth day they came to circumcise the young child; and they kept calling him after the name of his father Zacharias. 60 And his mother answered and said:

"Not at all; but he shall be called Iōannēs."

61 And they said to her:

"There is no one among your relatives who is called by this name."

62 And they made gestures to his father, [to ask] what he might wish to have him called. 63 And he asked for a small writing-tablet, and wrote, saying, "His name is Iōannēs." And all wondered. 64 And his mouth was opened forthwith, and his tongue [loosed], and he spoke, blessing God. 65 And fear came upon all

the residents in their neighborhood; and all these subjects were being talked of in the whole hilly [country] of Judæa. 66 And all who heard them laid them up in their heart, saying:

“What then shall this young child be? For the Master’s hand was with him.”

COMMENTARY

Zacharias, it will be remembered, was stricken dumb by Gabriël because he ventured a mild expression of doubt that his aged and barren wife would be visited by the stork; but nothing was said about his becoming deaf. His relatives, however, have to convey their ideas to him by means of the sign-language: they “beckon” to him. He is dumb, and therefore can only ask for a writing-tablet. How he “asked” for it is not explained; but, in charity to the unskilful forger, it may be assumed that Zacharias also talked by beckoning. When his vocal organs regain their function—as did also his ears, it is to be presumed—the witnesses of the miracle manifest the terror and amazement which the forgers never neglect to mention on such occasions.

CH. I. 67–80

67 And Zacharias, his father, was filled with the sacred Air, and prophesied, saying:

68 “*‘Blessed [be] the Master, the God of Israel’;*

For he has visited and brought about a ransom for his people,

69 And has *‘raised up a horn’* of salvation for us

In the house of his servant David

70 (As he spoke through the mouth of his holy primeval prophets):

71 *‘Salvation from our foes, and from the hand of’* all *‘who hate us’;*

72 To deal mercifully with our fathers,

And to *‘remember his’* holy *‘covenant,’*

- 73 The oath which he swore to Abraham, our father,
 To grant to us that, 74 having been rescued from the hand
 of our foes,
 We should serve him without fear,
 75 In holiness and virtue before him all the days [[of our life]].
- 76 And you also, little child, shall be called a prophet of the
 Highest;
 For you shall go *'before the face of the Master to prepare his
 ways'*;
 77 That he may give the knowledge of salvation to his people
 By the remission of their sins,
- 78 Through the compassionate heart of our God,
 In which the dawn from the [Sun's] exaltation shall visit us,
 79 *'To shine upon those who are sitting in darkness and Death's
 shadow'*;
 That he may direct our feet in the path of peace."

80 And the little boy grew, and acquired strength in spirit; and he lived in the deserts until the day of his inauguration before Israel.

COMMENTARY

And now Zacharias, having regained the use of his tongue, feeling the divine afflatus and not yielding the palm to his aged wife, drops into poetry even as she had burst into song. Even with the ornaments borrowed from the Hebrew scriptures, the poem is flat and amateurish. Judging by Elisabeth's *Magnificat* and her husband's inspired utterances, the couple were not only "far gone in their days," but were also verging on second childhood. Being a Jewish priest, Zacharias prophesies, not that Iēsous was to be a World-Savior, but that he was to be a ransom for the Jews; not that he would declare a new covenant, but that he would confirm the old covenant made with Abraham. In the light of Jewish history it is indisputable that as a prophet the senile Zacharias was a signal failure. Apparently the gift of prophecy did not run in the fam-

ily; for his son Iōannēs, the “prophet of the Highest,” was unable to recognize the Master when he came (vii. 19).

According to this veracious historical narrative, Iōannēs took to the desert in early youth, and did not emerge from it until after his “inauguration,” or assumption of the office of Hierophant of the Water-rite and forerunner of Iēsous.

CHAPTER II. 1-7

1 Now it befell in those days, a decree went out from Cæsar Augustus that the entire inhabited world should be registered; 2 (this first registration took place when Cyrenius was governor of Syria) 3 and all went to register themselves, each to his own city. 4 And Iōsēph also went from Galilee, out of the city of Nazaret, into Judæa, to the city of David, which is called Bethlehem (because he was of the house and family of David), 5 to register himself with Mariam his betrothed [[wife]], she being pregnant. 6 And it befell, during the time they were there, that the days were fulfilled for her to give birth; 7 and she brought forth her first-born son; and she wrapped him in swaddling-clothes and laid him in a manger, because there was no place for them in the inn.

COMMENTARY

The parenthetical clauses in verses 2 and 4 are evidently interpolations. The Cyrenius referred to may have been Quirinius, but if so the forger is guilty of an anachronism. The governor of Syria during the last days of Herod was Saturninus, who was succeeded by Varus, after whom came Quirinius. Even if the whole inhabited world had been enrolled to its most secluded nooks and corners, Nazareth would have escaped registration and taxation, as no such city existed.

Mariam is called the “betrothed” of Iōsēph, although she was “great with child,” and in that precarious condition she was travelling with Iōsēph, the child being born on the journey and presumably out of wedlock. The word “wife” is an emendation by some later forger who recognized the impropriety of having Mariam, unchaperoned and conspicuously in the family way, accompanying

Iōsēph and lodging with him in the stable of an overcrowded caravansary. Certainly the pair were in no haste to get married; and nowhere in *Luke* is a marriage mentioned. It is highly probable that in both *Matthew* and *Luke* the story as originally written said nothing about a betrothal, but merely introduced Iōsēph and Mariam as a newly wedded couple, the betrothal being a feature added by later "historians," who indulged the theological conceit that the miraculous pregnancy would be more chaste for a maiden than for a married woman, since the latter might be considered guilty of unfaithfulness to her marriage-vow. Also by being born of a virgin Iēsous ranks among the many pagan heroes who were the progeny of Gods and mortals.

CH. II. 8-20

8 And in the same country were shepherds living in the open air, guarding their flocks during the night-watches. 9 And [[behold,]] a Divinity of the Master stood by them, and around them shone the Master's glory; and they were in great fear. 10 And the Divinity said to them:

"Fear not; for behold, I announce to you good tidings of great joy which shall be to all the people. 11 For there has been born to you to-day a Savior (who is [the] Anointed Master) in the city of David. 12 And this [is] the sign to you: you shall find a new-born babe wrapped in swaddling-clothes, and lying in a manger."

13 And on a sudden there appeared with the Divinity a throng of the celestial army praising God, and saying:

14 "Glory to God among those dwelling on high, and on earth peace among men of right intent."

15 And it befell that when the Divinities had departed into the sky, the shepherds said to one another:

"Let us pass along now as far as Bethlehem, and see this subject that has occurred, which the Master has made known to us."

16 And they came in haste, and found both Mariam and Iōsēph, and the new-born babe lying in the manger. 17 And having seen it, they made known concerning the saying which had been spoken to them about this little boy. 18 And all who heard it wondered

concerning the things which had been spoken to them by the shepherds. 19 But Mariam kept carefully [in mind] all these sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it had been said to them.

COMMENTARY

This incident of the annunciation to the shepherds, though beautiful, is somewhat out of keeping with the narrative as a whole. For, taking the story literally, there is no important purpose indicated for the Gods ("angels") to give their direct testimony to only a few humble rustics; and, in fact, no commensurate results follow their action. The story was probably copied from some ancient myth; for the compilers of the *Synoptics* were incapable of producing original work of any merit. The story also has a distinctly pagan coloring. The epithet *sōtēr*, "savior," was so obviously a theft from pre-Christian Gnosticism that early Christian writers were chary about using it: thus Irenæus throws it back at the Gnostics in speaking to them of "your *sōtēr*." Stables in the Orient were often caves excavated in the hillsides as cheap and cool shelters for horses. The Stable of Augeas was a cave, and astronomically it is associated with Capricornus, while the Asses (*Onoi*) and the Manger (*Phatnē*) are in the opposite sign, Cancer. Now, *σπέος*, "cave," and *σπάργανον*, "swaddling band," alike give the number 555, that of *ἐπιθυμία*, "desire," the principle which impels the soul to incarnate; and Capricornus and Cancer, at the Summer and the Winter Solstice, are the two "gates" through which the soul was said to descend to earth and ascend to the heaven-world. In Christian mythology (which is simply pagan mythology masquerading as history) Iēsous is born on the day of the Winter Solstice, while the nativity of his *alter ego*, Iōannēs the "Baptizer," is placed on the day of the Summer Solstice. Hence Iōannēs says of Iēsous (*John* iii. 30), "It is for him to go on increasing, and for me to be ever getting less"; for here Iēsous stands for the Sun in ascension, and Iōannēs for the Sun in declension. For this astronomical reason Iēsous is conceived just six months later than Iōan-

nēs is. But while Iēsous was thus appropriately born in the Stable of Augeas, in Capricornus, it is the infant Iōannēs who should have been laid in the Manger, in Cancer. The latter sign is also the zodiacal “desert,” as it has no brilliant stars. The compiler of *Luke*, however, was not versed in astronomical myths; he was recording historical events that had become “fully established” on the testimony of eye-witnesses. His weakness for borrowing things, even from the widely read writings of Josephus, betrays itself both in *Luke* and in *Acts*: thus *Acts* v. 34–37 was “borrowed” from *Antiquities* xx. v. 97.

CH. II. 21–40

21 And when eight days were fulfilled for circumcising him, his name was called Iēsous, the [name] which he was called by the Divinity before he was conceived in the belly. 22 And when “*the days of their purification were fulfilled*” according to the law of Moses, they brought him to Jerusalem, to dedicate him to the Master 23 (as it is written in the Master’s law, “*Every male opening the womb shall be called devoted to God*”), 24 and that they might offer a sacrifice according to that which is said in the Master’s law, “*A pair of turtledoves, or two young pigeons.*”

25 And behold, there was a man in Jerusalem whose name was Symeōn, and this man was virtuous and circumspect, waiting for the consolation of Israel; and upon him was the sacred Air. 26 And it was divinely communicated to him by the sacred Air that he should not see death before he had seen the Master’s Anointed. 27 And he came, [impelled] by the Air, into the temple; and when the parents brought in the little child Iēsous, that they might sacrifice [the brace of birds] on his account, after the custom of the law, 28 he also received him into his arms, and praised God, and said:

29 “Now, O Lord, let thy slave depart

In peace, according to thy promise;

30 For mine eyes have seen thy salvation,

31 Which before the face of all peoples thou hast prepared,

32 ‘*A light for the initiation of the profane,*

And the glory of thy people Israel.”

33 And his father [[Iōsēph]] and his mother were wondering at the things which were being said about him; 34 and Symeōn blessed them, and said to Mariam his mother:

“Behold, this [child] is destined for the downfall and the resurrection of many in Israel, and for a sign that is decried 35 (and [[also]] a sword shall transfix your own soul) so that the reasonings of many hearts may be unveiled.”

36 And there was [a certain] Anna, a seeress, the daughter of Phanouēl, of the tribe of Asher (she was far gone in many days, having lived with a husband seven years since her maidenhood, 37 and [as] a widow as long as eighty-four years), who did not leave the temple, [but continued] serving [God] with fastings and supplications night and day. 38 And coming up at that very hour she openly confessed the Master, and spoke concerning him to all those who were waiting for the redemption of Jerusalem. 39 And when they had completed all things that were according to the Master’s law, they returned to Galilee, to their own city, Nazaret.

40 And the little boy grew, and acquired strength [[in spirit]], being filled with learning; and God’s grace was upon him.

COMMENTARY

From the starry heights the narrative drops abruptly to the homely observances of the Jewish law, but it swiftly ascends again to the celestial regions when it has the venerable Kronos and his wife Rhea, disguised as Symeōn and Anna, utter prophecies and blessings over the circumcised Iēsous. True, the great Goddess of the temples here wears another name, and poses as a widow; but her constantly remaining in the temple, and the roundabout statement of her age, betray her identity. Allowing the usual fifteen years (according to Greek usage) for her “virginity,” the seven years of wedded life and eighty-four of widowhood (though the Greek here is dubious) would fix her “great age” at one hundred and six years; and the numerical value of ‘Ρέα (Rhea) is 106. But by rendering ἕως “even unto,” the revised version fixes her “great age” at only eighty-four years. The parenthetical clause giving the age of Anna and thereby identifying her with Rhea was

probably inserted by an unorthodox interpolator, and it is to be classed with the derisive additions to the genealogical table in *Matthew*. In the *Apocalypse* (xviii. 7) the Woman in scarlet, who is Rhea as a fallen Goddess, asserts that she is "not a widow," thereby contradicting *Luke*. Kronos, in his later aspect as God of Time, might well feel assured that he would not be allowed to depart until the Immortal Self was born, bringing about the downfall of all that is base in man's nature, the resurrection of all the divine qualities that are dead in the carnal man, and the unveiling of the thoughts of the heart. In the "sign that is decried" orthodox exegetists see the cross; but as the passage seems to have been plagiarized from pagan mythology, the decried sign may have been originally the astrological sign Scorpio, and the "sword" that of Arēs, the Regent of the sign.

CH. II. 41-52

41 And his parents went yearly to Jerusalem at the feast of the passover. 42 And when he came to be twelve years old, they went up [[to Jerusalem]] according to the custom of the festival; 43 and when they had finished the days, as they were returning, the boy Iēsous remained behind in Jerusalem; and his parents did not know it, 44 but supposing him to be in the company, they went a day's journey; and they searched for him among their relatives and acquaintances, 45 and not finding him, they returned to Jerusalem, seeking for him. 46 And it befell after three days they found him in the temple, sitting in the midst of the teachers, both listening to them and putting questions to them; 47 and all his hearers were amazed at his intelligence and his answers. 48 And when they saw him, they were astonished; and his mother said to him:

"Son, why have you treated us in this manner? Behold, your father and I, tormenting ourselves, were searching for you."

49 And he said to them:

"Why is it that you were searching for me? Did you not know that it behooves me to be about my Father's [affairs]?"

50 And they did not understand the saying which he spoke to

them. 51 And he went down with them, and came to Nazaret, and was an obedient [son] to them. And his mother carefully kept all these subjects in her heart. 52 And Iēsous "*increased*" in learning and manhood, "*and in grace with God and men.*"

COMMENTARY.

This story was probably suggested by a passage in Josephus' *Life* (p. 2), in which the historian modestly tells us that when a child he had great memory and understanding, and at the age of fourteen had acquired so great a store of learning that the priests and principal men of the city frequently consulted him on difficult points of the law. But the plagiarist has discreetly refrained from attempting to set down any of the profound utterances of Iēsous; and in referring to the physical and mental development of the child he merely repeats, with a slight change of wording, what has already been said of him (verse 40) and also of the youthful Iōannēs (i. 80). The excuse offered by Iēsous for having played the truant is irrelevant and obscure; the failure of his parents to understand it reflects no discredit on their intelligence.

CHAPTER III. 1-14

1 Now, in the fifteenth [year] of the rule of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high-priesthood of Annas and Caiaphas, the word of God came upon **Iōannēs**, the son of Zacharias, in the desert. 3 And he went into all the circumjacent region of the Jordan, **proclaiming the lustration of reform for emancipation from sins**, 4 as is written in the book of the oracles of Isaiah the seer, saying:

*"The voice of one who in the desert keeps shouting,
'The Master's way prepare ye,
Make ye his pathways straight.'*

5 *Every ravine shall be filled up,
And every mountain and hill shall be made low;*

And the tortuous windings shall become a straight [path],

And the rough roads smooth;

6 *And all flesh shall see the salvation of God."*

7 He said, therefore, to the crowds who went out to be lustrated by him:

"O brood of vipers, who secretly warned you to flee from the divine frenzy impending? 8 Produce, therefore, fruits worthy of reform, and do not begin to say within yourselves, 'We have Abraham for our father'; for I say to you, From these stones God is able to raise up children to Abraham. 9 And even now the axe is being applied to the root of the trees; therefore every tree that does not produce [[good]] fruit is being cut down and thrown into the fire."

10 And the common people asked him, saying:

"Then what are we to do?"

11 And he answered and said to them:

"He who has two tunics, let him give [one] to him who has none; and he who has food, let him do likewise."

12 Came also tax-collectors to be lustrated, and said to him:

"Teacher, what are we to do?"

13 And he said to them:

"Exact no more than that which is decreed to you."

14 And those who were serving as soldiers also asked him, saying:

"What are we to do—even we?"

And he said to them:

"Extort from no one by violence, nor by spying and false accusing; but be content with your wages."

COMMENTARY

Here and in *Acts* iv. 6 Annas is said to be the high-priest, though he had been deposed in the year 15 by Valerius Gratus, the Roman procurator. It is extremely doubtful that Philip was tetrarch of Ituræa.

The quotation from *Isaiah* (xl. 3-5) has been revised to suit its new environment: "Yahveh" is discarded for "Master"; and the

words, "the glory of Yahveh shall be revealed, and all flesh shall see it together," are changed to, "all flesh shall see the salvation of God."

The text of *Luke* is here more complete than that of the other *Gospels*: each of the four castes is represented at the ceremony, although the "Pharisees and Sadducees" of *Matthew* are shielded in *Luke*, where the scathing words addressed to them are spoken instead, very inappropriately, to "the crowds." The Pharisees are always treated more leniently in *Luke* than in *Matthew*. The discourses of Iōannēs have been shortened, part of his instructions being credited elsewhere to Iēsous, even as Elisabeth, the mother of the "Baptizer," was robbed of her *Magnificat* to add to the glory of the "Messiah's" mother, Mariam.

CH. III. 15-17

15 Now, as the people were in expectation, and all were deliberating in their hearts concerning Iōannēs, whether or not he might be the Anointed, 16 Iōannēs answered, saying to them all:

"I, indeed, lustrate you with Water, but [a lustrator] is coming who is mightier than I, the thong of whose sandals I am not strong enough to untie: he shall lustrate you with sacred Air and Fire; 17 whose winnowing-fan is in his hand, to cleanse thoroughly his threshing-floor, and to gather the wheat into his granary; but the chaff he will burn up with inextinguishable fire."

COMMENTARY

It should be borne in mind that the compiler of *Luke* claims to be narrating historical events the actuality of which had been established by credible eye-witnesses. But when many of the actors in the "history" are discoverable in the starry heavens and among the pagan Gods, a suspicion naturally arises that these eye-witnesses were astronomical observers and spectators of Greek Mystery-pageants. The circumcised "Son of David" bearing the mystic Fan of Bakchos does not present a convincingly historical figure.

CH. III. 18-20

18 With many other admonitions, therefore, he announced good tidings to the people. (19 But Herod the tetrarch, being rebuked by him concerning Herodias, his brother's wife, and concerning all the wicked things which Herod had done, 20 added this also to them all, that he shut up Iōannēs in prison.)

COMMENTARY

The mendacious statement that Iōannēs was imprisoned is here inserted in the account of his administering the water-rite, and before the lustration of Iēsous! It takes the place of the admonitions addressed to the candidates by Iōannēs, these admonitions having been transferred to the discourses of Iēsous.

CH. III. 21-38

21 Now it befell, when all the people had been lustrated, and Iēsous also having been lustrated, and praying, the sky was opened, 22 and the sacred Air descended in a bodily form, like a dove, upon him, and a voice issued from the sky, saying:

“Thou art my Son, the belovèd; of thee I have approved.”

23 Now Iēsous' self, when he began [his initiation], was about thirty years of age, being, as was reputed, the son of Iōsēph, [whose descent is traced back through] Heli, 24 Matthat, Levi, Melchi, Jannai, Iōsēph, 25 Mattathias, Amos, Nahum, Esli, Naggai, 26 Maath, Mattathias, Semein, Iosech, Joda, 27 Joanan, Rhesa, Zerubbabel, Salathiel, Neri, 28 Melchi, Addi, Kosam, Elmadam, Er, 29 Iēsous, Eliezer, Jorim, Matthat, Levi, 30 Symeon, Ioudas, Iōsēph, Jonam, Eliakim, 31 Melea, Menna, Mattatha, Nathan, David, 32 Jesse, Obed, Boaz, Salmon, Nahshon, 33 Amminadab, Arni, Hezron, Perez, Judah, 34 Jacob, Isaac, Abraham, Terah, Nahor, 35 Serug, Reu, Peleg, Eber, Shelah, 36 Kainan, Arphaxad, Shem, Noah, Lamech, 37 Methuselah, Enoch, Jared, Mahalaleel, Kainan, 38 Enos, Seth, [and] Adam, [to] God.

COMMENTARY

Here a theological touch has been added to the consecration of Iēsous by having him pray, and a materialistic one by giving the dove “a bodily form.” In some manuscripts the benediction from the sky is a quotation from *Psalms* ii. 7, “Thou art my son, this day have I begotten thee.” As God, according to this veracious history, had begotten Iēsous some thirty years before, the statement here could be made only in a mystical sense. One would expect that the Deity would manifest great originality of thought and fluency of expression; it is disappointing when, on so solemn an occasion, he merely quotes a text from the Hebrew scriptures and makes no comments in elucidation of it.

There is a *lacuna* in verse 23, which the revisers fill in with the words “to teach.” But here Iēsous is not beginning to teach, but is receiving the first rite of initiation, after which he is driven to the desert and subjected to temptations. He is represented as having begun to teach unofficially at the tender age of twelve.

To avoid the tedious repetition of the words, “the son of,” the list of the ancestors of Iēsous is here translated in a simpler form. The genealogy, compiled from the Hebrew writings by some ignoramus, is merely a literary curiosity. The “Joda,” otherwise “Ioudas,” of verse 26 is elsewhere unknown, as is also the “ancestor” of the same name given in verse 30; Shealtiel is transliterated as Salathiel, and the manuscripts give a number of variations of the names, as Sala for Salmon, Adam or Admin for Amminadab, and Aram for Arni. The genealogy can not be reconciled with the one in *Matthew*, even by the absurd hypothesis that it is the genealogy of Mariam. It gives the descent of Iēsous through Iōsēph, who is referred to as his putative father, and does not even mention Mariam. While the historian who enriched the text of *Matthew* was content to trace the ancestors of Iēsous back to King David, in *Luke* Iēsous is shown to be literally descended from God, whose “son” Adam was. Now, according to *Genesis* (i. 7) Adam was a manufactured article, and it is difficult to see how he could be God’s “son”; the poor man had neither father nor mother, but

only a "maker." As he was the sire of all mankind, this labored attempt to prove that Iēsous was one of his descendants was needless. And why was it necessary to enumerate seventy-six progenitors, who must all be regarded as "sons" of God, when the list begins with the putative father of Iēsous, Iōsēph, the real father being God himself, who had begotten Iēsous through Mariam before Iōsēph took her to wife? It is clear that whoever drew up the table, unless he was feeble-minded, regarded Iōsēph as the actual father of Iēsous, and that the words *ὡς ἐνομίζετο*, "as was reputed," were foisted in the text after the doctrine of the supernatural birth had been invented; and by this interpolation the genealogy was made even more foolish than it was in the first place.

CHAPTER IV. 1-13

1 And Iēsous, full of the sacred Air, returned from the Jordan, and was carried off by the Air into the desert 2 for forty days, being made trial of by the Accuser. And he ate nothing in those days; and when they were completed, he was hungry. 3 And the Accuser said to him:

"If you are a Son of God, speak to this stone, that it may become a loaf of bread."

4 And Iēsous answered him:

"It is written, '*Man shall not live on bread alone, [[but on every word of God]].*' "

5 And leading him up [[into a lofty mountain, the Accuser]] showed him all the kingdoms of the inhabited world in a moment of time. 6 And the Accuser said to him:

"I will confer on you all this authority, and their glory; for it has been handed down to me, and I confer it on whomsoever I will.

7 If, therefore, you will worship me, it shall all be yours."

8 And Iēsous answered and said to him:

"[[Get behind me, Adversary; for]] it is written, '*Thy Master-God thou shalt worship, and him only shalt thou serve.*' "

9 And he carried him off to Jerusalem and set him on a battlement of the temple, and said to him:

"If you are a Son of God, hurl yourself from hence; 10 for it is written:

"*'He shall give his Divinities charge concerning thee, to guard thee,'* 11 and,

"*'They shall lift you up in their hands,
Lest ever you strike your foot against a stone.'*"

12 And Iēsous answered and said to him:

"It is said, *'Thou shalt not make trial of thy Master-God.'*"

13 **And when the Accuser had finished every trial, he departed from him until the season.**

COMMENTARY

Evidently Iēsous was gazing upon a flat planet when he stood on the mountain overlooking all the kingdoms in this world.

Matthew differs from *Luke* in transposing the order of two of the tests or trials. As there could hardly have been any disinterested "eye-witnesses" to these doings, information concerning them must have been derived originally from either Iēsous or Satan. It is clearly intimated that the Accuser was to return at another "season," though the "history" does not record his return. Mystically the four seasons represent the four degrees of initiation.

CH. IV. 14-30

14 **And Iēsous returned** in the power of the Air to Galilee; and a rumor concerning him went out through the whole circumjacent [country]. 15 And he taught in their synagogues, being glorified by all. 16 And he came to Nazaret, **where he had been brought up; and he entered**, according to his custom on the sabbath day, **into the synagogue**, and stood up to read aloud. 17 And the book of Isaiah the seer was handed over to him; and he opened the book, and found the passage where it was written:

18 "*'The Spirit of the Master is upon me,
Because he has anointed me to announce good tidings to the
poor;*

*He has sent me [[to heal the broken-hearted,]] to proclaim
deliverance to captives,*

And recovery of sight to the blind,

To send away the crushed in deliverance,

19 *To proclaim the propitious year of the Master.’ ”*

20 And he folded up the book, gave it back to the attendant, and sat down; and the eyes of all in the synagogue were gazing intently at him. 21 And he began to say to them:

“To-day this scripture has been fulfilled in your ears.”

22 And all were testifying for him, and were wondering at the sayings of grace that went out from his mouth; **and they said:**

“Is not this Iōsēph’s son?”

23 And he said to them:

“Surely you will say to me this proverb, ‘Physician, heal yourself,’ [and say also,] ‘Whatever [cures] we have heard have occurred in Kapernaum, do here also in your native [city].’ ”

24 **And he said:**

“Amēn, I say to you, **No seer is acceptable in his native [city].** 25 But in truth I say to you, There were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine occurred over all the land; 26 but Elijah was sent to none of them except ‘*to Sarepta, of Sidonia, to a widow-woman*’; 27 and there were many lepers in Israel at the time of Elisha the seer, but none of them was cleansed except Naaman the Syrian.”

28 And all in the synagogue were filled with indignation on hearing these things; 29 and they rose up, and threw him out of the city, and dragged him to the brow of the mountain on which their city was built, that they might hurl him headlong. 30 But he passed through the midst of them, and went away.

COMMENTARY

In the oldest manuscripts it is said that Iēsous “opened” or “unfolded” the book, the forger having either overlooked, or not knowing, the fact that the Jewish books were scrolls wound on rollers; in later manuscripts the reading has been changed to “un-

rolled," but without correcting the other statement that he "folded" the book. Having closed it, he states that the drought in the days of Elijah lasted "three years and six months," whereas if he had "opened" the scriptures at I *Kings* xviii. 1 he would have learned that rain came "in the third year," not in the fourth. The story is far better told in the other *Synoptics*; here it has been ruined by an impudent attempt to improve it and give it a Jewish coloring. Although the congregation in the synagogue gaze at Iēsous with admiration, and testify for him, he uses insulting language towards them, whereupon they attempt to murder him, and he escapes by using his magical power.

CH. IV. 31-44

31 And he went down to Kapernaum, a city of Galilee. And he was teaching them on the sabbath; 32 and they were astounded at his teaching; for his doctrine was [based] on authority. 33 And in the synagogue was a man possessed by the spirit of an unclean ghost; and he shouted with a loud voice, 34 saying:

"Ha! What [matters it] to us and to you, Nazarene Iēsous? Are you come to destroy us? I know you, who you are—God's devotee."

35 And Iēsous reproved him, saying:

"Keep quiet, and come out of him."

And after throwing him down in [their] midst, the ghost came out of him, not having harmed him at all. 36 And astonishment came upon all, and they spoke to one another, saying:

"What doctrine is this? For with authority and efficacy he enjoins the unclean spirits—and they come out!"

37 And the noise concerning him went out into every section of the circumjacent [country].

38 **And he** rose up from the synagogue, and **entered into the house of Simōn.** And Simōn's mother-in-law was afflicted with a great fever; and they asked him about her. 39 And he stood over her and reproved the fever, and it left her; and forthwith she arose and served up [a dinner] to them.

40 And at set of sun all those who had [relatives] infirm with various diseases brought them to him, and he laid his hands on every one of them, and healed them. 41 And ghosts also came out of many, screaming and saying:

“Thou art [[the Anointed,]] the Son of God!”

And he, rebuking them, would not permit them to speak, because they knew him to be the Anointed. 42 And when day came, he came out and went into a desert place; and the crowds were searching for him, and came to him, and kept holding him back, that he might not go from them. 43 But he said to them:

“It is necessary for me to announce as good tidings the kingdom of God to the other cities also; for I was sent forth for this.”

44 And he was proclaiming [the tidings] in the synagogues of Judæa [[Galilee]].

COMMENTARY

In these three incidents the text tamely follows that of *Mark*, with slight but injudicious variations. The wording is ludicrously crude, as in the tautologic phrase, “the spirit of an unclean ghost.” The healing of Simōn’s wife’s mother precedes the choosing of Simōn and the other disciples, whereas in *Mark* and *Matthew* it properly follows the calling of the four. The reading “Galilee” in verse 44, in the received text, lacks good authority, though it accords with *Mark*.

CHAPTER V. I–II

1 And it befell, while the crowds were pressing upon him and listening to the doctrine of God, that **he was standing by the Lake** of Gennesaret; 2 **and he saw** two [[little]] ships at their moorings by the lake; but the fishermen had disembarked and were washing their nets. 3 And going aboard one of the ships, which was Simōn’s, he asked him to put out from land a little; and he sat down, and from the ship he taught the crowds. 4 And when he had ceased speaking, he said to Simōn:

“Put off into deep water, and let down your nets for a haul.”

5 And Simōn answered and said:

"Captain, we worked hard all night, and caught nothing; but at your command I shall let down the nets."

6 And when they had done this they enclosed a great shoal of fishes, and their nets were breaking. 7 And they beckoned to their partners in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were sinking. 8 And Simōn Petros, when he saw it, fell at the knees of Iēsous, saying:

"Depart from me; for I, Master, am a man steeped in wickedness."

9 For astonishment seized him, and all those with him, at the haul of fishes which they had taken; 10 and in like manner **Iakōbos and Iōannēs, the sons of Zebedaios**, who were share-takers with Simōn, [were astonished]. **And Iēsous said to Simōn:**

"Fear not. From now on **you shall be catching men.**"

11 **And** having brought their ships to land, **they left everything, and went along after him.**

COMMENTARY

The Sea of spatial Æther is but poorly represented by the Sea of Galilee, and here the latter is called a lake, while Argo Navis is converted into two ships, which a belated "historian" qualifies as "little." This degradation of things celestial is completed by the revisers, who boldly change the ship into a "boat," thus giving the word *πλοῖον* a questionable rendering. In verse 2 a variant reading, inconsistent with the remainder of the passage, gives the word in its diminutive form, for which "boat" is the correct meaning.

The story of the "miraculous draught of fishes" is peculiar to *Luke*. It does not necessarily involve anything miraculous, however; but it certainly is a "fish-story." It is evidently a literalized version of the allegory in *Matthew* xiii. 47, 48.

The compiler of *Luke*, lacking good taste, invariably lowered the tone of the narrative and obscured or obliterated its allegorical meaning when adding to the text of *Mark* or expanding it.

CH. V. 12-16

12 And it befell, while he was in one of the cities, that behold, a man full of leprosy [*came to him*]; and when he saw Iēsous, he fell on his face and requested him, saying:

“Master, if you are willing, you can purify me.”

13 And he stretched out his hand and touched him, saying:

“I am willing; be purified.”

And immediately the leprosy went away from him. 14 And he enjoined him to tell no one, but [*said to him*]:

“Go and show yourself to the priest, and offer [sacrifice] for your purification, as directed by Moses, for a testimony to them.”

15 But the report concerning him became even more prevalent; and large crowds kept coming to hear [him], and to be healed [[by him]] of their infirmities. 16 But he kept retiring in the deserts and praying.

COMMENTARY

Apparently a few words have been dropped out of verse 14, probably by a careless copyist, for the sentence changes ungrammatically from an indirect to a direct quotation.

The phrase “it befell” recurs throughout the text like the familiar “once upon a time” of fairy stories, and frequently places and persons are only vaguely designated; here “one of the cities” figures mistily in the narrative, which, as a whole, is not even a passable imitation of historical writing.

CH. V. 17-26

17 And it befell on one of those days that **he was teaching, and there were sitting [in the assemblage] Pharisees and law-teachers**, who were come from every village of Galilee and Judæa and Jerusalem: and the power of the Master was [aroused] that he should heal. 18 **And behold, [four] men carry on a bed a man who was paralyzed; and they were seeking to bring him in and lay him before him.** 19 **And not finding by what [way] they might bring him in, on account of**

the crowd, they went up on the housetop and let him down through the tiles with his couch into the midst before Iēsous.

20 And seeing their faith, he said [[to him]]:

“Man, your sins are remitted to you.”

21 And the scribes and Pharisees began to argue, saying:

“Who is this [man] who is defaming [God]? Who can remit sins, except God alone?”

22 But Iēsous, having discerned by his intuitive mind their arguings, answered and said to them:

“Why are you arguing in your hearts? 23 Which is easier, to say, ‘Your sins are remitted,’ or to say, ‘Arise and walk’?

24 But that you may know that the Son of man has authority on earth to remit sins,” (he said to the paralytic,) “I say to you, Arise, and take up your couch, and go to your house.”

25 And forthwith he rose up before them, and took up the [couch] on which he used to lie, and departed to his house, glorifying God. 26 And entrancement possessed [them] all, and they glorified God; and they were filled with fear, saying:

“We have seen marvels to-day!”

COMMENTARY

This event befalls “on one of those days,” but in what city we are not told. According to *Mark* it happened in Kapernaum, but according to *Matthew* in the native city of Iēsous, that is, Nazaret. The fact that there were four litter-bearers (who are important figures in the allegory) is stated only in *Mark*.

CH. V. 27-39

27 And after these things he went forth, and he saw a tax-collector, Levi by name, sitting at the custom-house, and said to him:

“Come along after me.”

28 And he forsook all, and rose up, and went along after him.

29 And Levi made a great feast for him at his house; and there was a great crowd of tax-collectors and others, who were

reclining [at table] with them. 30 And the Pharisees and the scribes of them grumbled at his disciples, saying:

“Why do you eat with tax-collectors and immoral men?”

31 And Iēsous answered and said to them:

“Those who are sound have no need of a physician, but those who are ill. 32 I have not come to call the virtuous, but the immoral, to reform.”

33 And they said to him:

“[[Why do]] the disciples of Iōannēs fast frequently, and likewise the [disciples] of the Pharisees, but yours keep eating and drinking?”

34 And Iēsous said to them:

“Can you make the sons of the bridechamber fast, while the bridegroom is with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then they shall fast in those days.”

36 And he spoke also an allegory to them:

“No one rips a patch from a new garment and puts it on an old garment, otherwise he will both rip the new, and the patch from the new will not harmonize with the old. 37 And no one puts fresh wine into old wineskins, otherwise the fresh wine will burst the wineskins, and [the wine] itself will be spilled, and the wineskins will be destroyed; 38 but fresh wine must be put into new wineskins, [[and both are preserved together. 39 And no one having drunk old [wine] desires fresh; for he says, ‘The old is wholesome.’]]”

COMMENTARY

At the banquet in the house of the fifth disciple (who is here called “Levi,” but is really Ioudas, the Regent of the sign Aries) the subject of esotericism and exotericism is appropriately introduced in the allegories of the new patch and the fresh wine; and in *Matthew* the subject is continued in the subsequent incident of the healing of the woman with an issue of blood and the raising of Iaeiros’ daughter, but in *Luke*, as in *Mark*, this incident has been disconnected from the banquet and badly dislocated.

CHAPTER VI. 1-11

1 Now, it befell that on a [[second-first]] sabbath he was going through the grain-fields; and his disciples were plucking the ears, and eating, rubbing them in their hands. 2 But some of the Pharisees said [[to them]]:

“Why are you doing what it is not lawful [[to do]] on the sabbath?”

3 And answering them, Iēsous said:

“Have you not read even this, which David did, when he was hungry, he and those with him: 4 how he entered into God’s house, and took and ate *‘the loaves of the display-offering’* (and gave also to those with him), which it is not lawful to eat, except for the priests only?”

5 And he said to them:

“The Son of man is Master [[also]] of the sabbath.”

6 And it befell [[also]] on another sabbath that he entered into the synagogue and taught; and a man was there and his right hand was withered. 7 And the scribes and the Pharisees were watching him, so that if he should heal [him] on the sabbath they might find [cause] to prefer charges against him. 8 But he knew their designs, and said to the man who had the withered hand:

“Rise up, and stand in the midst.”

And he arose and stood before all. 9 And Iēsous said to them:

“I ask you, Is it lawful to do right or to do wrong on the sabbath, to save a [man’s] life, or to kill [him]?”

10 And having surveyed them all, he said [[to the man]]:

“Stretch out your hand.”

And he did [[so]], and his hand was restored [[sound]] like the other. 11 But they were filled with folly, and talked with one another about what they might do with Iēsous.

COMMENTARY

The Codex Bezae, supposed to date from the sixth century, transposes verse 5 to the end of verse 10, and follows verse 4 with the following narrative: “On the same day he beheld a certain man

working on the sabbath, and said to him: 'Man, blessed are you if you know what you are doing; but if you do not know, you are accursed and a transgressor of the law.' "

What is practically a repetition of this story about Iēsous healing on the sabbath is found in xiv. 1-6: there the man has the dropsy instead of a withered hand, and is in a Pharisee's house instead of being in the synagogue; but trifling discrepancies of that sort are to be expected in this "history" when two versions of the same affair are given. Here the first version is taken from *Mark*, while the second one is included in the *olla podrida* miscalled the periscope.

CH. VI. 12-23

12 And it befell in those days that **he went out into the mountain** to pray; and he was spending the night in prayer to God. **13** And when day came, **he called to [him] his disciples; and he chose from them twelve**, whom also he named "Messengers": **14 Simōn**, whom he also named Petros, **and Andreas his brother, and Iakōbos and Iōannēs**, and Philippos and Ptolemaios Junior, **15** and Matthias and Thōmas, and Iakōbos the [son] of Alphaios, and Simōn who was called the Zealot, **16** and Ioudas [*the brother*] of Iakōbos, **and Ioudas Iskariōtēs**, who became a traitor. **17** And he came down with them, and stood on a level place, and a great crowd of his disciples and a great throng of people from all Judæa and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be cured of their diseases; **18** and those who were annoyed by unclean spirits were healed. **19** And all the crowd sought to touch him, for a power went out from him and cured [them] all.

20 And he lifted up his eyes on his disciples, and said:

"Beatified are ye, the mendicants: for yours is the kingdom of God.

21 "Beatified are ye who are hungry now: for you shall be feasted.

"Beatified are ye who are wailing now: for you shall laugh.

22 "Beatified are ye when men shall hate you, and when they

shall exclude you [*from the Mysteries*], and reproach you, and strike out your name as undeserving, on account of the Son of man. 23 Rejoice on that day, and frisk: for behold, your reward is great in the heaven-world; for in the same way their fathers did to the prophets.

COMMENTARY

In *Matthew* the "sermon on the mount" follows the calling of the first four disciples; here in *Luke*, where it may be more properly styled the "sermon on the plain," it comes immediately after the selection of the twelve companions, who are erroneously termed "apostles," or "messengers." The discourse is a mere miscellany of dislocated passages; some that are placed elsewhere in *Luke* are included by *Matthew* in the discourse, but about half the material of which it is composed in *Matthew* is peculiar to that Gospel.

From verse 22 and other passages in *Luke* and *Acts* it is to be inferred that the compiler of *Luke* (who was very probably also the author of *Acts*) was a rejected candidate for initiation in the Mysteries, and that he felt very sore over his rejection, having been "reproached" and called *ponēros*, "worthless," a term opposed to *chrēstos*, "worthy," the appellation given an accepted candidate. If so, he was but one of many who embraced Christianity only after having been excluded from the Greek Mysteries. Zōsimos (Book II) says of the Emperor Constantine, who murdered his own son and committed many other atrocities: "He went to the priests to be purified from his crimes. But they told him that there was no kind of lustration that was sufficient to clear him of such enormities. A Spaniard, named Aigyptios, very familiar with the court ladies, being at Rome, assured Constantine that the Christian religion would teach him how to cleanse himself from all his offences, and that they who received it were immediately absolved from all their sins. Constantine no sooner heard this than he easily believed it, and, forsaking the rites of his country, embraced those which Aigyptios offered him." After receiving the Christian lustration, however, Constantine remained the same villainous despot that he was before he embraced the new religion.

CH. VI. 24-49

24 "But woe to you, the rich: for you have had your full consolation!

25 "Woe to you who are filled: for you shall hunger!

"Woe [[to you]] who laugh now: for you shall wail and weep!

26 "Woe [[to you]] when all men shall speak well of you: for in the same way their fathers did to the false prophets!

27 **"But I say to you, my hearers, Love your enemies,** treat nobly those who hate you, 28 bless those who curse you, [[and]] pray for those who insult you. 29 To him who strikes you on the [right] cheek, offer him also the other; and from him who takes away your cloak, do not forbid your tunic also. 30 Give to every one who begs of you; and of him who takes away things belonging to you, do not demand their return. 31 **And as you wish that men should do to you, do you also to them likewise.** 32 And if you affectionately greet those who greet you affectionately, what sort of graciousness is it on your part? For even the sin-hardened greet affectionately those who affectionately greet them. 33 And if you do good to those who do good to you, what sort of graciousness is it on your part? For even the sin-hardened do that very thing. 34 And if you lend to those from whom you expect to receive [interest], what sort of graciousness is it on your part? Even the sin-hardened lend to the sin-hardened, that they may get back fair [interest]. 35 But love your enemies, and do good [to them], and lend, never expecting [interest]; and your reward shall be great, and you shall become sons of the Highest [God], for he is gracious to the ungrateful and undeserving. 36 Become merciful, even as your Father is merciful. 37 And judge not, and you shall not be judged; and condemn not, and you shall not be condemned; release, and you shall be released; 38 give, and it shall be given to you; honest measure, pressed down, shaken together, [[and]] running over, shall they give into your lap. **For with what standard you measure by, it shall be measured to you [[again]]."**

39 And he spoke also an allegory to them:

“Can a blind man lead a blind man? Will they not both fall into a pit? 40 A disciple is not above his teacher; but every one when his character is moulded shall be as his teacher. 41 But why do you look at the dust-particle that is in your brother’s eye, but do not discern the beam which is in your own eye? 42 Or how can you say to your brother, ‘Brother, permit [that] I cast out the dust-particle which is in your eye,’ when you yourself do not behold the beam which is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then you will see steadily to cast out the dust-particle which is in your brother’s eye. 43 For there is no good tree that produces bad fruit, nor again a bad tree that produces good fruit. 44 For each tree is known by its own fruit. For [men] do not gather figs from thorn-bushes, nor do they pick grape-clusters from bramble-bushes. 45 The good man out of his heart’s good treasure brings forth that which is good; and the bad [man] out of the bad [[treasure of his heart]] brings forth that which is bad: for out of the heart’s superfluity his mouth speaks.

46 “And why do you call me ‘Master, Master,’ and not do the things which I say? 47 Every one who comes to me and hears my arcane doctrines, and practises them, I shall show you to whom he is like: 48 he is like a man building a house, who excavated and deepened, and laid a foundation upon the rock: and when an inundation came, the flood burst upon that house, and could not shake it, because it had been well builded. 49 But he who heard, and did not practise, is like a man who built a house upon the earth without a foundation, against which the flood burst, and immediately it fell in; and the crash of that house was great.”

COMMENTARY

Though having but a scanty supply of beatitudes, the compiler has added to them several “woes” of which the text of *Matthew* is innocent. They are formed, it will be noticed, by simply reversing the beatitudes, and this device for “padding” is found else-

where in the text. The discourse is largely composed of spurious material, very badly written, and for the most part nonsensical. The command (verse 30) to give to every beggar, regardless of merit, and not to require the return of things wrongfully taken away, is, like much of this "sermon," mere priestly gush. The peculiar doctrine is here announced that people who are prosperous, well-fed, and jovial and highly esteemed are to receive woe in the next world; while heavenly bliss is reserved for beggars, starvelings, mourners and persons who are disliked and ostracized. As the early Christians, being recruited from the lowest classes, were poor and ignorant, it is but natural that their literature should express a sense of their bitter wrongs; and it is fitting that Iēsous, in the character of a religious and social reformer, should console the poor and downtrodden, while reproving the oppressors who heap up riches by exploiting the common people. But these "beatitudes" and "woes" are not the teaching of a religious reformer, nor even the outcry of the victims of greed; they are but the ranting of the insincere priest, who plays upon the prejudices, hopes and fears of the ignorant. The shallow doctrine enunciated is that those who are happy in this world will be unhappy in the afterworld, and those who are miserable on earth will be blest in heaven. Only the poor are expected to believe this; the rich understand that the doctrine is merely designed to make the downtrodden masses submissive and resigned to their wretchedness.

CHAPTER VII. 1-10

1 And when he had completed all his words in the ears of the people, he entered into Kapernaum. 2 And a certain centurion's slave, who was prized by him, was ill and about to die. 3 And having heard about Iēsous, he sent to him elders of the Jews, entreating him that he would come and save his slave. 4 And they, having come to Iēsous, besought him diligently, saying:

"He is worthy that you should grant him this; 5 for he loves our nation, and himself built us our synagogue."

6 And Iēsous went with them. And when already he was not

far distant from the house, the centurion sent friends [[to him]], saying to him:

“Master, do not trouble [yourself]; for I am not respectable, that you should come under my roof: 7 wherefore neither did I deem myself worthy to come to you; but say the word, and my slave-boy will be cured. 8 For I also am a man appointed under authority, having under myself soldiers: and I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my slave, ‘Do this,’ and he does it.”

9 And when Iēsous heard these things, he wondered at him, and turned and said to the crowd following him:

“I say to you, Not even in Israel have I found so great faith.”

10 And those who had been sent, having returned to the house, found the [[sicklied]] slave sound.

COMMENTARY

The centurion was a rich slave-owner, but no “Woe unto you who are rich” is pronounced against him; instead, “he is worthy” that his slave should be healed (his chattel preserved) because—here speaks the priest—“he built us our synagogue.” Thus there is one doctrine for the poor, and another one for the rich. The slave is saved through his master’s faith, not through his own; all that is said in favor of the dying sufferer is that he was “prized” (*entimos*) by his master, and this may mean either that he was held in honor (though a slave) or that he was rated as a highly valuable piece of property.

CH. VII. 11-17

11 And it befell that [[on the]] next [[day]] he went into a city called Nain; and with him went his [[many]] disciples and a great crowd. 12 And as he drew near to the gate of the city, also behold, there was carried out [a youth] who was dead, the only-born son of his mother, and she was a widow; and a considerable crowd from the city was with her. 13 And when the Master saw her, his heart was stirred, and he said to her:

“Do not weep.”

14 And he came near and touched the coffin; and the bearers halted. And he said:

“Young man, I say to you, Arise.”

15 And the dead man sat up, and began to speak; and he gave him to his mother. 16 And fear seized all, and they glorified God, saying:

“A great prophet has risen up among us,” and, “God has visited his people.”

17 And this report went out concerning him in the whole of Judæa, and in all the circumjacent [country].

COMMENTARY

The city of Nain, as well as this story, is peculiar to *Luke*. Josephus mentions a village called Nain, but it was not in Galilee. Eusebios, an unveracious church historian and accomplished forger of the fourth century, says in one place that Nain was in the neighborhood of Endor and Scythopolis, and elsewhere that it was two miles south of Tabor. Modern ecclesiastical geographers place it on their maps and identify it with a village called Nein. But, admitting that Iēsous, whether at Nain or anywhere else, raised a dead man to life, the feat would prove no more than that he, as a magician, had power to call back the soul to the physical body from which it had departed; and this, according to ancient belief as held by the Greeks, was possible during the first three days after death.

CH. VII. 18–35

18 And the disciples of Iōannēs reported to him about all these things. 19 And having called to him certain two of his disciples, Iōannēs sent them to Iēsous, saying:

“Are you the Coming One, or are we expecting another?”

20 And when the men came to him, they said:

“Iōannēs the Lustrator has sent us to you, saying, ‘Are you the Coming One, or are we expecting another?’ ”

21 In that [[same]] hour he healed many of diseases and

scourges and evil spirits, and favored many blind men to see. 22 And [[Iēsous]] answered and said to them.

“Go and report to Iōannēs the things which you have seen and heard: the blind recover their sight, the lame are walking, the lepers are cleansed, and the deaf are hearing, the dead are raised up, the poor are being told the good tidings. 23 And blessed is he, whoever it [may be], who shall not be offended on account of me.”

24 And when the messengers of Iōannēs had departed, he began to say to the crowds concerning Iōannēs:

“What did you go out into the desert to behold—a reed being swayed by the wind? 25 But what did you go out to look at—a man clothed in soft garments? Behold, those who are arrayed in resplendent clothing and live in luxury are in regal [mansions]. 26 But what did you go out to look at—a seer? Yes! I say to you, and [a man] more uncommon than a seer. 27 This [forerunner] is he concerning whom it is written:

*‘Behold, I am sending my messenger before thy face,
Who shall prepare thy way before thee.’*

28 I say to you, **Among [men] of women born, there is no one more mature than Iōannēs [[the Lustrator]]**; but he who is a mere infant in the kingdom of God is a more mature [man] than he. (29 And all the people, when they heard, and the tax-collectors, having been lustrated with the lustral-rite of Iōannēs, held that God was just. 30 But the Pharisees and the lawyers, not having been lustrated by him, disregarded as to themselves the counsel of God.) 31 **To what, then, shall I liken the men of this generative-sphere, and to what are they like?** 32 **They are like to little children who, sitting in the market-place, keep calling to one another, [and] who say:**

*‘We have fluted to you, and you did n’t dance;
We have wailed, and you did n’t weep.’*

33 **For Iōannēs the Lustrator has come to you eating no bread nor drinking wine; and you keep saying, ‘He is possessed by a ghost.’** 34 **The Son of man has come eating and drinking; and you keep saying, ‘Behold, a glutton and a wine-swiller, a**

friend of tax-collectors and immoral men!' 35 And by all her children 'Learning' is held to be accurate!"

COMMENTARY

This portion of the text follows closely the parallel passage in *Matthew*; either the one was copied from the other or both were taken from the same source. Part of it is written in the stumbling style of the forgers, and the rest of it has the pure, fluent literary quality which they could not successfully imitate. Verses 29 and 30, which are not duplicated in *Matthew*, seem to be a later interpolation: in the received text they do not, as here, form part of the speech of Iēsous, and verse 31 begins with the words, "And the Master said"; but here, as often, the received text has no good authority in the manuscripts. In place of this statement about lustration ("baptism") *Matthew* (xi. 12-15) has one to the effect that from the days of Iōannēs the kingdom is obtained by the strong and masterful, and that Iōannēs was Elijah reincarnated; but in *Luke* the "saying" about the kingdom appears, though differently worded, in xvi. 16, mingled with other unassorted fragments. From the way in which the text has been tampered with it is to be inferred that originally it contained some statement about Iōannēs which the forgers deemed it expedient to suppress. Even the oldest manuscripts show that in the literary labor of the improvers of the sacred text the erasing-knife and sponge were as necessary as the pen. Now, the story about Iōannēs being imprisoned is a very clumsy forgery: although depicted as a great prophet who foretells the coming of Iēsous and acts as his forerunner, he is here represented as being spiritually blind, and afflicted with doubt concerning the Master whom he had heralded and consecrated, and upon whom he had seen the spirit descend as a dove. The reason for this disparagement of Iōannēs was probably that the "orthodox" forgers were opposing those "primitive" Christians who, having formerly been worshippers of the Water-God Ōannēs, were inclined to rank Iōannēs above Iēsous: in fact, there were sects that rejected Iēsous and called themselves followers of Iōannēs.

The words of Iēsous referring to Iōannēs "in the desert" can not

belong here; their only appropriate place is in the opening scene, when Iēsous, on his way to the place where Iōannēs was administering the lustration, would naturally meet the returning "crowds" who had already received the rite. Again, between this speech about Iōannēs and the ridicule of the wooden men of learning in the generative sphere there is no real connection of thought; the two passages are here brought into juxtaposition merely because they both refer to Iōannēs.

CH. VII. 36-50

36 Now, one of the Pharisees asked him that he would eat with him: and he entered into the Pharisee's house and reclined [at table]. 37 And behold, a woman who was an immoral woman in the city, having ascertained that he was reclining [at table] in the Pharisee's house, brought an alabaster flask of oil, 38 and standing behind at his feet, weeping, she began to bedew his feet with her tears, and she was wiping them with the hair of her head, and kissing them again and again, and anointing them with the oil. 39 But when the Pharisee who had invited him saw it, he spoke within himself, saying:

"This [man], if he were a seer, would have perceived who and of what sort the woman is who is touching him, that she is an immoral woman."

40 And Iēsous answered and said to him:

"Simōn, I have something to say to you."

And he says:

"Teacher, say it."

41 "A certain money-lender had two debtors; the one owed five hundred *denarii*, and the other fifty. 42 When they did not have [the money] to pay, he forgave them both. Which of them, then, will love him most?"

43 Simōn answered and said:

"He, I take it, to whom he forgave the most."

And he said to him:

"You have decided rightly."

44 And turning to the woman, he said to Simōn:

“Do you see this woman? I entered into your house; you gave me no water for my feet; but she has bedewed my feet with her tears, and wiped them with her hair. 45 You gave me no kiss; but she, from the time I came in, has not ceased from passionately kissing my feet. 46 You did not anoint my head with oil; but she has anointed my feet with fragrant oil. 47 For which cause I say to you, Her sins, which are many, are remitted; for she loved much. But [he] to whom little is remitted loves little.”

48 And to her he said:

“Your sins are remitted.”

49 And those reclining with [him at table] began to say within themselves:

“Who is this who even remits sins?”

50 But he said to the woman:

“Your faith has saved you; go in peace.”

COMMENTARY

This story of the fallen woman who anointed Iēsous is not only far more beautiful than that which is found in the other *Gospels*, but is also a correct allegory. Mariam, the temple-woman, anoints the feet, not the head, of the Master. In *Mark* and *Matthew* the incident (which properly takes place at the banquet in the house of Simōn the disciple) is converted into an ante-mortem anointing of the body of Iēsous; and in that repulsive form the story almost immediately precedes the account of the crucifixion. To embalm a man, even allegorically, before he is dead, is not a pleasing notion. The woman is called in *Luke* a “sinneress,” as it is quaintly rendered in Wycliffe’s version, and a harsher word might have been used, as in *Matthew* xxi. 31. The moral of the story is that she was saved by love; but the forgers have not neglected to bring in a reference to their favorite doctrine of salvation by “faith,” even though it jars with the context. Simōn, however, is only disguised as a “Pharisee” here, and is not a “leper” as he is in the other version; for Iēsous would hardly have reproached a leper for not having given him a kiss!

CHAPTER VIII. 1-3

1 And it befell subsequently that he journeyed through from city to city, and from village to village, proclaiming and announcing as good tidings the kingdom of God; and with him [went] the twelve 2 and certain women who had been healed of wicked ghosts and infirmities: Mariam the so-called "temple-woman," from whom seven ghosts had gone out, 3 Iōanna, the wife of Chouzas, a steward of Herod, and Sousanna, and many others, who supplied them [*with the means of living*] from their property.

COMMENTARY

These "historical" details are recorded only by the compiler of *Luke*. No other historian has mentioned the charitable Iōanna and Sousanna, and the other female disciples who had been healed of wicked ghosts. Even Chouzas is elsewhere unknown.

CH. VIII. 4-18

4 And when a great crowd came together, and the [inhabitants] from every city were going to him, **he spoke by an allegory:**

5 "The sower went out to sow his seed: and as he sowed some [of the seed] fell beside the road, and it was trampled upon, and the birds of the sky ate it up; 6 and other fell on the rock, and when it had sprouted it withered away, because it had no moisture; 7 and other fell in the midst of thorns, and the thorns sprouted with it, and choked it; 8 and other fell into the good soil, and sprouted, and produced fruit a hundredfold."

Saying these things, he cried:

"He who has ears to hear, let him hear."

9 But his disciples put a question to him, [[saying]]:

"What may be [the meaning of] this allegory?"

10 **And he said:**

"It has been permitted you to know the mystery of the kingdom of God; but to the rest [the subject is couched] in alle-

gories, that *'seeing, they may not see, and hearing, they may not understand.'* 11 Now, this is [the meaning of] the allegory: The seed is the arcane doctrine of God. 12 And the [seeds] beside the road are the hearers [of it]; then comes the Accuser, and takes away the arcane doctrine from their heart, that they may not believe and be saved. 13 And the [seeds] on the rock[[s]] are those who, when they have heard [it], receive with joy the arcane doctrine; and these have no root, who for a season believe, and in a season of temptation fall away. 14 And that which fell among the thorns, these are they who have heard, and as they go along they are choked with life's cares and wealth and pleasures, and do not bring fruit to perfection. 15 And that in the good soil, these are they who in a noble and good heart having heard the arcane doctrine, retain it, and bring forth fruit with perseverance.

16 **"And no one, when he has lighted a lamp, covers it with a vessel, or puts it under a bed; but he puts it on a lampstand, that they who enter may see its light. 17 For there is nothing concealed that shall not become manifest, nor [anything] obscure that shall not be known and come to manifestation. 18 Beware, then, how you hear: for [truth] shall be given to him who has [it], but even that which he pretends he has shall be taken away from him who has it not."**

COMMENTARY

The allegory of the sower is here given in a condensed form, and reads like a parody, so badly is it written. The pseudo-interpretation of it is likewise abridged; the compiler apparently entertained doubts as to its accuracy, for he has appended to it three genuine "sayings" which he supposed to be applicable to the subject. But the "sayings" do not apply; on the contrary, the concealed meaning of the allegory is somewhat like a lamp under a vessel, and it certainly was not perceived by the exegetist who marred the text with this stupid "explanation." According to him, the seeds are the divine doctrines, but at the same time they are the hearers of those doctrines; the "rock" and the thorns on and among which the seeds (the doctrines and the hearers) are sown represent temptations,

cares and riches. But, even overlooking these muddled details, the explanation does not even touch upon the true inner meaning of the allegory, which relates to the action of the intuitive mind, the *Nous*, upon the lower intellect. If it is understood that the seeds are the doctrines, and the soil the hearers, the rendering is merely exoteric and of no real value. Wisdom comes from within, not from without.

CH. VIII. 19-21

19 And his mother and brothers tried to come to him, but could not get to him because of the crowd. 20 And it was reported to him:

“Your mother and your brothers are standing outside, wishing to see you.”

21 But he answered and said to them:

“My mother and my brothers are these [disciples] who are listening to the arcane doctrine of God and practising it.”

COMMENTARY

This story, as here told, is toned down and presents Iêsous in a more favorable light than it does in *Mark* and *Matthew*. The mother and brothers of Iêsous are unable to get to him, and he does not ask, dramatically, who they are. It is even left to be inferred that he graciously consents to see them. Yet his words certainly give little countenance to Mariolatry.

CH. VIII. 22-39

22 And it befell on one of those days that he entered into [the] ship, himself and his disciples; and he said to them:

“Let us go over to the other side of the lake.”

And they put out [to sea]. 23 And as they sailed he fell asleep. And a violent wind-storm came down on the lake, and they were being completely filled [with water], and were in danger. 24 And they came to him and awakened him, saying:

“Captain, captain, we are perishing!”

And he awoke, and reprimanded the wind and the surge of the water; and they ceased, and there befell a calm. 25 And he said to them:

“Where is your faith?”

And being afraid, they wondered, saying:

“Who then is this, that he gives orders even to the winds and the water, and they obey him?”

26 And they put into port in the country of the Gerasenes, which is on the opposite side from Galilee. 27 And when he had come forth upon the land, there met him a certain man out of the city, who was possessed by ghosts; and for a considerable time he had worn no clothes, and was not dwelling in a house, but in the tombs. 28 And when he saw Iēsous he cried out, and fell down before him, and with a loud voice said:

“What matters it to you and to me, Iēsous, Son of the highest God? I beg you, do not torment me.”

29 For he was commanding the unclean spirit to come out from the man. For many times it had forcibly carried him off, and he was kept [under restraint], and bound with chains and fetters; and yet, breaking the bonds, he was driven by the ghost[[s]] into the deserts. 30 And Iēsous asked him:

“What is your name?”

And he said:

“Legion.”

For many ghosts had entered into him. 31 And they kept imploring him that he would not enjoin them to go away into the abyss. 32 Now, there was a herd of many swine feeding on the mountain; and [the ghosts] implored him that he would permit them to enter into those. And he permitted them; 33 and the ghosts came out of the man and went into the swine, and the herd rushed down the precipitous slope into the lake, and were choked. 34 And when the herdsmen saw the occurrence, they fled, and [[went away and]] reported it in the city and in the country. 35 And they went out to see what had taken place; and they came to Iēsous, and found the man from whom the ghosts had gone out sitting, clothed and restored

to his senses, at the feet of Iēsous, and they were afraid. 36 And the spectators reported to them how the spirit-possessed man had been saved. 37 And all the multitudes of the country circumjacent to the Gerasenes begged him to depart from them, for they were oppressed with great fear. **And he entered into the ship and returned.** 38 And the man from whom the ghosts had gone forth kept begging him to be [taken] with him; but [[Iēsous]] sent him away, saying:

39 “Return to your house, and relate all the things God has done for you.”

And he departed, proclaiming through the whole city all the things Iēsous had done for him.

COMMENTARY

Here the text of *Luke* follows that of *Mark*, while that of *Matthew* is condensed, though providing more commodious quarters for the spirits. A legion of ghosts, if recruited to the full strength of a legion of Roman soldiers, would amount to nearly seven thousand, being a thousand times as many as were said to have gone out from Mariam the temple-woman. It would seem that the compiler of *Matthew*, doubting that one man could accommodate so many, tried to make the story more plausible by furnishing an extra man; he also avoids giving the number of spirits, confining himself to the statement that Iēsous met two men possessed by ghosts. But this can not mean that there were only two ghosts, for there were “many swine” in the herd. Again, in *Mark* the story begins with but one ghost, and though in *Luke* it starts correctly with the plural number it lapses into “the ghost” that drives the man into the desert; while both these historical authorities agree that Iēsous—apparently in ignorance of the fact that he had to deal with a legion of spooks—commanded “the unclean spirit” to come out of the man.

CH. VIII. 40–56

40 And when Iēsous returned, the crowd welcomed him, for they were all looking for him. 41 **And behold, there came a man** whose name was Iaeiros, and he was **a ruler of the syna-**

gogue; and he fell at the feet of Iēsous, and implored him to come to his house, 42 because he had an only-born daughter, about twelve years old, and she was dying. And as he was going, the crowds pressed upon him. 43 And a woman who for twelve years had an issue of blood, who [[had lavished her whole living on physicians, and]] could not be healed by any one, 44 came behind him, and touched the hem of his mantle; and forthwith the issue of her blood stopped. 45 And Iēsous said:

“Who is he who was touching me?”

And when all were denying it, Petros said, [[and those with him]]:

“Captain, the crowds press upon you and jostle you, and say you, ‘Who is he who was touching me?’ ”

46 But Iēsous said:

“Some one did touch me; for I perceived that a force had gone forth from me.”

47 And when the woman saw that she had not escaped detection, trembling she came, and fell down before him, and declared to him before all the people for what cause she had touched him, and how she was healed forthwith. 48 And he said to her:

“Daughter [[take courage]], your faith has saved you; go in peace.”

49 While he is yet speaking, comes one from the synagogue-ruler’s [house], saying:

“Your daughter is dead; do not trouble the Teacher.”

50 But Iēsous, having heard it, answered him:

“Fear not; only believe, and she shall be saved.”

51 And having come to the house, he did not permit any one to enter in with him, except Petros, and Iōannēs, and Iakōbos, and the father of the girl, and her mother. 52 And they were all weeping and bewailing her. But he said:

“Do not weep; she is not dead, but is sleeping.”

53 And they laughed at him scornfully, knowing that she was

dead. 54 But he [[put them all outside, and]] grasped her hand and called [her], saying:

“Girl, awake.”

55 And her spirit returned to her, and she arose forthwith; and he directed that [something] should be given her to eat.

56 And her parents were astounded; but he charged them to tell no one of what had taken place.

COMMENTARY

The words “had lavished her whole living on physicians,” in verse 43, are undoubtedly an interpolation. The fact that *Luke* does not make this statement has been advanced as evidence that the author of the *Gospel* was “Luke, the beloved physician,” mentioned in *Colossians* iv. 14, on the theory that a physician would not allude to the members of his profession in the disrespectful way that *Mark* does. Be that as it may, still this story was copied from *Mark*, and so the interpolator has only restored what the compiler of *Luke* saw fit to leave out. If the compiler had been a physician, he would naturally have named the disease of which the “only” daughter was dying; and as a physician he would not have been so partial to small families. It is only in *Luke* that the daughter of Iaeiros is *monogenēs*, as also the widow’s son and the epileptic boy. It is in the *Fourth Gospel* alone that Iēsous is called *monogenēs*; but while he was the “only Son” of his Father, his mother bore many sons and daughters to her mortal husband, Iōsēph.

CHAPTER IX. 1–6

1 And he called together [[his]] twelve [[disciples]], and gave them power and authority over all the ghosts, and to heal diseases. 2 And he sent them out to proclaim the kingdom of God, and to heal [[the infirm]]. 3 And he said to them:

“Take nothing for the road, neither staff, nor provision-bag, nor bread, nor money; neither have two tunics. 4 And into whatever house you enter, stay there, and go forth from there. 5 And as many as do not receive you, when you go forth from

that city, shake off the dust from your feet for a testimony against them.”

6 And they passed along through the villages, proclaiming the good tidings, and healing everywhere.

COMMENTARY

The “twelve” here should be the “seventy-two.” The twelve Companions of the Sun, the zodiacal constellations, are always with him as he makes the circuit of the heavens. But as anthropomorphized “disciples” it became an “historical” necessity for them to do duty as missionaries; the historian has therefore severed this passage from the account (beginning at x. 1) of the sending out of the seventy-two, and has applied it to the twelve. It has been further separated from its true place in the narrative by the insertion of forgeries and dislocated matter in the gap made when the manuscript was severed.

CH. IX. 7-9

7 And Herod the tetrarch heard of all the things taking place [[through him]]; and he was utterly bewildered, because it was said by some, “Iōannēs has been raised from the dead,” 8 and by others, “Elijah has appeared,” and by others, “A certain prophet, [one of the prophets] of old, has risen [from the dead].” 9 And Herod said:

“I beheaded Iōannēs; but who is this about whom I keep hearing such things?”

And he sought to see him.

COMMENTARY

Although in this portion of his “history” the compiler of *Luke* has been following *Mark*, he omits the implausible story of Herod’s banquet, of which *Matthew* gives an abridged version. Then, after giving the incident of the multiplication of the loaves and fishes, as in *Mark*, the compiler of *Luke* rejects the whole of the spurious matter found in *Mark* vi. 45-viii. 26 (which is reproduced in *Matthew*) and again begins to follow the text of *Mark* at viii. 27. Now,

Mark is the shortest of the three *Synoptics*, and this extensive interpolation, composed almost wholly of garbled repetitions of preceding stories, was obviously inserted merely to lengthen it; but the compiler of *Luke* could afford to reject this padding, since he had come into the possession of additional notes of the Mystery-drama, and these he has inserted in the so-called periscope, ix. 51–xviii. 14: with so much new material, he needed space, not padding, and so he threw out the spurious matter with which *Mark* had been padded.

CH. IX. 10–17

10 And the apostles, when they had returned, related to him all the things they had done. **And he took them and retired apart** [[into a desert place]] to a city called Bethsaïda. 11 But the crowds, having perceived it, followed him; and he welcomed them, and spoke to them concerning the kingdom of God, and he cured those who had need of curing. 12 **And the day began to decline; and the twelve came, and said to him:**

“Dismiss the crowd, that they may go into the villages and country round about, and lodge, and procure provisions; for we are here in a desert place.”

13 But he said to them:

“Do you give them [something] to eat.”

And they said:

“We have no more than five loaves and two fishes; unless indeed we should go and buy food for all this [throng of] people.”

14 For there were about five thousand men. But he said to his disciples:

“Make them recline in companies, about fifty each.”

15 And they did so, and made them all recline, 16 and he took the five loaves and the two fishes, and having looked up to the sky, he blessed them and broke [them] in pieces, and gave [them] to his disciples to set before the crowd. 17 And they all ate, and were all satisfied; and there was taken up that which was superfluous to them, twelve hand-baskets [full].

COMMENTARY

The "apostles" are the seventy-two, and the picnic takes place before, not after, their return. According to *Mark* (vi. 45) Beth-saida was on the western shore of the sea; here it is on the eastern shore, and is apparently a deserted village, having no inhabitants; for, although it is called a "city," it is also referred to as "a desert place" where food and lodging could not be obtained.

CH. IX. 18-36

18 And it befell that as he was praying alone, his disciples were with him; and he asked them, saying:

"Who do the crowds say that I am?"

19 And they, answering, said:

"Iōannēs the Lustrator; but others [say], Elijah; and others, that a certain prophet of those of old has risen [from the dead]."

20 And he said to them:

"But who do you say that I am?"

And Petros, answering, said:

"The Anointed of God."

21 But he strictly enjoined them, and charged [them] to tell this to no one, 22 saying:

"It is inevitable for the Son of man to suffer many things, and be rejected by the elders and chief-priests and scribes, and be killed, and on the third day be raised up."

23 And he said to all:

"If any one wishes to come after me, let him utterly deny himself, and take up his cross [[daily]] and go along with me.

24 For whoever desires to save his soul shall lose it; but whoever shall lose his soul for the sake of me, he shall save it. 25

For what is a man profited, if he gain the whole world, and lose or forfeit his own self? 26 For whoever shall be ashamed of me and of my arcane doctrines, of him the Son of man shall be ashamed when he comes in the glory of himself and of the Father and of the holy Divinities. 27 But I say to you truly,

There are some of the bystanders here who shall not at all taste death until they see the kingdom of God."

28 **And it befell, about eight days after** [he had taught] these arcane doctrines, **that he took** Petros and **Iōannēs** and **Iakōbos**, **and went up into the mountain to pray.** 29 **And it befell that,** as he was praying, **the appearance of his face was altered, and his clothing [became] white, emitting flashes like lightning.** 30 **And behold, two men were talking with him, who were Moses and Elijah,** 31 **who appeared in a glory, and spoke of his [tragic] end, which he was about to realize at Jerusalem.** 32 **Now, Petros and those who were with him were weighed down with sleep, but they kept awake, and saw his glory and the two men who stood with him.** 33 **And it befell that as these [men] were departing from him, Petros said to Iēsous:**

"Captain, it is good for us to be here; and let us make three dwelling-places, one for you, and one for Moses, and one for Elijah"—not knowing what he is saying.

34 **And while he was saying these things, there came up a cloud, and overshadowed them; and they feared as they entered into the cloud.** 35 **And a voice issued from the cloud, saying:**

"This is my Son who has been singled out; hear ye him."

36 **And when the voice had sounded, Iēsous was found alone.** And they kept silence, and reported to no one in those days any of the things which they had seen.

COMMENTARY

The transfiguration, as an event in the allegory, should take place on the seventh day of the journey to the sacred city. In *Mark* and *Matthew* the words used are, "after six days," and as the story is dislocated, this apparently refers to the preceding prediction of the crucifixion; hence the erroneous statement in *Luke* that it was "about eight days" after Iēsous had uttered the "sayings," or doctrines. It is only in *Luke* that the disciples are said to have become drowsy: the compiler added this feature in imitation of the scene in the enclosure of Gethsēmanē. Here, however, it is pointless.

CH. IX. 37-45

37 And it befell on the next day, on their having come down from the mountain, that a great crowd met him. 38 And behold, a man from the crowd cried, saying:

“Teacher, I implore you to look upon my son, for he is my only-born: 39 and behold, a spirit possesses him, and on a sudden he cries out, and it throws him into convulsions, with froth, and with difficulty it departs from him, breaking him all up. 40 And I begged your disciples, that they should cast it out, and they were not able.”

41 And Iēsous answered and said:

“O unbelieving and perverted age, until when shall I be with you, and endure you? Bring your son here.”

42 And as he was yet coming to [Iēsous], the ghost broke through him, and threw [him] into convulsions. But Iēsous reprimanded the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all astounded at the magnificence of God.

But while all were wondering at the things which he did, he said to his disciples:

44 “Get these words into your ears: for the Son of man is about to be handed over into the hands of men.”

45 But they were ignorant of this saying, and it was veiled from them, that they should not apprehend it; and they were afraid to ask him about this saying.

COMMENTARY

One may well be astonished, not at the “magnificence” of God, but at the fatuity of the forgers who incorporated these wretchedly written stories in the text. Here a case of epilepsy is regarded as due to spirit-possession; the disciples lack faith and the power to heal; and Iēsous is as petulant as an undisciplined child. For the second time the disciples are told that Iēsous will be betrayed, yet, even as when for a third time it is dinned into their ears, it fails to penetrate to their understanding, and they have not the manliness

to ask for a clearer statement of it. Although Iēsous, in language more forcible than elegant, tries to impress it upon them, their ignorance is invulnerable.

CH. IX. 46-50

46 And there came up a discussion among them, namely, which of them was the more mature. 47 But when Iēsous saw the discussion [coming from] their heart, he took a little child, and set it beside him, 48 and said to them:

“Whoever shall receive this little child in my name receives me; and whoever receives me receives him who sent me: for he who is a minor among you all, he is an adult.”

49 And Iōannēs answered and said:

“Captain, we saw a [healer] casting out ghosts in your name, and we restrained him, because he does not go along after us.”

50 But Iēsous said to him:

“Do not restrain him: for he who is not against you is for you.”

COMMENTARY

In *Mark* this story of the independent healer is correctly connected with the preceding one, in which Iēsous takes the child as his text, by the words (ix. 42), “these little ones that believe in me”: that is, men who, like the healer spoken of by Iōannēs, are doing the Master’s work in his name, though independently, are regarded as children of the kingdom. But the discourse upon this subject no doubt inculcated a doctrine of tolerance which the priestly forgers refused to endorse; for they have piously mutilated the story, transferring part of it to a place further on in the text, and adding to *Mark* and *Matthew* some of the most offensive forgeries that profane their pages. Thus *Mark* ix. 43-x. 12, which reads as if written by some monk or priest fanatical to the point of insanity, is immediately preceded and followed by exquisitely beautiful and tender discourses on the subject of little children, to whom aspirants for the kingdom are likened. In *Matthew* the same lucubrations, somewhat toned down, have been placed between the severed por-

tions of the story, together with the parable of the lost sheep (the parable itself being here an estray), a law of church discipline, and the nonsensical "parable" of the talents. But in *Luke* the subject of the little children is not resumed until xviii. 15: new material amounting to about nine chapters, according to the present division of the text, has been added. This is approximately a third of *Luke*, and it is more than half as long as *Mark*. This section of *Luke* has been called the "periscope," or comprehensive summary, though in fact it is nothing of the sort: it is a collection of stories and discourses, which are loosely strung together with hardly a pretence of orderly arrangement. It is clear that the compiler had in his possession, besides the text of *Mark*, a number of stray notes which he was unable to fit into the narrative, and that, having combined them to the best of his limited ability, he made an insert of them at this place where the text of *Mark* had already been severed to admit an interpolation. Most of the matter peculiar to *Luke* (barring the first two chapters and the conclusion in the last chapter, which are wholly spurious) is contained in this so-called periscope; and though some of the "sayings" it contains are to be found also in *Matthew*, it has but a few sentences that are duplicated in *Mark*, and these, as shown by differences in the wording, were probably not taken from the latter *Gospel*.

CH. IX. 51-56

51 And it befell that, when the days for his resumption [of Godhood] were coming to the full, he steadfastly set his face to go to Jerusalem, 52 and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him. 53 And [the villagers] did not receive him, because his face was [set for his] going to Jerusalem. 54 And when his disciples Iakōbos and Iōannēs saw [their inhospitality], they said:

"Master, do you wish [that] we should call fire to come down from the sky, and consume them, [[even as Elijah did]]?"

55 But he turned and reprimanded them, [[and said:

"You do not know of what sort of spirit you are. 56 For the

Son of man did not come to destroy the souls of men, but to save them]].”

And they went to another village.

COMMENTARY

Here the periscope begins. Iēsous starts on his last journey, and the day of his crucifixion has drawn near; yet after he has begun the journey he sends out the seventy-two disciples (x. 1) and later on receives their report. According to *Mark* (vi. 7, in which the twelve are dishonestly substituted for the seventy-two) he sent them out before the picnic at which the loaves and fishes were multiplied. If *Luke* is to be believed, either Iēsous was travelling in very leisurely fashion, or the disciples made but a very short missionary tour.

CH. IX. 57-62

57 **And as they were going on the road, some one said to him:**

“I will follow you wherever you go.”

58 **And Iēsous said to him:**

“The foxes have holes, and the birds of the sky [have] roosts; but the Son of man has not where to lay his head.”

59 **And he said to another:**

“Follow me.”

But he said:

“Master, allow me to go and bury my father.”

60 **But he said to him:**

“Leave the ‘dead’ to bury their own dead; but go you and declare the kingdom of God.”

61 **And another also said:**

“I will follow you, Master; but first allow me to bid farewell to those at my house.”

62 **But Iēsous said to him:**

“No one who has laid his hand on the plow, and [yet] keeps looking at the things that are behind, is adapted for the kingdom of God.”

COMMENTARY

Here, as frequently, *Luke* has matter that is found also in *Matthew* but not in *Mark*. There are, however, variations in the wording, omissions, dislocations and other peculiarities which go to show that neither of the compilers copied, or had even seen, the work of the other. Presumably they both had additional notes of the Mystery-drama, each set of notes only partly duplicating the other set; for each of these *Gospels* contains valuable material which the other lacks.

CHAPTER X. 1-16

1 Now, after these things the Master consecrated seventy-two others, and sent them two by two before his face into every city and place where he himself was about to come. 2 And he said to them:

“The harvest indeed is heavy, but the laborers are few; therefore supplicate the Master of the harvest, that he may send out laborers to his harvest. 3 Go [on your mission]; behold, I am sending you forth as lambs in the midst of wolves. 4 Carry no purse, no provision-bag, no sandals; and salute no one on the road. 5 And into whatever house you may enter first, say, ‘Peace to this house.’ 6 And if a son of peace be there, your peace shall rest upon it; but if not, it shall return to you. 7 And in that same house abide, eating and drinking the things [provided] by them; for the laborer is worthy of his hire. Do not go from house to house. . . . 8 And into whatever city you may enter, and they receive you, eat the things set before you, 9 and heal those in it who are ill, and say to them, ‘The kingdom of God has drawn near to you.’ 10 But into whatever city you may enter, and they do not receive you, go out into its streets and say, 11 ‘Even the dust from your city adhering to our feet we wipe off against you; yet know this, that the kingdom of God has drawn near [[to you]].’ 12 I say to you, It shall be more endurable in that day for Sodom than for that city! 13 Woe unto thee, Chorazin! Woe unto thee, Bethsaïda! For if

the magic feats which have been performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 Yet it shall be more endurable for Tyre and Sidon, in the judgment, than for you. 15 And shalt thou, Kapernaum, '*be exalted to heaven*'? Thou '*shalt go down to the underworld*' 16 He who hears you hears me; and he who rejects me rejects him who sent me."

COMMENTARY

The compiler of *Mark* eliminated the seventy-two; but the compiler of *Luke*, finding the seventy-two in the notes which he incorporated in the text, reinstated the discarded "messengers," though not according them their true place in the narrative. He has merely inserted, among the odds and ends of which the periscope is composed, the story of the sending forth and return of the seventy-two "apostles"; but by so doing he has betrayed the dishonest artifice of the compiler of *Mark*. In ix. 1-6, 10 he has copied from the text of *Mark*, erroneously giving to the twelve the instructions that should be addressed to the seventy-two, but has made an attempt to straighten out the tangle by omitting the second missionary tour. Here, however, he gives the correct version, derived from a purer source. The tirade against the unrepentant cities is here made a part of the discourse of Iēsous to the seventy-two. It is dislocated in *Matthew* (xi. 20), where it is addressed to the "crowds" on a different occasion.

CH. X. 17-20

17 And the seventy-two returned with joy, saying:

"Master, even the Genii are subject to us in your name."

18 And he said to them:

"I was beholding the Adversary falling like lightning from the sky. 19 Behold, I have given you power '*to walk over snakes*' and scorpions, and against all the magic art of the Enemy; and nothing shall at all injure you. 20 Yet do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in the skies."

COMMENTARY

Here Iēsous himself testifies that the seventy-two messengers have their names inscribed on the starry vault. No better evidence of their stellar character need be required. In verse 17 the word *daimonia* seems to have its usual "pagan" signification, applying to the lesser Deities.

CH. X. 21-24

21 In that same hour he exulted in the sacred Air, and said:

"I praise thee, O Father, Master of the sky and the earth, that thou didst hide these things from the learned and the intelligent, and didst unveil them to infants: yea, Father, for thus it was rightly intended before thee. 22 All things have been handed over to me by my Father. And no one knows who the Son is, except the Father; and who the Father is, except the Son, and he to whomsoever the Son is minded to unveil [him]."

23 And turning to the disciples, he said privately:

"Blessed [are] the eyes which see the things which you see: 24 for I say to you, Many prophets and kings desired to see the things which you see, and did not see them; and to hear the things which you hear, and did not hear them."

COMMENTARY

It is not clear what is meant by "these things" that are hidden from mature and cultured minds but revealed to infants; and it is uncertain whether the latter word is used in its literal sense or metaphorically for childish and ignorant persons. In the genuine portions of the text the state of childhood is taken as exemplifying the innocence and purity which are necessary qualifications in the attainment of spiritual consciousness; but here learning and intelligence are held to be disqualifications, and God is praised for revealing "these things," whatever they are, to the mindless and concealing them from those who have knowledge and discernment. The statement about the Father and the Son is only one of the pseudo-mystical dogmas in which theologians delight.

CH. X. 25-37

25 And behold, a certain lawyer stood up, putting him to a test, saying:

“Teacher, what shall I do to inherit eternal life?”

26 And he said to him:

“What is written in the law? How do you read it?”

27 And he, answering, said:

“‘*Thou shalt love thy Master-God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind*’; and [shalt love] ‘*thy neighbor as thyself*.’”

28 And he said to him:

“You have answered correctly. ‘*Do this, and you shall live*’ [forever].”

29 But he, wishing to justify himself, said to Iēsous:

“And who is my ‘neighbor’?”

30 Replying, Iēsous said:

“A certain man was going down from Jerusalem to Jericho; and he fell in with bandits, who both stripped him and inflicted wounds [on him], and went away, leaving him half dead. 31 And by chance a certain priest was going down on that road, and when he saw him he passed by on the opposite side. 32 And in like manner a Levite also, when he came to the place and saw him, passed by on the opposite side. 33 But a certain Samaritan, while travelling, came near him; and when he saw him, his heart was stirred, 34 and he came to him, and bound up his wounds, pouring on oil and wine, and having put him on his own beast, he brought him to a caravansary, and took care of him. 35 And on the morrow, [[as he went forth]], he took out two *denarii*, and gave them to the keeper of the caravansary, and said, ‘Take care of him, and whatever you expend besides [this sum], I will repay you on my return.’ 36 Which of these three, in your opinion, behaved as a neighbor to him who fell in with the bandits?”

And he said:

“He who showed compassion towards him.”

37 And Iēsous said to him:
"Go, and do you show [it] likewise."

COMMENTARY

In *Mark* (xii. 28–34) there is a discussion between Iēsous and a scribe as to which is the chief commandment. The moral of it is that neighborly love is superior to ritualistic observances; but the moral is obscured by pious interpolations, and is wholly obliterated in the version of the story given in *Matthew* (xxii. 34–40), in which the "scribe" is also a "lawyer." As this story is not in *Luke*, it would seem that the compiler rejected it, and then attempted to improve upon it by writing this story of the good Samaritan, which is intended to give a concrete example of neighborly, or more properly brotherly, love. But, while the moral is excellent, the story itself will not stand close scrutiny. The Samaritan performed only an act of ordinary humanity, and not something heroic or self-sacrificing. The story libels the Jewish priests and Levites, and by implication even casts a slur upon the Samaritans as a people; and the words addressed to the lawyer, exhorting him to be as humane as the Samaritan, carry with them the insinuation that possibly he was as hard-hearted as were the priest and the Levite who figure in this rather cynical story.

CH. X. 38–42

38 Now, as they journeyed, he entered into a certain village; and a certain woman, Martha by name, received him into her house.
39 And she had a sister called Mariam, who also sat down at the Master's feet, and was listening to his doctrine. 40 But Martha was distracted by much serving [of the dinner], and she came up to him, and said:

"Master, does it not concern you that my sister has left me to serve [the dinner] alone? Speak to her, then, that she help me."

41 But the Master answered and said to her:

"Martha, Martha, you are worried and disturbed about many things. 42 But there is need of few things, or one; and Mariam has chosen the good part, which shall not be taken away from her."

COMMENTARY

Martha is not mentioned elsewhere in the *Synoptics*; here she seems to have strayed into the text by some mistake of the compiler in arranging the material of the periscope. According to *John* she and Mariam were sisters of Lazaros, and it is this Mariam who anointed the feet of Iēsous. But, no matter what she may be in that *Gospel*, Martha has no legitimate part to play in the *Synoptic* allegory, even as a Christian incarnation of Hestia, the Roman Vesta, Goddess of hearth and home.

CHAPTER XI. 1-4

1 And it befell, as he was praying in a certain place, that when he ceased one of his disciples said to him:

“Master, teach us to pray, even as Iōannēs also taught his disciples.”

2 And he said to them:

“When you pray, say: **[[Our]] Father, [[who art in the skies]], consecrated be thy name; thy realm be established; [[thy holy Breath come to us and purify us]]; thy will be accomplished, [[as in the sky, also on the earth]];** 3 **our bread, destined for the morrow, bestow on us daily;** 4 **and forgive us our sins, [[for we ourselves forgive every one who is indebted to us]]; and carry us not into temptation, [[but shield us from the Evil [Genius]]].**”

COMMENTARY

This version of the model prayer, as compared with that in *Matthew*, is but an unmetrical fragment; and in both *Gospels* the prayer is dislocated. Here it has properly no “historical” setting; the statement by which it is introduced is merely a poor device of the compiler to connect it, however vaguely, with the narrative. The clauses here placed in double brackets have no good authority in the manuscripts, and are clearly the work of belated improvers of the text.

CH. XI. 5-13

5 And he said to them:

“Who among you shall have a friend, and shall go to him at midnight, and say to him, ‘Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him’; 7 and he from within should answer and say, ‘Do not put me to trouble; already the door has been shut, and my children are with me in bed; I can not rise and give [the loaves] to you’? 8 I say to you, Although he will not rise and give [them] to him because he is his friend, yet because of his cool assurance he will rise and give him as many as he needs. 9 And I say to you, **Ask, and it shall be granted you; seek, and you shall find; knock, and it shall be opened to you.** 10 **For every one who keeps asking receives, and [every one] who keeps seeking finds, and to [every one] who keeps knocking it shall be opened.** 11 And of which of you who is a father shall his son ask [[a loaf, and he give him a stone, or]] a fish, and he instead of a fish give him a snake? 12 Or also he asks an egg—he will not give him a scorpion, will he? 13 If you, then, who are wicked, know how to give good gifts to your children, how much more shall your Father from the sky give the sacred Air to those who keep asking him?”

COMMENTARY

This discourse appended to “the Lord’s prayer” is homely to the point of coarseness. The prayer itself, as found in *Matthew*, is mystical, referring to the “bread of life.” Mere verbal petitions, addressed to an anthropomorphic God in the hope of receiving material benefits, are not the asking intended in that noble petition, which is recommended to all disciples seeking the divine kingdom. They alone can comprehend fully its spiritual meaning.

CH. XI. 14-28

14 **And he was casting out a ghost [[and it was]] dumb. And it befell that when the ghost had gone out the dumb**

man spoke; and the crowds wondered. 15 But some of them said:

“By Beelzeboul, the king of the ghosts, he is casting out the ghosts.”

(16 And others, putting [him] to a test, were seeking from him a sign from the sky.) 17 But he, knowing their thoughts, said to them:

“Every kingdom divided against itself is devastated, and house falls upon house. 18 And if the Adversary is divided against himself, how shall his kingdom stand? Because you say that I am casting out ghosts by Beelzeboul. 19 And if I by Beelzeboul am casting out ghosts, by whom do your sons cast them out? Therefore they shall be your judges. 20 But if I by the finger of God am casting out ghosts, then the kingdom of God has taken you unawares. 21 When the strong [warrior], heavily armed, is guarding his own mansion, his belongings are in peace; 22 but whenever one who is stronger than he shall come upon and conquer him, he takes away from him his panoply in which he had trusted, and distributes his spoils. 23 He who is not with me is against me; and he who does not join with me dissipates [his forces]. 24 The unclean spirit, when it has gone out from the man, wanders about in waterless places, seeking respite [from its torments], and finding no [respite], it says, ‘I shall return to my house whence I came out’; 25 and when it comes it finds it swept and decorated. 26 Then it goes and takes [with itself] seven other spirits more wicked than itself, and they enter in and dwell there; and the last state of that man becomes worse than the first.”

27 And it befell that as he said these things a certain woman from the crowd lifted up her voice, and said to him:

“Blessed is the belly that carried you, and the breasts which you sucked!”

28 But he said:

“Yea, rather, blessed are they who hear the doctrine of God, and observe it.”

COMMENTARY

The historian, recording events which were fully established on the testimony of eye-witnesses, has endeavored to be scrupulously exact in referring to places and persons: a certain woman, a certain man, a certain centurion, or a certain lawyer, does or says something at a certain city, a certain village, or a certain place. But it would take more faith than would be needed for the removal of a chain of mountains to believe that the interchange of platitudes between Iēsous and a certain (vulgar) woman was recorded by the same pen that wrote the superb allegory of the panoplied warrior and the graphic story of the haunting spirit.

CH. XI. 29-36

29 And when the crowds were thronging to [him], he began to say:

“This age is a wicked age: it keeps seeking after a sign; and no sign shall be given it except the sign of Jonah. 30 For even as Jonah became a sign to the Ninevites, so shall also the Son of man be [a sign] to this age. 31 The queen of the south shall rise up in the judgment with the men of this age, and shall condemn them: for she came from the ends of the earth to hear Solomon’s philosophy; and behold, something more than Solomon is here. 32 The men of Nineveh shall stand up in the judgment with this age, and shall condemn it: for they reformed at the proclamation of Jonah; and behold, something more than Jonah is here.

33 “No one, when he has lighted a lamp, puts it in a vault, nor under the grain-measure, but on the lampstand, that they who enter may see its light. 34 The lamp of your body is your eye: when your eye is single, your whole body is illuminated; but when it is unsound, your [whole] body also is dark. 35 Look to it, then, lest the light which is in you is darkness. 36 If, therefore, your whole body is illuminated, having no part dark, it shall be all illuminated, as when the lamp with its effulgence affords you light.”

COMMENTARY

The simile of the lamp is found also in viii. 16, where it occupies the same position in the text that it does in *Mark*. Here the compiler, working in additional notes, which, as in the incident of the sending forth of the seventy-two messengers, overlapped the text of *Mark* in places, has inadvertently repeated the "saying." The compiler of *Matthew*, embarrassed by an even greater wealth of material, has in the same way made many repetitions. It may be urged, in excuse of the slipshod work of these "historians," that they were literary amateurs, unused to the critical labor of collating manuscripts.

CH. XI. 37-54

37 Now, as he spoke, a Pharisee asked him that he would breakfast with him; and he entered, and reclined [at table]. 38 But the Pharisee, seeing it, wondered that he had not first washed himself before breakfast. 39 **And the Master said to him:**

"Now you, the Pharisees, cleanse the outside of the cup and of the dish, but the inside of you is full of rapacity and wickedness. 40 You fools, did not he who made the outside make the inside also? 41 But give the things which are within [*the cup and the dish*] as alms—and behold, all things are clean to you!

42 "But woe to you, Pharisees! For you pay tithes of mint and rue and every herb, and disregard the judgment and the love of God; but these things you ought to have done, and not to have disregarded those. 43 Woe to you, Pharisees! **For you love the front seats in the synagogues, and the salutations in the market-places.** 44 Woe to you! For you are like indistinct monuments, and the men who walk over [their ruins] do not know it."

45 **And one of the lawyers, answering, says to him:**

"Teacher, in saying these things you are affronting us also."

46 **And he said:**

"Woe to you, lawyers, also! For you load men with burdens

grievous to be borne, and you yourselves do not touch the burdens with one of your fingers. 47 Woe to you! For you build the monuments of the seers—and your fathers killed them! 48 Therefore you are witnesses and accessories to the works of your fathers: for they killed them, and you build [[their monuments]]. 49 For this reason the Knowledge of God said, ‘I will send them prophets and messengers, and some of them they will kill and drive away, 50 that the blood of all the prophets, which has been poured out from the beginning of the world, may be exacted of this age, 51 from the blood of Abel to the blood of Zachariah, who perished between the altar and the house.’ Aye, I say to you, It shall be exacted of this age. 52 Woe to you, lawyers! For you took away the key of the Gnōsis: you yourselves did not enter in, and those who were about to enter in you prevented.”

53 And when he had come out from there, the scribes and the Pharisees began to be terribly exasperated against him, and to draw him into making hasty statements about more things; 54 lying in ambush for him, to catch something out of his mouth, that they might prefer charges against him.

COMMENTARY

In verse 39 the Pharisees are confused with the cup and the dish; and verse 41 is obscurely worded, owing to a *lacuna*, but becomes clear when the words “the cup and the dish” are supplied, and it then takes a sarcastic sense, though it is not a particularly brilliant remark. Verse 40 is a theological platitude.

The prophecy (verse 49) credited to God’s Knowledge (or possibly to a real or an imaginary book so entitled) is recorded in *Matthew* (xxiii. 34) as an original statement made by Iēsous himself.

CHAPTER XII. 1–12

1 Meanwhile, when the tens of thousands of the crowd had gathered together so that they trampled on one another, he began to say to his disciples primarily:

“Beware of the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing closely veiled which shall not be unveiled, and concealed which shall not be known. 3 Wherefore whatever you have said in the darkness shall be heard in the light; and whatever you have spoken in the treasure-vaults shall be proclaimed upon the housetops. 4 But I say to you, my friends, Have no fear on account of those who kill the body, and afterward have nothing further that they can do. 5 But I will indicate to you whom you should fear: fear him who after he has killed [*the body*] has authority to throw [*the soul*] into Hinnom-valley—aye, fear him! 6 Are not five sparrows sold for two pence? And not one of them is left uncared for in the presence of God. 7 But even the hairs of your head are numbered. Do not fear: you excel many sparrows. 8 And I say to you, Every one who shall confess me before men, the Son of man also shall confess him before the Divinities of God; 9 but he who has disowned me before men shall be disowned before the Divinities of God. 10 And whoever shall speak a [profane] word as to the Son of man, it shall be forgiven him; but to him who shall speak profanely as to the sacred Air, it shall not be forgiven. 11 And when they bring you before the synagogues, and the magistrates, and the authorities, do not be concerned about how [[or what]] you shall speak in your defence, or what you shall say: 12 for the sacred Air will teach you in that very hour what you ought to say.”

COMMENTARY

Hypocrisy is a concealing of vice under a false appearance of virtue, a veiling of one's true character; under the law of the association of ideas, therefore, the compiler passes gracefully from the subject of hypocrisy to the “saying” about veiled mysteries and concealed truths. By a similar transition he reaches the subject of persecution and martyrdom: whoever betrays secrets or reveals truths is liable to be persecuted and even put to death, but the loss of the mortal body is less dreadful than it is to have the Devil throw one's immortal soul into Hinnom-valley. And so the discourse flows on, not incoherently, but with an admirable sequence of ideas;

and no doubt the "tens of thousands of the crowd" who were trampling upon one another to hear these words of wisdom were, as usual, filled with astonishment and admiration.

CH. XII. 13-21

13 And one of the crowd said to him:

"Teacher, tell my brother to share the inheritance with me."

14 But he said to him:

"Man, who appointed me a judge or an arbitrator over you?"

15 And to them he said:

"Take care, and keep yourselves from covetousness: for a man's life is not in abundance according to his [material] possessions."

16 And he spoke an allegory to them, saying:

"The farm of a certain rich man was productive; 17 and he reasoned within himself, saying:

" 'What shall I do, because I have not where to gather in my fruits?'

18 "And he said:

" 'This will I do: I shall pull down my granaries, and build greater ones; and there I shall gather in all my grain and my goods.

19 And I shall say to my soul, "Soul, you have many good things in store for many years; [[take rest, eat, drink]], rejoice." '

20 "But God said to him:

" 'Fool, this night they demand your soul of you; and the things which you have got ready—whose shall they be?'

[[21 "So is he who stores up treasure for himself, and is not rich toward God]]."

COMMENTARY

A man who desires to receive his share of an inheritance is accused of covetousness; and a prosperous farmer who rejoices over his abundant crops is called a fool, because he did not foreknow that the hand of death was soon to be laid upon him. The moral appended to the first story is ambiguously worded: it may mean that a man's life is not commensurate with his possessions, or that it does not consist of the abundance of his possessions, or that even

in his abundance his life is not derived from his possessions. In whatever way it is understood, it is a platitude. The second story concludes with a question. When the farmer is dead, who shall receive his property? The answer would seem to be that his heirs will receive it.

CH. XII. 22-59

22 And he said to his disciples:

“For this reason I say to you, **Do not concentrate your mind on the vital principle, what you should eat; nor yet on the body, what you should put on.** 23 **The vital principle is more than the food, and the body than the raiment.** 24 Consider the ravens, that they neither sow nor reap, who have no treasure-vault nor granary; and God feeds them. Of how much more value are you than the birds? 25 **And which of you is able by mental concentration to add [[one]] cubit to his stature?** 26 If, then, you are not able [to control] even the least, why do you concentrate your mind on the rest? 27 **Contemplate the lilies, how they grow: they do not toil, nor do they spin; but I say to you, Not even Solomon in all his glory was clothed like one of these.** 28 **But if God thus arrays the herbage of the field, which to-day is, and to-morrow is thrown into the oven, how much more [shall he array] you, ye scant-faiths?** 29 And do not seek what you shall eat, and what you shall drink; and yet do not be impractical. 30 For the heathens of the world keep seeking for all these things; and your Father knows that you have need of these things. 31 **But seek the kingdom [[of God]], and these things shall be added to you.** 32 Fear not, little flock; for your Father has graciously consented to give you the kingdom. 33 **Sell your possessions, and give alms; make for yourselves purses that do not grow old, an unfailing treasure in the skies, where no thief draws near, nor moth destroys.** 34 **For where your treasure is, there will be your heart also.**

35 “Let your loins be girdled, and your lamps burning, 36 and yourselves be like to men waiting for their master when he shall

return from the wedding-feast, that when he comes and knocks, they may immediately open [the door] to him. 37 Blessed are those slaves whom the master, when he comes, shall find watching: amēn, I say to you, He shall put on an apron, and make them recline [at table], and disregarding [his rank] shall wait on them. 38 And if he comes in the second watch, and if in the third, and finds [them] so, blessed are those [[slaves]]. 39 But you know this, that if the house-lord had known in what hour the thief is coming, he would have watched, and not have left his house to be broken into. 40 And do you get ready: for at an hour when you are not expecting him, the Son of man is coming."

41 And Petros said:

"Master, are you speaking this allegory as to us, or also as to all?"

42 And the Master said:

"Who, then, is the faithful and prudent steward, whom his master shall set over his household, to give [the slaves] their rations in due season? 43 Blessed is that slave whom his master when he comes shall find doing thus. 44 Truly I say to you, He will set him over all his possessions. 45 But if that slave should say in his heart, 'My master is delaying,' and should begin to beat the slave-boys and the slave-girls, and to eat and drink, and to get drunk, 46 the master of that slave will come on a day in which he is not looking for [him], and at an hour when he does not know, and shall cut him in two, and assign his portion with the faithless. 47 But that slave who knew his master's will, and did not get ready, nor did agreeable to his will, shall be flogged with many [strokes]. 48 But he who did not know, and did [things] worthy of strokes, shall be flogged with few [strokes]. And every one to whom much has been given, much will be required of him; and with whom they have deposited much, the more strictly will they demand [it] of him. 49 **I have come to sow fire in the earth, and why should I desire . . . if it be already kindled?** 50 **But I have a lustral-rite to be lustrated with, and O how I am constrained till it is accomplished!** 51 **Do you opine that I have come to bestow peace in the earth? I say to you, Not**

so, but rather division: 52 for there shall be from henceforth five in one house divided, three against two, and two against three. 53 They shall be divided, father against son, and '*son against father*'; mother against daughter, and '*daughter against her mother*'; mother-in-law against her daughter-in-law, and '*daughter-in-law against her mother-in-law*.' "

54 And to the crowds also he said:

"When you see a cloud rising in the west, immediately you say, '*A thunder-shower is coming*,' and it so befalls; 55 and when [you see] a south wind blowing, you say, '*There will be hot weather*,' and it befalls. 56 Hypocrites, you know [how] to discern the face of the earth and the sky; but how is it that you do not know how to discern this season? 57 And why even of yourselves do you not judge what is right? 58 For as you are going with the party adverse to you before the magistrate, on the road work busily to be rid of him, lest he should drag you away to the judge, and the judge should hand you over to the officer [who exacts dues], and the officer should throw you into prison. 59 I say to you, You shall not at all come out from there until you shall have paid the last mean little coin."

COMMENTARY

Some of the "sayings" which in *Matthew* are unskilfully worked into the "sermon on the mount" are in *Luke* tacked on to the stories of the "covetous" petitioner for justice and the "fool" of a farmer who was rich and therefore doomed to netherworld woe. The "saying" of Iēsous that he came to cast fire in the earth (the verb being used, apparently, in the sense of sowing broadcast, as in xiii. 19) has no connection with the context, and it certainly should precede the consecration of Iēsous by Iōannēs. For Iēsous speaks of the fire-lustration as something not yet begun; and the thing he desires, but which is left unstated through a *lacuna* in the text, can only be the preliminary water-lustration. In the *Apocalypse* (viii. 5, 6), after the opening of the seven seals, which corresponds to the water-lustration, the Divinity above the altar casts the fire of the altar into the earth, after which follow the seven trumpet-calls.

Nowhere in the *Synoptics* is it even intimated that slavery is an evil institution; on the contrary, it seems to be indirectly endorsed by the “inspired” writers, as in the story (or hybrid “parable”) of the faithful slave who is called “blessed.” In deference to modern abhorrence of slavery, orthodox translators invariably soften the word *doulos* to “servant,” as the honest rendering “slave” would offend the laity.

Even the spurious portions of these discourses are pieced together without following any orderly train of thought, but by a comical association of irrelevant ideas. Thus, as the forecasting of the weather is a matter of judging natural phenomena, it is supposed to suggest a judge deciding a lawsuit; so, from talking about weather-signs, Iēsous passes on to the subject of dodging debts: the debtor, when sued, should exert himself to get rid of the plaintiff before the case reaches the judge, otherwise the unfeeling magistrate and the brutal bailiff (*praktōr*) will compel payment. This advice is unsound legally, and even immoral; and as it fails to specify how or by what means the debtor is to get rid of the obnoxious creditor without paying him, it has no practical value.

CHAPTER XIII. 1-9

1 Now, there were some present at that very season who were telling him about the Galilæans, whose blood Pilate had mingled with their sacrifices. 2 And [[Iēsous]] answered and said to them:

“Do you suppose that these Galilæans were sinners beyond all the Galilæans, because they have suffered these things? 3 I say to you, Not so; but if you do not reform, you shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them—do you suppose that they were debtors beyond all the men who dwell in Jerusalem? 5 I say to you, Not so; but if you do not reform, you shall all likewise perish.”

6 And he spoke this allegory:

“A certain man had a fig-tree planted; and he came looking for fruit on it, and did not find [any]. 7 And he said to the vine-dresser:

“ ‘Behold, these three years I have been coming and seeking fruit on this fig-tree, and do not find [any]. Cut it down. Why does it even render the ground unproductive?’

8 “But he, answering, says to him:

“ ‘Master, let it alone this year also, until I shall dig about it and put manure; 9 and if it should bear fruit in future [*it will be saved*]; but if not, you shall cut it down.’ ”

COMMENTARY

Josephus makes no mention of the tower in Siloam, or of Pilate's mingling the blood of the Galilæans with their sacrifices; but he tells of the slaughter of certain turbulent Samaritans by Pilate. The compiler of *Luke*, however, having discovered these incidents that had escaped the notice of earlier historians, introduces them here very appropriately by using the word “debtors,” which neatly connects the story of the eighteen upon whom the tower fell with the preceding remarks on the subject of dodging debts. The “allegory” of the barren fig-tree is so thin that its inner meaning is conspicuous; but the wobbly construction of its concluding sentence pathetically evinces that the writer of it was yielding to brain-fag. Mental weariness may account for his referring to the pool of Siloam as if it were a town.

CH. XIII. 10-17

10 And he was teaching in one of the synagogues on the sabbath. 11 And behold, [[there was]] a woman who had a spirit of infirmity eighteen years; and she was bent double, and was utterly unable to lift herself up. 12 And when Iēsous saw her, he called to her, and said to her:

“Woman, you are loosed from your infirmity.”

13 And he laid his hands on her, and directly she stood upright, and was glorifying God. 14 But the synagogue-ruler, indignant because Iēsous had healed [her] on the sabbath, answered and said:

“There are six days in which men ought to work: in them, therefore, come and be healed, and not on the sabbath day.”

15 And the Master answered him, and said:

“Hypocrites! Does not each one of you on the sabbath loose his ox or his ass from the manger, and having led it away give it drink?
16 And this woman, being a daughter of Abraham, whom the Adversary has bound, behold, eighteen years—ought she not to be loosed from this bond on the sabbath day?”

17 And on his saying these things, all his opponents were ashamed; and all the crowd were rejoicing at all the glorious things that were being done by him.

COMMENTARY

This story may reasonably be regarded as a modified repetition of the one in vi. 6–11. The man with the withered hand has become a woman doubled up with rheumatism or some other disease, which is not named by the beloved physician, but is vaguely attributed by him to spirit-agency. The stories differ also in other particulars; but from the general construction of the *Gospel* it is more than probable that both are records of one and the same “historical” incident.

CH. XIII. 18–21

18 He said, therefore:

“To what is the kingdom of God like, and to what shall I liken it? 19 It is like a grain of mustard seed, which a man took and sowed in his own garden; and it grew, and became a [[great]] tree, and the birds ‘of the sky roosted in its branches.’”

20 And again he said:

“To what shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of wheaten flour, till it was all leavened.”

COMMENTARY

But for the word “therefore” (οὖν) it might be supposed that these parables have no reference to what precedes them. However, the sequence is easily traced: to the disciplined mind of the beloved physician the infirmity of the doubled-up woman suggested a mustard plaster; and it is an easy mental step from the concept

of a woman wearing a mustard plaster to the parables of the mustard seed and of the woman making dough.

CH. XIII. 22-30

22 And he passed through city after city, and village after village, teaching, and shaping his course toward Jerusalem. 23 And some one said to him:

“Master, are they few who are being saved?”

And he said to him:

24 “Struggle to enter in through the narrow door; for many, I say to you, will endeavor to enter in, but will not be able. 25 When once the house-lord shall have risen up, and shall have shut the door, and you begin to stand outside and to knock at the door, saying, ‘Master, open to us,’ and he shall answer and say to you, ‘I do not know you whence you are,’ 26 then you will begin to say, ‘We ate and drank in your presence, and you taught us in our streets,’ 27 and he will say, speaking to you, ‘I tell you, I do not know [[you]] whence you are; *“depart from me, all ye doers of iniquity.”*’ 28 There shall be weeping and gnashing of teeth when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, but yourselves being thrown outside. 29 And they shall come from the east and west, and from the north and south, and shall recline [at table] in the kingdom of God. 30 And behold, there are last who shall be first, and there are first who shall be last.”

COMMENTARY

The narrow “gate” of *Matthew* vii. 13 is here a narrow “door.” Abraham, Isaac, Jacob and all the prophets had entered through that door, and were safe in heaven, centuries before Iêsous was born to be the Savior of mankind, according to this “history.” The compilers of the *Gospels* do not explain why these ancient worthies were “saved” while all other pre-Christian descendants of Adam were doomed to Hinnom-valley. Later theologians have invented various conflicting theories on the subject, but none of their theories will bear close analysis.

CH. XIII. 31-35

31 In that same hour came to him certain Pharisees, saying to him:

“Depart, and proceed hence; for Herod intends to kill you.”

32 And he said to them:

“Go and say to that fox, ‘Behold, I am casting out ghosts and performing cures to-day and to-morrow, and the third [day] I am having myself initiated.’ 33 However, proceed I must to-day and to-morrow and the [day] following; for it is not possible for a prophet to perish outside of Jerusalem. 34 O Jerusalem, Jerusalem, who kills the seers and stones those who are sent to her! How often would I have gathered your children together, in the way a hen [gathers] her own brood under her wings—and you would not! 35 Behold, ‘*your house is left to you [[desolate]]*’; and I say to you, You shall see me not, until you say, ‘*Blessed is he who is coming in the Master’s name.*’ ”

COMMENTARY

According to *Matthew* (xxiii. 37) the lament over Jerusalem is uttered by Iēsous while he is in that city. Here in the periscope it can not be said to have any “historical” situation, as the whole section is really outside the narrative.

CHAPTER XIV. 1-14

1 And it befell, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were insidiously watching him. 2 And behold, there was in front of him a dropsical man. 3 And Iēsous answered and spoke to the lawyers and Pharisees, saying:

“Is it lawful to heal on the sabbath, or not?”

4 But they kept quiet. And taking hold of him, he healed him, and let him go. 5 And he [[answered and]] said to them:

“Which of you shall have an ass, [[a son, a sheep]] or an ox fall into a cistern, and will not immediately draw him up on a sabbath day?”

6 And they were not able to answer [[him]] back in reference to these things.

7 And he spoke a parable to those who were invited—when he observed how they were picking out for themselves the foremost places—saying to them:

8 “When you are invited by any one to a marriage-feast, do not recline in the foremost place; lest a more honorable man than you may have been invited by him, 9 and he who invited you and him shall come and say to you, ‘Give this [man] place’; and you will begin with shame to take the lowest place. 10 But when you are invited, go and fall back into the lowest place, that when he who has invited you comes, he may say to you, ‘Friend, go up higher’; then you shall have glory before those who are reclining [at table] with you. 11 For every one who exalts himself shall be abased; and he who abases himself shall be exalted.”

12 And he said to him also who had invited him:

“When you make a breakfast or a dinner, do not call your friends, nor your brothers, nor your relatives, nor rich neighbors, lest they also should invite you in return, and repayment is yours. 13 But when you make an entertainment, invite the poor, the maimed, the lame, the blind, 14 and you shall be blessed; because they have not [wherewith] to repay you: for you shall be repaid in the resurrection of the just.”

COMMENTARY

Here the story of the healing on the sabbath is varied by having the cure performed in a private house instead of in a synagogue. But it is essentially the same story: the ass and the ox reappear, and the Pharisees are similarly abashed. No doubt the man cured of the dropsy was the same individual who formerly had a withered hand, and who later on was the woman bent double by “a spirit of infirmity.” Even when the “ass” is transformed into a “son,” as in some manuscripts, the story is still recognizable.

The “parable” spoken to the unmannerly guests inculcates social hypocrisy and mock-humility: the self-seeker is advised to take a

back seat in order that he may receive "glory" when invited to take a more prominent one. Selfishness is appealed to in the precept that a man giving an entertainment should invite only the poor and the physically defective, to the exclusion of his own relatives and friends, so that he may reap an eternal reward for his charity.

CH. XIV. 15-24

15 And when one of those reclining [at table] with him heard these things, he said to him:

"Blessed is he who shall eat bread in the kingdom of God."

16 But he said to him:

"A certain man made a great dinner, and invited many. 17 And he sent his slave at the hour of the dinner to say to those who had been invited:

" 'Come; for [[all things]] are now ready.'

18 **"And they all with one [accord] began to beg to be excused. The first said to him:**

" 'I have bought a farm, and it is necessary that I should go out and see it. I pray you have me excused.'

19 **"And another said:**

" 'I have bought five yoke of oxen, and am going to prove them. I pray you have me excused.'

20 **"And another said:**

" 'I have married a wife, and for this reason I can not come.'

21 **"And the slave came and told his master these things. Then the house-lord, being enraged, said to his slave:**

" 'Go out quickly into the streets and lanes of the city, and bring in here the poor and maimed and blind and lame.'

22 **"And the slave said:**

" 'Master, what you ordered has been done, and still there is room.'

23 **"And the master said to the slave:**

" 'Go out into the highways and hedges, and compel [them] to come in, that my house may be filled. 24 For I say to you, Not one of those men who were invited shall taste of my dinner.' "

COMMENTARY

This story is obviously a variant of the allegory in *Matthew* xxii. 1-13. It differs from the allegory only as the stories of the man with the withered hand, the doubled-up woman and the dropsical man differ from each other. The "king" is here only "a certain man," and it is merely a dinner that he gives, and not a wedding-feast for his son; he sends out but one slave, the persons invited do not murder the messenger, their city is not destroyed, and the man without a wedding-garment fails to put in his appearance. The allegory has been converted into an anecdote and so modified as to point the moral of the absurd counsel given in verse 13. This version thus omits some of the essential details of the allegory as given in *Matthew*; but in the characteristic style of the compiler of *Luke* it expands out of due proportion the unimportant matter of the excuses offered by those who were invited, and is introduced into the narrative by a transparent device, being made to hinge upon the platitude uttered by one of the diners.

CH. XIV. 25-35

25 Now, great crowds were going with him; and he turned and said to them:

26 "If any man comes to me, and does not hate his own father, and mother, and wife, and children, and brothers, and sisters, and moreover his own psychic self too, he can not be my disciple. 27 And whoever does not lift up his cross, and come after me, can not be my disciple. 28 For which of you, desiring to build a castle, does not first sit down and calculate the expense, whether he has [means] to complete it? 29 Lest ever when he has laid the foundation for it, and is not able to finish, all the beholders should begin to make sport of him, 30 saying, 'This man began to build, but was not able to finish.' 31 Or what king, when going to engage another king in war, will not first sit down and take counsel whether he is able with ten thousand [soldiers] to meet the [foeman] who is coming against him with twenty thousand? 32 But if not, while the

other is yet far off, he sends an embassy and asks [the terms] of peace. 33 Thus, then, no one of you who does not take leave of all that he possesses can be my disciple. 34 Salt is good; but if even the salt become tasteless, with what shall it be seasoned? 35 It is fit neither for the soil nor for the manure-pile; they throw it out. He who has ears to hear, let him hear."

COMMENTARY

The pegs upon which some of the discourses of Iêsous are hung are too slight to sustain the weight placed on them. Thus the anecdote (for it can hardly be called an allegory) of the certain man's dinner is supposed to be suggested by the stupid remark, "Blessed is he who shall eat bread in the kingdom of God"; and here the discourse on the conditions of discipleship has no other "historical" setting than the bald statement that "great crowds were going with him." The saying about salt, however, has not even the shadow of a peg to hang on; but, as usual when the text becomes meaningless, an exhortation is addressed to "him who has ears."

CHAPTER XV

1 Now, all the tax-collectors and sinners were drawing near to him to hear him. 2 And both the Pharisees and the scribes kept muttering, saying:

"This [man] receives sinners kindly, and eats with them."

3 And he spoke to them this allegory, saying:

4 "What man of you, having a hundred sheep, and having lost one of them, does not leave the ninety-nine in the desert, and go after that lost [sheep], until he find it? 5 And when he finds it, he lays it on his shoulders, rejoicing; 6 and on coming to his house, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' 7 I say to you, Thus shall there be [greater] joy in the heaven-world over one sinner who reforms than over ninety-nine virtuous [persons] who have no need of reform.

8 "Or what woman, having ten pieces of silver, if she should

lose one piece, does not light a lamp, and sweep the house, and seek carefully until she finds it. 9 And having found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the piece which I lost.' 10 Thus, I say to you, There is joy in the presence of the Divinities of God over one sinner who reforms."

11 And he said:

"A certain man had two sons; 12 and the younger of them said to his father:

"'Father, give me the portion of your substance that falls to me.'

"And he divided to them his living. 13 And not many days after, the younger son gathered all together and went on a journey to a distant country, and there dissipated his substance, living profligately. 14 And when he had spent all, a mighty famine befell all through that country, and he began to be in want. 15 And he went and attached himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he used to long to have been fed on the carob-pods which the swine were eating. But no one gave him [bread]. 17 But when he came to himself he said:

"'How many of my father's wage-workers have more than enough bread—and I am perishing here with hunger! 18 I shall arise and go to my father, and shall say to him, Father, I have sinned against heaven and before you; 19 no longer am I worthy to be called your son; make me as one of your wage-workers.'

20 "And he arose and went to his father. But while he was yet far away his father saw him, and his heart was stirred, and he ran and fell on his neck, and kissed him again and again. 21 And the son said to him:

"'Father, I have sinned against heaven and before you; no longer am I worthy to be called your son; [[make me as one of your wage-workers]].'

22 "But the father said to his slaves:

"'Bring out quickly the first robe, and put it on him; and put

a ring on his hand, and sandals on his feet. 23 And bring the fatted calf; sacrifice it [as a thank-offering], and let us eat, and feast joyfully: 24 for this my son was dead, and is alive again; he was lost, and is found.'

"And they began to feast joyfully. 25 Now, his older son was in the field, and as he came and drew near the house he heard music and dancing. 26 And he called to him one of his slave-boys, and inquired what these things might be. 27 And he said to him:

" 'Your brother is come; and your father has sacrificed the fatted calf, because he has regained him safe and sound.'

28 "But he was angry, and was not willing to go in; and his father came out and tried to persuade him. 29 But he answered and said to his father:

" 'Behold, I have been slaving for you so many years, and I have never transgressed a command of yours—and you have never given me a kid, that I might feast joyfully with my friends! 30 But when this your son came, who has consumed your living with strumpets, you sacrificed for him the fatted calf.'

31 "And he said to him:

" 'Child, you are with me always, and all things that are mine are yours. 32 But it was proper to feast joyfully and be glad: for this your brother was dead, and is alive; and was lost, and is found.' "

CHAPTER XVI. 1-13

1 And he said also to the disciples:

"There was a certain rich man who had a steward, and the latter was accused to him of dissipating his property. 2 And he called him, and said to him:

" 'What is this I hear about you? Render an account of your stewardship; for you can no longer be steward.'

3 "And the steward said within himself:

" 'What shall I do, since my master is taking away the stewardship from me? I have not strength to dig; I am ashamed to beg.

4 I have decided what I shall do, that, when I shall have been removed from the stewardship, they may entertain me in their houses.'

5 "And calling to him each one of his master's debtors, he said to the first:

" 'How much do you owe my master?'

6 "And he said:

" 'A hundred baths of oil.'

"And he said to him:

" 'Take your bill, and sit down quickly and write fifty.'

7 "Then he said to another:

" 'And how much do you owe?'

"And he said:

" 'A hundred cors of wheat.'

"And he says to him:

" 'Take your bill, and write eighty.'

8 "And the master praised the steward for the wrongful deed, because he had acted shrewdly. For the sons of this æon are shrewder in their own generative-sphere than are the Sons of Light. 9 And I say to you, Make friends for yourselves by [serving] the Mamōn of injustice, that when you die they may entertain you in the æonian dwellings. 10 He who is trustworthy in a very little is trustworthy also in much; and he who is unjust in a very little is unjust also in much. 11 If, therefore, you have not been trustworthy in [serving] the unjust Mamōn, who will entrust to you the True? 12 And if you have not proved trustworthy in that which is another's, who will give you that which is your own? 13 **No house-slave can serve two masters: for either he will hate the one, and love the other; or he will cling to the one, and despise the other. You can not serve God and Mamōn.**"

COMMENTARY

Four allegories are here given consecutively. The first three hold the same meaning, and in each of them the subject is the recovery of that which is lost: there is the affecting parable of the lost sheep; following it is the homely but clever variant, the parable of the lost

coin (*drachmē*); and then comes the more comprehensive allegory of the lost son. These three allegories justly belong to religious literature of the purest and noblest kind; but this can not be said of the fourth allegory of the series—if, indeed, the latter is intended as an allegory, since it only purports to be the story of the steward of “a certain rich man.” However, as it winds up with a moral, it certainly has the form of a fable, and may therefore be regarded as an allegory. It affects a Jewish tone by speaking of baths of oil and cors of wheat—from which it might be inferred that the forger who wrote it had in mind the statement in Josephus’ *Antiquities* that Solomon annually sent many cors of wheat and baths of oil to King Hiram. According to this singular fable, a steward who wastes his employer’s property, and then swindles him by falsifying accounts, is to be admired and commended for his shrewdness when his motive is that he may make friends of his employer’s debtors and become a dependent on their charity. A “moral” is then drawn from this immoral parable which is more objectionable even than the parable itself, to the effect that a man should faithfully serve the God of Greed and Injustice, thereby demonstrating his shrewdness and trustworthiness, so that he may be well received in heaven and be entrusted with divine things. This fable in praise of unmanliness and rascality is spoken by Iēsous to his disciples, and the spurious discourse is followed by a genuine “saying” which nobly contradicts the vile doctrine which is derived from the fable.

CH. XVI. 14–18

14 And the Pharisees, who are lovers of money, heard all these things; and they sneered at him. 15 And he said to them:

“You are they who show yourselves honest before men; but God knows your hearts: for that which is lofty among men is an abomination before God. 16 The law and the [moral precepts of] the prophets [were in force] until Iōannēs: from that time the kingdom of God is announced, and every one carries it by storm. 17 But it is easier for the sky and the earth to pass away than for one accent to drop out [of the text] of the law.

18 "Every one who divorces his wife and marries another commits adultery; and he who marries a woman divorced from her husband commits adultery.

COMMENTARY

It was natural that the Pharisees, as honest men, whether "lovers of money" or not, should have sneered at any professed teacher of morals who thus in public exhorted his disciples to become swindlers and knaves. The pseudo-Iēsous does not defend or apologize for the vicious doctrine; on the contrary, he caps it with the startling statement that whatever is lofty among men (as honesty, the virtue under discussion) is an abomination before God. He then intimates that the "law"—meaning the Mosaic code—and the principles of morality inculcated by the Jewish prophets had ceased to be binding upon the advent of Iōannēs, but contradicts himself in the next sentence, apparently. However, this contradictory sentence, with the following one on the irrelevant subject of divorce, was very probably added by a later interpolator, who perceived that the nullification of the law would not only wipe out the commandments, but would also strike at the very foundation of morality (as laid down by the forgers) by sanctioning the marriage of divorced men and women. To make such marriages violative of the ten commandments (which are mysteriously silent on the subject), they are pronounced to be adulterous. According to *Matthew* (v. 17-19) Iēsous reaffirmed the law; but that is not the teaching of *Luke*, either here or elsewhere.

CH. XVI. 19-31

19 "There was a certain rich man, and he was clothed in purple and fine linen, feasting joyfully and splendidly every day. 20 And [[there was]] a certain poor man, named Lazaros, [[who]] was laid at his gateway, afflicted with ulcers, 21 and longing to be fed with the crumbs which fell from the rich man's table; yes, even the dogs came and licked his ulcers. 22 And it befell that the poor man died, and [his immortal] self was carried away by the Divinities into Abraham's bosom; and the rich man also died, and was buried.

23 And in the underworld he lifted up his eyes, being in torment, and sees Abraham afar off, and Lazaros in his bosom. 24 And he cried out and said:

“ ‘Father Abraham, have compassion on me, and send Lazaros, that he may dip the tip of his finger in water, and refresh my tongue; for I am suffering in this flame.’

25 “But Abraham said:

“ ‘Child, remember that you in your lifetime received your good things, and Lazaros likewise evil things; but now he is being cheered, and you are suffering. 26 And amongst all these things [intervening] between us and you there is a chasm fixed, that they who wish to pass from here to you may not be able, and that none may go across from there to us.’

27 “And he said:

“ ‘I entreat you, then, Father, that you would send him to my father’s house—28 for I have five brothers—that he may make an earnest and solemn affirmation to them, lest they also come to this place of torment.’

29 “But Abraham says [[to him]]:

“ ‘They have Moses and the prophets: let them hear them.’

30 “But he said:

“ ‘No, Father Abraham; but if one should go to them from the dead, they will reform.’

31 “And he said to him:

“ ‘If they do not hear Moses and the prophets, they will not be persuaded even if one should rise from the dead.’ ”

COMMENTARY

This fable—for it can only be regarded as a fable, and a very foolish one at that—illustrates the doctrine that the rich are to be punished in the other world for having prosperity on earth, while the poor receive compensation for their privations on earth by being exalted to heavenly bliss. The “certain rich man” committed the unpardonable offence of enjoying the innocent pleasures of life. Lazaros was virtuously hungry and afflicted with ulcers. The rich man may have been one of the noblest of men, and Lazaros one of

the worst, so far as this story is concerned. Abraham speaks gently to the rich man, and tells him that he is now in the place of torment because he received good things in his lifetime, and that Lazaros is in heaven because he received evil things on earth. No mention is made of "righteousness," "good works," or even "faith." The five brothers of the rich man are doomed to descend into the world of woe unless they "repent" or "reform"; but for a rich man to reform is, according to *Luke*, merely a matter of his selling all his possessions and giving the proceeds to the poor; apparently it would not do for him to give his belongings to the poor, but he must sell them and rejoice the poor with hard cash. It might be argued that in proportion as he gave to the poor he would be depriving them of their merit, and that by injudiciously giving too large a sum to any one beggar he would thereby imperil the latter's eternal bliss.

The conception of heaven and hell as two localities separated by a chasm is crude to the last degree, even if the story is mercifully conceded to be allegorical; and the modest request of the rich man for the amount of water that Lazaros could carry on his finger-tip through the flames of hell is a bit of unconscious humor. But the statement that the mouldy writings of Moses and the prophets are as convincing evidence of immortality as would be the direct testimony of a man actually raised from the dead is too stupid to be amusing, even in view of the fact that in the books attributed to Moses there is no reference whatever to a state of rewards and punishments in a future world, or even a positive statement that there is a life hereafter.

CHAPTER XVII. 1-6

1 And he said to his disciples:

"It is impossible that impediments should not come; but woe to him through whom they come! 2 It is better for him if a ponderous millstone is placed around his neck, and he is thrown into the sea, than that he should place an impediment in the way of one of these little ones. 3 Take heed to yourselves: if your brother should sin against you, reprove him; and if he should repent, forgive him. 4 And if he should sin against you

seven times in the day, and seven times [[in the day]] return to you saying, 'I repent,' you shall forgive him."

5 And the apostles said to the Master:

"Master, add to us [more] faith."

6 But the Master said:

"If you had faith as a grain of mustard seed, you might say to [[this]] mulberry tree, 'Be uprooted, and be planted in the sea,' and it would obey you.

COMMENTARY

The fable of the rich man and the beggar, elucidating the subject of salvation by poverty, followed naturally after the fable of the steward who was laudably engaged in saving his master's soul by dissipating his property. Wealth being a stumbling-block on the way of salvation, the "saying" about the millstone appropriately follows. The advice on the forgiveness of sins, by changing the subject abruptly, denotes that there is nothing more to be said about it, thus bringing the discourse to an end. It is small wonder that the disciples, after hearing these remarkable utterances, feel the inadequacy of their faith and ask to have it augmented. In response to their entreaty, Iēsous merely utters a garbled "saying" taken from the incident of the barren fig-tree (which is not given in *Luke*). In view of the confessed feebleness of their faith, the tree and not the mountain is made obedient to the command of faith as small as a mustard seed; and the fig-tree itself (*sykē*) has here been changed to a sycamine (*sykaminos*), or fig-mulberry.

CH. XVII. 7-10

7 "But which of you is there who, having a slave plowing or shepherding, will say to him when he comes in from the field, 'Come immediately and recline [at table],' 8 but will not rather say to him, 'Prepare what I may dine on, and put on an apron and wait on me while I eat and drink, and afterward you shall eat and drink'? 9 Does he show gratitude to that slave because he performed the tasks appointed [[to him]]? [[I fancy not!]] 10 Thus you also, when you have performed all the tasks appointed

to you, say, 'We are useless slaves; we have done what we were obliged to do.' "

COMMENTARY

The beggars, especially when blind or deformed, are notable objects of charity; but the laboring men, whether chattel-slaves or wage-slaves, are not entitled to gratitude or consideration: this is clearly and unmistakably the teaching of the pseudo-Iēsous of *Luke*. Now, if society were organized on principles of economic justice, men would not be degraded by wage-slavery and beggary, and helpless unfortunates would be properly taken care of without debasing their souls by making them the recipients of charity.

CH. XVII. 11-19

11 And it befell, as he was going to Jerusalem, that he was passing through the midst of Samaria and Galilee. 12 And as he entered into a certain village there met him ten leprous men, who stood afar off; 13 and they lifted up their voices, saying:

"Iēsous, Captain, have compassion on us!"

14 And when he saw them he said to them:

"Go and show yourselves to the priests."

And it befell, as they went, that they were cleansed. 15 And one of them, on seeing that he was healed, turned back, with a loud voice glorifying God; 16 and he fell on his face at his feet, giving him thanks; and he was a Samaritan. 17 And Iēsous, answering, said:

"Were not the ten cleansed? [[But]] where are the nine? 18 Were none found who turned back to give glory to God, except this foreigner?"

19 And he said to him:

"Rise up, and go. Your faith has saved you."

COMMENTARY

As the verb *sōzein* means "to heal" as well as "to save," the words addressed to the grateful Samaritan may signify either that his soul was saved by faith or that his body was cleansed by it.

But it is implied that he alone of the ten lepers had faith, for otherwise the story would lose its moral—salvation by faith. According to this view it must have been his soul that was saved. In that case, however, the nine lepers were healed without faith; and so, in whichever way *sōzein* is rendered, the story lands the interpreter in a theological dilemma.

CH. XVII. 20–37

20 And having been asked by the Pharisees when is the kingdom of God coming, he answered them and said:

“The kingdom of God does not come through external perception; 21 nor shall they say, ‘Behold, [it is] here!’ or, ‘[Behold, it is] there!’ For, behold, the kingdom of God is within you.”

22 And he said to his disciples:

“The days will come when you will long to see one of the days of the Son of man, and you shall not see it. 23 And they will say to you, ‘Behold, [he is] there!’ or, ‘Behold, [he is] here!’ [[Do not go forth,]] nor become followers of [them]. 24 For as the lightning, when it flashes from the one edge of the sky, shines to the other edge of the sky, so shall the Son of man be [[in his day]]. 25 But first it is inevitable for him to suffer many things, and be rejected by this age. 26 And as it befell in the days of Noah, even so shall it be also in the days of the Son of man. 27 They were eating, drinking, marrying, being given in marriage, until the day when ‘*Noah entered into the ark,*’ and the flood came, and destroyed them all. 28 Likewise even as it befell in the days of Lot: they were eating, drinking, buying, selling, planting, building; 29 but on the day when Lot went out from Sodom ‘*it rained fire and sulphur from the sky,*’ and destroyed them all. 30 In the same way shall it be in the day when the Son of man is unveiled. 31 In that day, he who shall be on the housetop, and his domestic goods in the house, let him not go down to take them away; and let him who is in the field likewise not ‘*turn back to the things that are behind.*’ 32 (Remember Lot’s wife!) 33 Whoever shall seek to win his soul shall lose it; and whoever

shall lose [his soul] shall generate it. 34 I say to you, In that night there shall be two men on [[one]] bed; the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other shall be left. [[36 There shall be two [men] in the field; the one shall be taken, and the other shall be left.]]”

37 And they, answering, say to him:

“Where, Master?”

And he said to them:

“Where the body is, there also will the eagles be gathered together.”

COMMENTARY

No clearer statement could be made than the one in the text, that the divine kingdom is purely subjective, and not the advent of any objective person or thing. But the heavenly kingdom of the forgers is grossly materialistic: the kingdom is to be established on earth when Iēsous in his resurrected physical body returns from the skies, calls the dead to life, restoring to them their decomposed physical bodies reintegrated, and sifts the good believers from the bad unbelievers, consigning the latter to the “place of torment.” Even the conception of the psychic world shown in the fable of Lazaros and the rich man is less absurd than this notion of a Messianic kingdom, which was put forward by designing priests to strengthen their hold on the ignorant and the psychically blind.

CHAPTER XVIII. 1-8

1 And he spoke an allegory to them, to the purport that they must always pray, and not be dispirited, 2 saying:

“There was in a certain city a certain judge who did not fear God, and did not reverence man. 3 And there was a widow in that city; and she kept coming to him and saying:

“‘Do me justice from the party adverse to me.’

4 “And he would not for a while; but afterward he said within himself:

“‘Even if I do not fear God, nor reverence man, 5 yet because

this woman gives me annoyance, I shall do her justice, lest finally she may come and give me a black eye.' "

6 And the Master said:

"Hear what the judge of injustice says. 7 And shall not God cause the giving of justice for his chosen ones, who keep crying to him day and night, even though he is indulgent to them? 8 I say to you, He will cause the giving of justice for them speedily. However, when the Son of man comes, will he find faith on the earth?"

COMMENTARY

This anecdote, or "parable," although intended to inspire the prayerful mind, seems to appeal more directly to the risible faculty. It is one of a number of pseudo-parables in *Luke* which are written in the same style, show the same peculiar moral obliquity, and are therefore evidently from the same pen.

CH. XVIII. 9-14

9 And he spoke also this allegory to some who were confident in themselves that they were just, and treated the rest [of men] as of no account:

10 "Two men went up into the temple to pray—the one a Pharisee, and the other a tax-collector. 11 The Pharisee stood and prayed with regard to himself thus:

" 'God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-collector. 12 I fast twice in the week; I give tithes of all things that I gain.'

13 "And the tax-collector, standing afar off, would not even lift up his eyes to the sky, but kept striking his breast, saying:

" 'God, be propitious to me, who am a sinner!'

14 "I say to you, This [man] went down to his house justified rather than the other. For every one who exalts himself shall be abased; but he who abases himself shall be exalted."

COMMENTARY

With this fable the periscope comes to an end: having inserted nine chapters containing new matter, which is largely spurious, the

compiler is ready to pick up the broken thread of the narrative as found in the text of *Mark*, which he follows henceforth, though with sundry changes and additions.

CH. XVIII. 15-17

15 And they were bringing to him also the new-born babes, that he might touch them; but the disciples, when they saw it, reproved them. 16 But Iēsous called them to him, saying:

“Permit the little children to come to me, and do not forbid them; for to such belongs the kingdom of God. 17 Amēn, I say to you, Whoever shall not, like a little child, receive God’s kingdom, he shall not at all enter into it.”

COMMENTARY

The subject of little children is here resumed, having been broken off in the passage immediately preceding the periscope, that is, ix. 46-50. It seems that the compiler (or some later improver) of *Mark*, in severing a page to interpolate a passage aimed against divorce, divided the story of the children, and made two stories of it; and in this state the text was copied by the compilers of *Matthew* and *Luke*, who also found it a convenient gap in which to insert new matter. All the discourses on the subject of the state of childhood should naturally follow upon the incident of parents bringing their little children to Iēsous; but in the section preceding the interpolations the subject is introduced abruptly and inartistically by the words, “He took a little child, and set him in the midst of them,” and the fragment of a discourse following that incident does not aptly or even truthfully apply to “this little child,” but refers properly to “the little ones who believe in me,” whom the children figuratively represent. In this final fragment of the sundered story the “little children” are changed, in the text of *Luke*, to “new-born babes,” for no apparent reason.

CH. XVIII. 18-30

18 And a certain ruler asked him, saying:

“Good Teacher, what shall I do to inherit æonian life?”

19 And Iēsous said to him:

“Why do you call me ‘good’? Except one—God—no one is good.
20 You know the commandments, ‘*Do not commit adultery,*’ ‘*Do not kill,*’ ‘*Do not steal,*’ ‘*Do not testify falsely,*’ ‘*Honor your father and mother.*’ ”

21 And he said:

“From my youth up I have observed all these things.”

22 And when Iēsous heard it he said to him:

“One thing you lack yet: sell all that you possess, and distribute [the proceeds] to the mendicants, and you will have treasure in the sky; and come, follow me.”

23 But when he heard these things he became deeply grieved; for he was very rich. 24 And Iēsous, seeing him [[become deeply grieved]], said:

“In what a difficult way shall the possessors of riches enter into the kingdom of God! 25 For it is more feasible for a camel to enter in through the eye of a needle than for a rich man to enter into the kingdom of God.”

26 And they who heard it said:

“Then who can be saved?”

27 But he said:

“The things which are impossible with men are possible with God.”

28 And Petros said:

“Behold, we have left all, and have followed you.”

29 And he said to them:

“Amēn, I say to you, There is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, 30 who shall not receive many times as many in this season, and in the æon that is coming æonian life.”

COMMENTARY

This passage is condensed from *Mark*; but the rich man is here called a “ruler,” and this complicates matters: for in following the advice of Iēsous he would not only have to throw away his riches,

but would also have to abandon the duties connected with his important office. It is not by shirking the responsibilities of material life that a man qualifies himself for the life supernal.

CH. XVIII. 31-34

31 And he took to him the twelve, and said to them:

“Behold, we are going up to Jerusalem, and all the things which have been written through the prophets shall happen to the Son of man: 32 for he will be handed over to the profane, and will be made sport of, and be maltreated, and be spit upon; 33 and when they have scourged him, they will kill him; and on the third day he will rise [from the dead].”

34 And they understood nothing of these things; and this subject was concealed from them, and they did not know the things said.

COMMENTARY

Both *Luke* and *Matthew* follow *Mark* in having Iesus predict three times that he is to be crucified. The repetition may be due to a notion on the part of the compiler that the prediction thereby received greater solemnity; for the ancient Greeks regarded three as a peculiarly sacred number. But the prediction thus made on three different occasions loses rather than gains in impressiveness. Elsewhere, as in *Mark* xiv. 30, 41, the triplicity is employed more effectively.

CH. XVIII. 35-43

35 And it befell, as he drew near to Jericho, that a certain blind man sat beside the road, begging; 36 and when he heard the crowd passing along he asked what this might be. 37 And they told him:

“Iēsous the Nazoræan is passing by.”

38 And he called out, saying:

“Iēsous, son of David, have compassion on me!”

39 And those going before [Iēsous] reproved him, that he should be silent; but he shouted much more:

“Son of David, have compassion on me!”

40 And Iēsous stopped, and ordered him to be brought to him; and when he had drawn near he asked him:

41 "What do you wish that I should do to you?"

And he said:

"Master, that I may recover my sight."

42 And Iēsous said to him:

"Recover your sight. Your faith has saved you."

43 And immediately he recovered his sight, and went along with him, glorifying God. And all the people, when they saw it, gave praise to God.

COMMENTARY

According to *Mark*, the beggar was "the son of Timaios," and to this phrase is appended the curious barbarism "*Bar-Timaios*," the prefix *bar* being Chaldaic for "son of," and *Timaios* being a purely Greek name. Possibly the mongrel word *Bar-Timaios* is intended for the name of the blind beggar, but more probably it represents an unsuccessful attempt to translate "son of Timaios" into Hebrew. The compiler of *Luke*, who was a man of some education, has omitted the doubtful name, falling back on his favorite expression, "a certain" man. The compiler of *Matthew*, however, solved the difficulty by not only avoiding the use of names, but also by bringing two blind men into the story, who were, it may be inferred, Timaios senior and Timaios junior. As the story has in *Matthew* the same "historical" position, as well as the same place in the text, that it has in the other *Synoptics*, and is, save for the use of the plural, copied almost word for word from *Mark*, it can not reasonably be regarded as referring to another and distinct incident.

CHAPTER XIX. 1-10

1 And he entered and was passing through Jericho. 2 And behold, [there was] a man called by name Zakchaios, and he was a chief tax-collector, and was rich. 3 And he was seeking to see Iēsous, who he is, and he could not on account of the crowd, because he was little in stature. 4 And he ran forward to the front, and climbed up into a sycamore tree, that he might see him; for he was

about to pass that [way]. 5 And when Iēsous came to the place he looked up, and said to him:

“Zakchaïos, come down in haste; for to-day I need to stay at your house.”

6 And he came down in haste, and entertained him delightedly. 7 And when they saw it they all murmured, saying:

“He has gone in to put up with a sinful man.”

8 But Zakchaïos stood, and said to the Master:

“Behold, Master, the half of my possessions I give to the poor; and if I have extorted anything of any one by misrepresentation, I restore it fourfold.”

9 And Iēsous said to him:

“To-day salvation is come to this house, inasmuch as he also is a son of Abraham. 10 **For the Son of man came to seek and to save that which was lost.**”

COMMENTARY

The compiler, nettled by the unskilful work of the forger who inserted the story of Bar-Timaïos in *Mark*, has here endeavored to show that he could write a better story offhand and give its hero a name so Hebraic that it would be above suspicion. It certainly is a better story, though it is not adorned with a miracle. The ingenious little plutocrat climbs a tree to see Iēsous, and when accused of being a sinner he ably vindicates himself; he also makes a good bargain, reaching salvation by giving only half—not all—of his possessions to the poor. This is the only bit of genuine Jewish “local color” in the *Gospels*.

CH. XIX. 11-27

11 And as they were hearing these things, he further spoke an allegory, because he was near Jerusalem, and they fancied that the kingdom of God was about to appear forthwith. 12 He said therefore:

“A certain man of high descent went to a distant country to receive for himself a kingdom, and to return. 13 And having called ten slaves of his, he gave them ten *minæ*, and said to them:

“ ‘Do business [with this money] until I return.’

14 “But his citizens hated him, and sent an embassy after him, saying:

“ ‘We are not willing for this [man] to reign over us.’

15 “And it befell, when he came back again, having received the kingdom, that he directed to be called to him those slaves to whom he had given the money, that he might know what each had gained by doing business. 16 And the first came to [him], saying:

“ ‘Master, your *mina* has produced ten *minæ* more.’

17 “And he said to him:

“ ‘Well done, good slave! Because you have proved faithful in a very little, have authority over ten cities.’

18 “And the second came, saying:

“ ‘Master, your *mina* has made five *minæ*.’

19 “And to him also he said:

“ ‘Do you also rule over five cities.’

20 “And another came, saying:

“ ‘Master, behold, here is your *mina*, which I kept laid up in a handkerchief. 21 For I feared you because you are a harsh man: you take away [property] which you did not store, and reap [grain] which you did not sow.’

22 “He says to him:

“ ‘Out of your own mouth I shall judge you, slothful slave. You knew that I am a harsh man, taking away [property] which I did not store, and reaping [grain] which I did not sow; 23 and why, then, did you not deposit my money in the bank, that I, on my return, might have exacted it with usury?’

24 “And to the bystanders he said:

“ ‘Take the *mina* away from him, and give it to him who has the ten *minæ*.’ (25 And they said to him, ‘Master, he has ten *minæ*!’) 26 ‘[[For]] I say to you, To every one who has shall be given; but from him who has not, even that which he has shall be taken away from him. 27 Moreover, these mine enemies, who were unwilling for me to reign over them, bring them here, and slay them before me.’ ”

COMMENTARY

From the story of the clever Zakchaios, who purchased salvation at a reduction of fifty per cent. from the regular price, the compiler (here engaged in enriching the text with original contributions from his own facile pen) passes on to elucidate the subject of business and its profits. In the "allegory" the Ruler of the Universe is likened to "a certain well-born man" who has a habit of walking off with things that do not belong to him, who expects his underlings to exact usury and do business only at enormous profit, and who slaughters his subjects when they, very naturally, hate him and are unwilling to be ruled by him. One of the genuine "sayings" is inserted in the allegory, but with a perverted meaning, which is more clearly expressed in the modern Jewish saying that "money goes to money." But in introducing the "saying" the author of the allegory muddled its conclusion: the "saying," as the moral that adorns the "allegory," should have been placed in the mouth of Iēsous, but it is brought in prematurely and uttered by the king whom his subjects had reason to hate. In the authorized version *mina* (μνᾶ) is given as "pound," though the Babylonian *mina* was a hundred shekels (more than ten pounds), and the Attic *mina* equalled more than four pounds, and "usury" is softened to "interest"; but these are mere business details.

CH. XIX. 28-48

28 And having spoken thus, he went on before, going up to Jerusalem. 29 And it befell, when he drew near to Bethphage and Bethany, toward the mountain that is called Olive-grove, he sends two of his disciples, 30 saying:

"Go into the village opposite [you], in which as you enter you will find a colt tied, on which no man has ever yet sat. Untie it, and bring it. 31 And if any one asks you, 'Why are you untying it?' thus you shall say, 'The Master has need of it.'"

32 And they who were sent departed, and found [it] just as Iēsous had said to them. 33 And as they were untying the colt, its masters said to them:

“Why are you untying the colt?”

34 And they said:

“The Master has need of it.”

35 And they brought it to Iēsous; and they cast their cloaks on the colt, and put Iēsous upon it. 36 And as he went, they were strewing their cloaks on the road. 37 And as he was now drawing near, [being] on the slope of the mountain of the olive-trees, the whole crowd of his disciples began to rejoice and praise God with a loud voice for all the magic works they had seen, 38 saying:

“ ‘Blessed is *he who is coming,*

The King, *‘in the Master’s name’*;

Peace in the heaven-world,

And glory among the highest!”

39 And some of the Pharisees from the crowd said to him:

“Teacher, reprove your disciples.”

40 And he answered and said [[to them]]:

“I say to you, if these [people] should be silent, the stones will cry out.”

41 And when he drew near, on seeing the city he wept over it, 42 saying:

“If you, even you, had known in this day the things that [make] for peace—but now they are hidden from your eyes! 43 For your enemies shall cast up a rampart around you, and encircle you, and confine you on every side, 44 and shall *‘level’* you *‘to the ground,’* and *‘your children’* in you; and they shall not leave in you one stone upon [another] stone; because you did not know the season of your visitation.”

45 And he entered into the temple, and began to drive out those selling [[and buying in it]], 46 saying to them:

“It is written, *‘And my house shall be a house of prayer’*; but you have made it *‘a den of robbers.’*”

47 And he was teaching daily in the temple. But the chief-priests and the scribes and the prominent men of the people were seeking to destroy him: 48 and they could not devise what they might do; for the people were all hanging on him, listening.

COMMENTARY

The text here varies but slightly from that of *Mark*, but the compiler has sought to embellish the account of the entry into Jerusalem by adding to it the words of lamentation uttered by Iēsous and his prophecy of the city's downfall. The interpolated passage is obscure in meaning and curiously worded: the word here translated "rampart" means either a pale or a palisaded camp, and by grammatical construction the expression "level to the ground" applies to the "children" as well as to the "stones." The compiler has omitted the nondescript word "*hōsanna*," no doubt because he recognized that it was spurious Hebrew.

CHAPTER XX. 1-40

1 And it befell on one of [[those]] days, that, as he was teaching the people in the temple, and proclaiming the good tidings, the chief-priests and the scribes, with the elders, came up, 2 and spoke, saying to him:

"Tell us by what authority you are doing these things, or who it is who gave you this authority."

3 And he answered and said to them:

"I also shall put to you a question as to [[one]] doctrine; and tell me, 4 Was the lustral-rite of Iōannēs from the heaven-world, or from men?"

5 And they argued among themselves, saying:

"Should we say, 'From the heaven-world,' he will say, '[[Then]] why did you not believe him?' 6 But should we say, 'From men,' all the people will stone us; for they are persuaded that Iōannēs was a seer."

7 And they answered that they did not know from what source [the rite was derived]. 8 And Iēsous said to them:

"Neither do I tell you by what authority I am doing these things."

9 And he began to speak to the people this allegory:

"A man planted a vineyard, and leased it to husbandmen, and went travelling abroad for a long time. 10 And at the season

he sent to the husbandmen a slave, that they might give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. 11 And he sent yet another slave; and him also they beat, and dishonored, and sent him away empty. 12 And he sent yet a third; and him also they wounded, and threw him out. 13 And the master of the vineyard said:

“‘What shall I do? I will send my beloved son; probably they will revere him [[when they see him]].’

14 “But the husbandmen, when they saw him, argued among themselves, saying:

“‘This is the heir; come, let us kill him, that the inheritance may become ours.’

15 “And they threw him out of the vineyard, and killed him. What, therefore, will the master of the vineyard do to them?

16 He will come and destroy these husbandmen, and will give the vineyard to others.”

And when they heard it they said:

“Surely not!”

17 But he, looking at them, said:

“What, then, is this which is written:

*‘The stone which the builders rejected,
The same has become the head of the corner’?*

18 Every one who falls on that stone shall be crushed together; but on whomsoever it shall fall, it will winnow him.”

19 And the scribes and the chief-priests sought to lay their hands on him in that very hour; and they feared the people: for they perceived that he spoke this allegory against them.

20 And they watched him, and sent suborned agents, who feigned themselves to be pious, that they might seize on his doctrine, so as to hand him over to the magistracy and the authority of the governor. 21 And they put to him a question, saying:

“Teacher, we know that you say and teach rightly, and do not trust to external appearance, but in truth teach the path of God.

22 Is it lawful for us to give tribute to Cæsar, or not?”

23 But he perceived their craftiness, and said to them:

“[[Why do you put me to a test?]] 24 Show me a *denarius*. Whose image and inscription has it?”

And they [[answered and]] said:

“Cæsar’s.”

25 And he said to them:

“Render therefore to Cæsar the things due to Cæsar, and to God the things due to God.”

26 And they were not able to seize on his saying before the people; and they wondered at his answer, and were silent.

27 And to him came some of the Sadducees (who say there is no resurrection); 28 and they put to him a question, saying:

“Teacher, Moses wrote to us, ‘If any one’s brother should die,’ having a wife, ‘*and he should [[die]] childless,*’ that ‘*his brother should take the wife, and raise up seed for his brother.*’ 29 There were, then, seven brothers; and the first took a wife and died childless; 30 and the second [[took the wife, and he died childless]]; 31 and the third took her; and likewise the seven also left no children, and died. 32 Afterward the woman also died. 33 In the resurrection, then, of which one of them does she become the wife? For the seven had her to wife.”

34 And Iēsous [[answered and]] said to them:

“**The sons of this æon marry, and [its daughters] are given in marriage;** 35 **but they who are deemed worthy to attain to that æon, and the resurrection from the dead, neither marry nor are given in marriage;** 36 **for neither can they die any more; for they are the same as Divinities, and are Sons of God, being Sons from the resurrection.** 37 But that the dead are raised, even Moses revealed, in [the allegory about] the Thorn-bush, when he called ‘*the Master the God of Abraham, and the God of Isaac, and the God of Jacob.*’ 38 Now, he is not the God of the dead, but of the living; for all live in him.”

39 And some of the scribes, answering, said:

“Teacher, you have spoken well.”

40 For they had not the audacity any more to ask him any question.

COMMENTARY

All this portion of the "history" follows *Mark*, incident for incident, and almost word for word. But the story of the barren fig-tree, which precedes it in *Mark*, has been omitted by the compiler of *Luke*, probably because he noticed that it was reminiscent of the fig-tree growing beside the road to Eleusis. The colloquy between Iēsous and the scribe (*Mark* xii. 28–34) has also been rejected, the compiler evidently regarding it as pointless, or else disapproving of the point if he saw it.

CH. XX. 41–47

41 And he said to them:

"How say they that the Anointed is David's son? 42 For David himself says in the *Book of Psalms*:

'The Master said to my Master,

"Sit thou at my right hand,

43 *Till I place thine enemies as a footstool for thy feet."*

44 David, then, calls him 'Master'; and how is he his son?"

45 And as all the people were listening, he said to his disciples:

46 "Beware of the scribes, who are fond of walking about in flowing robes, and love salutations in the market-places, and front seats at the synagogues, and prominent places at the dinners; 47 who devour widows' houses even while in pretence they pray at great length. These shall receive a more severe sentence."

CHAPTER XXI

1 And he looked up, and saw the rich throwing their gifts into the treasury. 2 And he saw a certain needy widow throwing in there two very small copper coins. 3 And he said:

"Truly I say to you, This widow, wretchedly poor, has thrown in more than all [the others]; 4 for [[all]] these threw out of their superabundance into the gifts [[of God]]; but she, out of her want, has thrown in all the living which she had."

5 And as certain ones were speaking about the temple, that

it was ornamented with beautiful stones and votive offerings, he said:

6 "As for these things which you are beholding, the days will come in which there shall not be left a stone upon [another] stone, which shall not be thrown down."

7 And they asked him, saying:

"Teacher, when, therefore, shall these things be, and what shall be the sign when these things are about to befall?"

8 And he said:

"Beware that you are not misled: for many will come in my name, saying, 'I am [the Anointed],' and, 'The season has drawn near'; do not go after them. 9 And when you shall be hearing of wars and tumults, do not be dismayed; for these things must inevitably happen first; but the completion is not immediately."

10 Then he said to them:

"*'Nation shall rise against nation, and kingdom against kingdom'*; 11 and there shall be great earthquakes, and, according to the places, famines and pestilences; and there shall be dread portents and great signs from the sky. 12 But before all these things, they will put their hands on you, and will persecute you, handing you over to the synagogues and prisons, as prisoners arraigned before kings and governors, on account of my name. 13 But it shall result to you for a testimony. 14 Settle it, therefore, in your hearts, not to premeditate [what] to say in your defence: 15 for I shall give you a mouth, and cleverness, which all your opponents will not be able to withstand or to contradict. 16 But you shall be handed over even by parents, and brothers, and relatives, and friends; and they shall put [some] of you to death. 17 And because of my name you will be hated by all. 18 And not a hair of your head shall perish. 19 You shall gain your souls by your patient endurance. 20 **But when you see Jerusalem being encircled with armies, then know that her desolation has drawn near.** 21 Then let those who are in Judæa flee to the mountains, and let those in her midst go out and away from [her]; and let not those who are in the rural districts enter into her. 22 For these are *'days of re-*

venging,' that all the things which are written may be fulfilled. 23 [[But]] woe to pregnant women and women with babe at breast in those days! For there shall be great calamity on the earth, and wrath to this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the heathens; and '*Jerusalem*' shall be '*trampled on by the heathens,*' until the seasons of the heathens are fulfilled. 25 And there shall be signs in the sun and moon and stars; and on the earth [there shall be] anguish of heathens in perplexity at the roar and surge of the sea, 26 men swooning from terror and anticipation of the things which are coming on the habitable earth: for '*the powers of the skies shall be shaken.*' 27 And then they shall see '*the Son of man coming in a cloud,*' with power and great glory. 28 But when these things begin to happen, look up, and lift up your heads; because your ransoming is drawing near."

29 And he spoke to them an allegory:

"Behold the fig-tree, and all the trees: 30 when they are already sprouting, on seeing it you know of your own selves that the summer is now drawing near. 31 So you, also, when you see these things happening, know that the kingdom of God is near. 32 Amēn, I say to you, This generative-cycle shall not at all pass away until all these things shall have happened. 33 The sky and the earth shall pass away, but my doctrine shall not pass away. 34 But take heed to yourselves, lest ever your hearts be oppressed with a debauch, and strong drink, and the troubles of this life, and unforeseen that day come upon you as a snare: 35 for it shall come upon all '*those dwelling on*' the face of all '*the earth.*' 36 Watch, therefore, at every season, and beseech [God] at every season that you may succeed in escaping all these things which are about to happen, and in standing before the Son of man."

37 And every day he was teaching in the temple; and every night he went forth, and stayed out at the mountain that is called Olive-grove. 38 And all the people came with the dawn to him in the temple, to hear him. [[And they went each to his own house; but Iēsous went to the mountain of the olive-trees. Now, at daybreak he came again to the temple, [[and all the people came to him, and

he sat down and taught them]]. And the scribes and the Pharisees bring [[to him]] a woman caught in adultery, and making her stand before all, they say to him:

“Teacher, this woman has been caught committing adultery, in the very act. Now, in the law Moses commanded [[us]] to stone such. What, then, do you say [[about her]]?”

[[Now, they said this to test him, so that they might be able to bring a charge against him.]] But Iēsous stooped down and with his finger wrote on the ground. But when they kept asking [[him]], he lifted up [his head], and said [[to them]]:

“He among you who is unerring, let him first hurl the stone at her.”

And again he stooped down and [[with his finger]] wrote on the ground. And they, when they heard his answer, [[were confuted by their conscience, and they]] went out one by one, beginning from the older ones; [[all departed, even to the meanest ones]]; and [[Iēsous]] was left alone, and the woman [[standing]] in the midst. And Iēsous lifted up [his head], [[and seeing no one but the woman]], said to her:

“Woman, where are they, [[your accusers]]? Did no one pass sentence [of death] upon you?”

And she said:

“No one, Master.”

And Iēsous said to her:

“Neither do I pass sentence upon you. Go your way, and from this time onward sin no more.”]]

CHAPTER XXII. 1-6

1 Now, the feast of unleavened bread was drawing near (which is called “passover”). 2 And the chief-priests and the scribes were seeking how they might put him to death; for they were afraid of the people. 3 And the Adversary entered into Ioudas, who is called Iskariōtēs, being of the number of the twelve. 4 And he went away, and talked with the chief-priests and the military commanders, how he might hand him over to them. 5 And they rejoiced, and agreed to give him money. 6 And he promised; and he kept

seeking an opportunity to hand him over to them away from the crowd.

COMMENTARY

The story of the woman taken in adultery is not found in the oldest manuscripts of the *New Testament*, and is likewise lacking in most of the later ones; with many textual variations, it is given in some manuscripts in the place accorded it in the received text, *John* vii. 53–viii. 11, where it fits the context. In ten manuscripts it is placed at the end of *John*, disconnected from the narrative, and in four it is given in *Luke* xxi, as above. But the story was certainly not written by the compiler of *Luke*: it has none of the peculiarities of his literary style, and its ethical tone is too high for his perverted moral sense. The answer made by Iēsous to the woman's accusers is unintentionally humorous; for *ὁ ἀναμάρτητος* may be understood either as "he who is guiltless" or in the literal sense as "he whose aim is unerring."

Here, as usual, the compiler has merely reproduced the text of *Mark*, varying it slightly to suit his own notions. The long discourse on the destruction of Jerusalem and the second coming of Iēsous was delivered on the mountain of the olive-trees, according to the other *Synoptics*, and with only the disciples as listeners; but the compiler of *Luke*, not approving of so small an audience, leaves it to be inferred that the discourse was given in public at the temple. He is not to be commended for making this change, though he shows far better judgment in rejecting the implausible and repulsive story of the woman who anointed the head of Iēsous to prepare him for burial, the truer version of the story being in vii. 36–50. The compiler also recognized that the "betrayal" of Iēsous is a weak spot in the history; for he tried to strengthen it by the statement that Ioudas was looking for an opportunity to betray his Master when the crowd was not present to interfere. His explanation, however, is awkwardly worded; and it fails to bridge the difficulty. The priests needed no assistance from Ioudas, for they could easily have followed Iēsous to the mountain of the olive-trees; and when they did arrest him they came accompanied by "a

great multitude" of armed men. Again, in making the military officers (*strategoi*) fellow-conspirators with the priests the compiler has not added to the speciousness of the "history"; for there is nothing elsewhere in the narrative to indicate that the military authorities took any interest in the matter.

CH. XXII. 7-23

7 And the feast of unleavened bread came, in which the [young ram of the] passover must be sacrificed. 8 And he sent Petros and Iōannēs, saying:

"Go and make ready the passover for us, that we may eat."

9 But they said to him:

"Where do you wish that we should make ready?"

10 And he said to them:

"Behold, when you have entered into the city, a man bearing a pitcher of water will meet you; follow him into the house into which he goes. 11 And you shall say to the lord of the house, 'The Teacher says, "Where is the dining-room, where I may eat the passover with my disciples?"' 12 And he will show you a large upper room spread [with tables and couches]. There make ready."

13 And they went, and found [the water-bearer], just as he had said to them; and they made ready the passover.

14 And when the hour arrived, he reclined [at table], and the [[twelve]] apostles with him. 15 And he said to them:

"With longing I have longed to eat this passover with you before I suffer. 16 For I say to you, I shall not eat it [[any more]] until [*that which it prefigures*] is fulfilled in the kingdom of God."

17 And he received a wine-cup, and when he had given thanks he said:

"Take this, and divide it among yourselves: 18 for I say to you, I shall not, from now on, drink of the produce of the vine until the kingdom of God has come."

19 And he took a loaf of bread, and when he had given thanks he broke it in pieces, and gave [the portions] to them, saying:

"This is my body [[which is offered up [as a sacrifice] for you; do this in commemoration of me." 20 And he took the cup in like manner, after having dined, saying: "This cup is the new covenant, [ratified] in my blood, the [blood] which is poured out for you"]]. 21 Moreover, **behold, the hand of him who is handing me over is with me on the table.** 22 For the Son of man indeed goes [to his death], even as it has been destined; but woe to that man through whom he is handed over!"

23 And they began to discuss among themselves [this subject], namely, who might it be of them who was about to do this thing.

COMMENTARY

Here two cups, apparently, are used in the ceremony, and the discussion concerning the betrayal comes after the disciples had eaten, and not, as in the other *Synoptics*, while they were dining. But the second cup is mentioned only in a forgery which has been unskillfully wedged into the text, and which breaks the continuity of the narrative; probably the same cup was intended. The interpolation gives a theological interpretation, exoteric and false, of the meaning of the sacred ceremony.

CH. XXII. 24-30

24 And there arose also a contention among them, namely, which of them is reputed to be greater. 25 And he said to them:

"The kings of the profane are their masters, and those exercising authority over them are called 'Benefactors.' 26 But you [shall] not [be] so; but he who is the greater among you, let him become as the younger, and he who commands, as the servant. 27 For which is greater, he who reclines [at table], or the servant? Is not he who reclines? But I am in the midst of you as the servant. 28 But you are they who have remained constant with me in my trials; 29 and I assign to [each of] you, as my Father has assigned to me, a kingdom, 30 that you may eat and drink at my table in my kingdom; and you shall sit on [twelve] thrones, judging the twelve tribes of Israel."

COMMENTARY

The word "greater" (*meizōn*) is here opposed to "younger" (*neōteros*); it is also thus used elsewhere in the sense of "older" or "more mature." The disciples, as the Regents of the twelve zodiacal signs, are not all of the same dignity. Thus Ioudas outranks the others; and though the forgers have made him out to be a "traitor," they have neglected to deprive him of his "kingdom"; for even after announcing the coming "betrayal," Iēsous declares that the disciples will rule the twelve tribes, and certainly he has no intention of dethroning Ioudas, his *alter ego* who dips in the same bowl with him. In *Matthew* xix. 28 the promise of Iēsous is that the disciples "shall sit upon twelve thrones"; here in *Luke* the word "twelve," preceding "thrones," has been expunged from the text, but without affecting the sense of the passage, since the twelve tribes could not very well be reduced to eleven.

CH. XXII. 31-34

31 [[And the Master said]]:

"Simōn, Simōn, behold, the Adversary demanded to have you, that he might sift you as wheat; 32 but I besought [God] concerning you, that your faith may not fail; and do you, when you have repented, confirm your brothers."

33 And he said to him:

"Master, I am ready to go with you both to prison and to death."

34 And he said:

"I say to you, Petros, The cock shall not crow to-day until thrice you shall utterly deny knowing me."

COMMENTARY

Simōn's denial of his Master merely indicates his nature as one of the noetic powers. Although only Ioudas and Simōn are made prominent in this discussion concerning the relative rank and merits of the disciples, the allegory might very well have contained a similar story about each of the twelve disciples. As Simōn and

Andreas are paired, what is said about Simōn applies to Andreas as well. The request of the other pair, Iōannēs and Iakōbos, to be seated on the thrones at the right and left of Iēsous, should be included in the conversation at this "last supper"; hence the disciples who personify the *prānas*, or noetic powers, are brought into the discussion. The seven disciples who personify the *tattvas*, and are therefore necessarily feminine, have been eliminated from the narrative except when mentioned collectively with "the twelve," and in the list of the twelve, where they are given masculine names, four of which, Andreas, Simōn, Iakōbos and Ioudas, are merely duplicates.

CH. XXII. 35-38

35 And he said to them :

"When I sent you forth without purse, and provision-bag, and sandals, did you lack anything?"

And they said :

"Nothing."

36 And he said to them :

"Now, however, he who has a purse, let him take it, likewise also a provision-bag; and he who has no sword, let him sell his cloak and buy one. 37 For I say to you, This [prophecy] which has been written must come to an end in me: '*He was enumerated with the lawless.*' For also that which [is foretold] about me has an end."

38 And they said :

"Master, behold, here are two swords."

And he said :

"It is enough."

COMMENTARY

There is no "mystical sense" hidden in this passage, nor is there any other kind of sense to be discovered in it. The last words of Iēsous on the subject, "It is enough," have idiomatically the force of the expression, "'Nough said." The thing is so badly written that only a very ignorant forger could have perpetrated it. However flagitious were the literary sins of the original compiler of *Luke*, it is probable that he was innocent of this one.

CH. XXII. 39-71

39 And going forth, he went, according to his custom, to the mountain of the olive-trees; and the disciples also went along with him. 40 And having arrived at the place, he said to them: "Pray that you do not enter into temptation."

41 And he was separated from them about a stone's throw; and he fell on his knees, and prayed, 42 saying:

"Father, if thou art willing, remove this cup from me; however, not my will, but thine, be accomplished."

[[43 And there appeared to him a Divinity from the sky, strengthening him. 44 And being in agony, he prayed more fervently, and his sweat became just like clots of blood falling down to the earth.]] 45 And having risen up from prayer, he came to the disciples, and found them sleeping from grief, 46 and he said to them:

"Why do you slumber? Rise up, and pray, that you may not enter into temptation."

47 While he was yet speaking, behold, a crowd, and he who was called Ioudas, one of the twelve, was going before them; and he drew near to Iēsous to kiss him. 48 But Iēsous said to him:

"Ioudas, do you hand over the Son of man with a kiss?"

49 And [the disciples] who were around him, when they saw what was about to happen, said [[to him]]:

"Master, shall we strike with the sword?"

50 And a certain one of them struck the high-priest's slave, and took off his right ear. 51 But Iēsous answered and said:

"Let them alone, even to this."

And he touched his ear, and healed him. 52 And Iēsous said to the chief-priests, and military commanders of the temple, and elders, who were come against him:

"Have you come out, as against a bandit, with swords and clubs? 53 When I was daily with you in the temple, you did not stretch out your hands against me; but this is your hour, and the power of darkness."

54 And they apprehended him, and led [him away], and led him to the high-priest's house. And Petros kept following at a distance. 55 And when they had kindled a fire in the midst of the court, and had sat down together, Petros sat down in the midst of them. 56 And a certain slave-girl saw him sitting at the fire, and looking intently on him, said:

"This [man] was with him."

57 But he denied, saying:

"Woman, I do not know him."

58 And after a little, another saw him, and said:

"You also are [one] of them."

But Petros said:

"Man, I am not."

59 And when about one hour had elapsed, a certain other [man] strongly affirmed:

"Really this [man] was with him; for he is a Galilæan."

60 But Petros said:

"Man, I do not know what you are saying."

And immediately, while he was yet speaking, the cock crowed.

61 And the Master turned, and looked at Petros. And Petros remembered the saying of the Master, how he said to him, "Before the cock crows this day you shall deny me thrice." 62 And he went outside, and wept bitterly.

63 And the men who were holding [[Iēsous]] made sport of him, and beat him: 64 and having blindfolded him, they kept [[slapping his face and]] asking him, saying, "Divine, who is he who struck you?" 65 And many other things they abusively said to him.

66 And when day dawned, the body of the elders of the people was gathered together, both chief-priests and scribes, and they led him away to their council, saying:

67 "If you are the Anointed, tell us."

But he said to them:

"If I should tell you, you would not at all believe [me]; 68 and if I [[also]] should ask [you], you would not at all answer me,

[[nor let me go]]. 69 But henceforth '*the Son of man*' shall be '*sitting on the right hand of the Power of God.*' "

70 And they all said :

"Are you, then, the Son of God?"

And he said to them:

"You say that I am."

71 And they said:

"What further need have we of witnesses? For we ourselves have heard [the impious assertion] from his [own] mouth."

CHAPTER XXIII. 1-4

1 And the whole multitude of them rose up, and led him to Pilate. 2 And they began to accuse him, saying:

"We found this [man] turning aside the nation [from their allegiance], and forbidding to give tribute to Cæsar, and saying that he himself is an Anointed King."

3 And Pilate questioned him, saying:

"You are the king of the Jews?"

And he, answering, said to him:

"You say [it]."

4 And Pilate said to the chief-priests and the crowds:

"I find nothing criminal in this man."

COMMENTARY

The enclosed field, Gethsēmanē, is not mentioned in this narrative; Iēsous does not permit Ioudās to kiss him; the young man with the linen cloth fails to appear, and the story of Simōn's denial is given a more prominent position and an added flourish. But it is clear that the compiler has merely rewritten the text of *Mark*, making fanciful changes, and attempting, in bad taste and with ruinous results, to improve upon its literary style.

CH. XXIII. 5-16

5 But they kept insisting [on their accusation], saying:

"He is stirring up the people, teaching throughout the whole of Judæa, and beginning from Galilee even to this place."

6 But when Pilate heard [this] he asked whether the man was a Galilæan. 7 And when he knew that he was from Herod's jurisdiction he extradited him to Herod, who himself also was in Jerusalem in these days. 8 And Herod, on seeing Iēsous, rejoiced greatly; for he was for a long time wishing to see him, because of hearing [[many things]] about him, and he was hoping to see some miracle performed by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief-priests and the scribes stood strenuously accusing him. 11 And Herod, with his troops, treated him as of no account, and played a childish game on him, clothing him in splendid garments [as befitting a king], and sent him back to Pilate. 12 And both Pilate and Herod became friends with each other on that very day; for formerly they were living at enmity between themselves.

13 And Pilate, having called together the chief-priests and the rulers and the people, 14 said to them:

"You have brought to me this man, as one who is turning aside the people [from their allegiance]; and behold, I have conducted the trial [of him] before you, and I have found nothing criminal in this man [in relation to the crimes] of which you bring accusation against him: 15 but even Herod [did] not; for he sent him back to us, and behold, nothing worthy of death has been done by him! 16 I shall therefore discipline him, and release him."

COMMENTARY

This story is not even plausible fiction: at every turn it shows the crude working of a mind incapable of originality and untrained in accurate thought—a mind that, in trying to exercise the inventive faculty, merely revives old impressions and is blindly led by the association of ideas. Thus the statement, copied from *Mark*, that Simōn was recognized to be a Galilæan suggested the idea that Iēsous was under Herod's jurisdiction. It had already been said (ix. 7–9) that Herod, having heard of the miracles performed by Iēsous, desired to see him. But Iēsous could not be sent to Galilee and be brought back in time for the crucifixion, so Herod must be opportunely in Jerusalem. Herod and his soldiers mock Iēsous as

the other soldiers had done, and Pilate is so pleased at the originality of the joke that the two rulers become good friends. The story, so far from resembling anything historical, betrays the mental poverty of an amateur writer of fiction: it is peculiar to *Luke* and is evidently from the same hand that penned the *Acts*.

CH. XXIII. 17-49

[[17 Now, he was under necessity to release to them at a festival one [prisoner].]] 18 But they one and all cried out:

“Away with this [man], and release to us Barabbas!”

19 (one who, for a certain insurrection started in the city, and for murder, was thrown into prison). 20 And Pilate addressed them again, wishing to release Iēsous; 21 but they kept shouting, saying:

“Crucify [him]! Crucify him!”

22 And he said to them the third time:

“Why, what offence has this [man] committed? I have found nothing criminal in him, [deserving] of the death-sentence. I shall therefore discipline him, and release him.”

23 But they kept insisting, with loud voices, asking that he should be crucified. And their voices [[and the [voices] of the chief-priests]] prevailed. 24 And Pilate adjudged that their request should be granted. 25 And he released [[to them]] the [prisoner] who for insurrection and murder had been thrown into prison, whom they asked for; but he handed over Iēsous to their will.

26 And as they led him away, they laid hold on Simōn, a certain Cyrenæan, coming from a field, and put upon him the cross, to bear it after Iēsous. 27 And there were following him a great throng of the people; also women, who were beating their breasts and bewailing him. 28 And Iēsous turned to them, and said:

“Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children. 29 For behold, the days are coming in which they will say, ‘Blessed are the barren, and the bellies that have not borne, and the breasts that have not given suck!’

30 Then they will begin to *'say to the mountains,' '“Fall on us!”* *'and to the hills,' '“Cover us!”* 31 For if they are doing these things in the sapful tree, what will happen in the sapless one?”

32 And two others also, [who were] malefactors, were led with him to be put to death. 33 And when they came to the place which is called “The Skull,” there they crucified him, and the malefactors, one at the right hand, and the other at the left.

34 [[And Iēsous said:

“Father, forgive them; for they know not what they do.”]]

“And sorting out and distributing his garments among them, they threw dice.” 35 And the people stood beholding. And the [priests who were] leaders also [[with]] them were sneering at him, saying:

“He saved others; let him save himself, if this is God’s Anointed, the one singled out.”

36 And the soldiers also made sport of him, coming near and offering him sour wine, 37 saying:

“If you are the King of the Jews, save yourself.”

38 And there was also an inscription over him [[in letters of Greek and Latin and Hebrew]], “This is the King of the Jews.”

39 And one of the malefactors who had been suspended spoke abusively to him, saying:

“Are you not the Anointed [King]? Save yourself and us.”

40 But the other reproved him, saying:

“Do you not even fear God, since you are under the same sentence? 41 And we indeed justly; for we are receiving [our] deserts for [the deeds] which we did; but this [man] has done nothing out of place.” 42 And he said: “Iēsous, remember me when you come into your kingdom.”

43 And [[Iēsous]] said to him:

“Amēn, I say to you, To-day you shall be with me in the Garden [of God].”

44 And it was now about the sixth hour, and darkness came over the whole earth until the ninth hour, 45 the sun being

eclipsed; and the curtain of the sanctuary was torn in the middle. 46 And Iēsous cried out with a loud voice, and said:

“Father, ‘into thy hands I entrust my spirit!’”

And having said this, he expired. 47 And when the centurion saw what had happened he glorified God, saying:

“Really this was an innocent man.”

48 And all the crowds who were come together to this spectacle, when they beheld the things which happened, returned beating their breasts, [[saying:

“Woe to us, such things have been done to-day on account of our sins; now the desolation of Jerusalem draws near!”]]

49 And all his friends, and the women who had followed in company with him from Galilee, stood afar off, looking at these things.

COMMENTARY

The incident in which Iēsous is treated as a mock king by the soldiers is omitted by the compiler of *Luke*, as he had squandered the idea by weaving it into the fabrication about Iēsous being sent to Herod. But he fully atones for this by introducing the incident of the repentant malefactor, which is indeed a beautiful one, and is so essentially a part of the allegory that, although not found in *Mark*, it may be regarded as genuine. The saying, “Father, forgive them; for they know not what they do,” is also beautiful; but it has no good authority in the manuscripts, and it is, apparently, spoken of the soldiers, who were not acting on their own volition.

Needless to say, there was not an eclipse of the sun at the date when Iēsous is supposed, “historically,” to have been crucified. In later manuscripts the wording has been changed to “the sun was darkened” (ἐσκοτίσθη); but the true reading unquestionably is τοῦ ἡλίου ἐκλείποντος, “the sun being eclipsed.” The rendering in the revised version, “the sun’s light failing,” with a foot-note to the effect that the Greek reads, “the sun failing,” is hardly more excusable than the alteration of the text in some of the Greek manuscripts. Even theologians refuse to believe that the sun was eclipsed for three hours.

CH. XXIII. 50—CH. XXIV. 12

50 **And** behold, a man named **Iōsēph**, who was a counsellor, a good and just man—51 he had not assented to their counsel and deed—of Arimathæa, a city of the Jews, who [[also himself]] was awaiting the kingdom of God: 52 this [man] went to Pilate, and **asked for the body of Iēsous**. 53 **And he took it down and swathed it in a linen cloth, and placed it in a monument cut out of stone, where no one was ever yet laid**. 54 **And** it was Preparation-day, and the sabbath was dawning. 55 **And the women**, who had come with him out of Galilee, followed closely, and **saw the monument, and how his body was laid**. 56 **And they returned**, and prepared aromatics and oil. 57 **And** on the sabbath they rested agreeably to the commandment;

CHAPTER XXIV. 1–12

1 but on the first day of the week, **at deep morning twilight**, they came **to the monument, bringing the aromatics [and oil]** which they had prepared, [[and some [others came] with them]]. 2 **And** they found the stone rolled away from [the door] of the monument; 3 but when they entered in they did not find the body [[of the Master Iēsous]]. 4 **And** it befell, while they were bewildered about this, that, behold, two men stood near them [clothed] in garments that gleamed as with lightnings; 5 and as [the women] became timorous and bowed down their faces to the earth, they said to them:

“*Why seek ye the Living One among the dead?*” 6 [[He is not here, but is risen.]] Remember how he spoke to you while he was yet in Galilee, 7 saying, ‘The Son of man must be handed over into the hands of sinful men, and be crucified, and on the third day rise [from the dead].’ ”

8 **And** they remembered his words, 9 and returned [[from the monument]], and reported all these things to the eleven, and to all the rest. 10 Now, they were Mariam the temple-woman, and Iōanna, and Mariam the [mother] of Iakōbos; and the other women with them told these things to the apostles. 11 **And** these state-

ments seemed before them like nonsense; and they disbelieved them. [[12 But Petros arose, and ran to the monument, and peeping in he sees the linen cloths [lying] alone; and he went away, wondering to himself at what had happened.]]

COMMENTARY

Here the women find two men in the tomb, whereas according to *Mark* there was but one man, while according to *Matthew* there was no one in the tomb, but a radiant “angel” descended from the sky, rolled away the stone and—probably needing rest after his exertions—seated himself before delivering his message. In *Luke*, verse 23 following, the two “men” are termed “angels”—Divinities. Now, although modern theology teaches that angels are not men, and that men can never become angels, however hopefully Christian children may sing, “I want to be an angel,” it seems that the compilers of these *Gospels* took the opposite view; for the two mysterious persons who appeared in the tomb were certainly angels, yet they are called “men.” There can be but one true ending to the drama of the crucifixion, and that is the resurrection of Iēsous himself as a God—an “angel.” But that ending did not suit the purpose of the priests who turned the allegory into a history. The allegorical story of Iēsous is that of a mortal who attained to conscious immortality, and with that attainment the story naturally ends. But according to the “historical” travesty Iēsous was a God from the moment of his birth; hence the final scene of the drama had to be rewritten. Three historians having performed that task independently—or, rather, two of them having thus revised the work of the first—it is but natural that the three accounts should be conflicting. Yet even while trying to conceal the fact that Iēsous at his resurrection manifested as a resplendent Immortal, the crude mentality of the forger could not refrain from reproducing, in some form, the idea of a divine apparition at the resurrection: therefore one forger, though substituting “a young man” for Iēsous, clothes him in a white robe; another replaces him by two men whose garments emit a dazzling light, and another has an “angel” descend from the sky. Each of these accounts partly reproduces what must

have been the description of the apparition given in the original text—that of Iēsous transformed into a God, a man spiritually perfected, reborn in the effulgent body which with changeless youth and beauty gives outer seeming to the deathless Self. Thus the hero of the sacred drama becomes the Lord Dionysos.

CH. XXIV. 13–32

13 And behold, two of them were going on that very day to a village, the name of which is Emmaus, distant sixty *stadia* from Jerusalem; 14 and they were conversing with one another about all these things which had occurred. 15 And it befell, as they were conversing and arguing, that Iēsous himself drew near, and accompanied them; 16 but their eyes were restrained, that they should not recognize him. 17 And he said to them:

“What are these words which you are bandying with one another as you walk, [[and are glum-visaged]]?”

18 And one [of them], named Kleopas, said to him:

“Do you reside as a solitary stranger in Jerusalem, and have not known of the happenings in it in these days?”

19 And he said to them:

“What happenings?”

And they said to him:

“The things concerning Iēsous the Nazarene, who appeared as a prophet, mighty in deed and word before God and all the people; 20 and how the chief-priests and our rulers handed him over to sentence of death, and crucified him. 21 But we were hoping that it was he who was about to ransom Israel. Yet surely also, with all these things, [the nation] is observing [the feast] on this third day since these things took place. 22 And withal certain women from among us astounded us: they, having arrived early at the monument, 23 and not having found his body, came saying that they had also seen a vision of Divinities, who say that he is living. 24 And some of those who are with us went to the monument, and found it so, just as the women said; but they did not see him.”

25 And he said to them:

“O unintelligent [men], and slow in heart to believe in all which

the prophets have spoken! 26 Was it not inevitable for the Anointed to suffer these things, and to enter into his glory?"

27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

28 And they drew near to the village where they were going; and he feigned to be going farther. 29 And they constrained him, saying:

"Stay with us; for it is towards evening, and the day has declined."

And he went in to stay with them. 30 And it befell, when he had reclined [at table] with them, that he took the loaf of bread and blessed it; and having broken it in pieces, he gave [the portions] to them. 31 And their eyes were opened, and they recognized him. And he became invisible, [vanishing] from them. 32 And they said to one another:

"Was not our heart burning [[in us]], as he was speaking to us on the road, [[and]] as he was opening to us the scriptures?"

COMMENTARY

Josephus speaks of a village named Emmaus that was thirty *stadia* from Jerusalem; but as that distance was too short for the above story, the historian *Luke* has stretched it to sixty *stadia*.

According to *Luke's* version, the resurrection of Iēsous was simply the reanimation of his physical body. He walks out of the tomb, and on meeting two of his disciples casts a glamour over their eyes, so that they can not recognize him. One of these two disciples bears the Greek name Kleopas, which is probably a contraction of Kleopatros; he is here mentioned for the first time, and his companion is not named. Having deceived these disciples by a magical trick, Iēsous pretends to be ignorant of the tragic events in which he himself has been the chief actor; by this simple device he draws out from the two disciples (who seem to speak in concert) a prosy account of the things that had happened at Jerusalem after his departure. When the historian states that Iēsous began "from Moses and from all the prophets," he means, of course, that he began from Moses and went through the prophets. Having in-

terested the disciples by this learned discourse, Iēsous pretends that he is going farther, and by this “white lie” secures an invitation to lodge with them; and then, while giving an imitation of the “last supper,” he reveals himself. This is the cheapest sort of romance, and it deplorably profanes the majesty of the Crucified. *xiv*

CH. XXIV. 33-53

33 And they rose up that very hour, and returned to Jerusalem; and they found the eleven assembled, and those who were with them, 34 saying:

“The Master is really risen, and has appeared to Simōn.”

35 And they narrated the things [which had happened] on the road, and how he was known to them in the breaking of the loaf.

36 And as they were telling these things, [[Iēsous]] himself stood in their midst, [[and says to them:

“Peace to you.”]]

37 But they were dismayed, and timorous, and imagined they were seeing a spirit. 38 And he said to them:

“Why are you agitated, and wherefore do reasonings spring up in your heart? 39 See my hands and my feet, that it is I myself. Feel me, and see: for a spirit does not have flesh and bones, just as you behold me having [them].”

[[40 And when he had said this, he showed them his hands and his feet.]] 41 And while they were still disbelieving for joy, and were wondering, he said to them:

“Have you anything eatable here?”

42 And they gave him a piece of a broiled fish [[and a honeycomb]]. 43 And he took it, and ate it before them. 44 And he said to them:

“These are my words which I spoke to you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and the prophets and *Psalms*, concerning me.”

45 Then he opened their intuitive mind for the understanding of the scriptures; 46 and he said to them:

“Thus it is written, [[and thus it was inevitable]], that the Anointed should suffer [death], and rise from the dead on the third

day, 47 and that in his name repentance for remission of sins should be proclaimed to all the nations—beginning from Jerusalem. 48 You are witnesses of these things. 49 And behold, I am sending out the promise of my Father upon you; but do you remain in the city [[of Jerusalem]] until you are clothed with power from the heights [of the sky].”

50 And he led them out as far as to Bethany; and he lifted up his hands and blessed them. 51 And it befell, as he was blessing them, that he parted from them [[and was carried up into the sky]]. 52 And they [[worshipped him, and]] returned to Jerusalem with great joy, 53 and were always in the temple, blessing God.

COMMENTARY

After carrying out petty deceptions on the two companions, Iēsous stealthily follows them to the city, and breaks in upon the group of disciples in a manner well calculated to startle them. The words he employs to allay their fears might well have the opposite effect, increasing their alarm: for his statement is ambiguous. Verse 39, translated above in accordance with what the forger evidently intended to say, may fully as well be construed in a contrary sense: “See my hands and my feet, that (ὅτι) it is I myself. Feel me, and see that (ὅτι) a spirit has not flesh and bones, just as you behold me having [none].” The heretic Marcion, in the second century, maintained that this is the true meaning. But it is more probable that the words were meant for a denial of ethereality, in view of the fact that Iēsous forthwith proceeded to demonstrate his carnality by eating a piece of broiled fish. A later forger has generously added honey to the repast.

Iēsous meets the disciples in Jerusalem, commands them to remain in the city till they are “clothed with power,” and then parts from them, his resurrected physical body floating upward and disappearing in the zenith. The latter statement has been added by a belated historian, who probably thought that the narrative needed a finishing touch of absurdity. But according to *Matthew* (xvi. 32; xxviii. 10, 16, 17) the disciples did not meet Iēsous until they saw him at a mountain in Galilee. It is impossible to reconcile the two

accounts, and even orthodox faith has not arms long enough to fold the two of them in one loving embrace. To accept the *Gospels* as history, the reader must take them one at a time, and while he is reading one he must exclude the others from his mind. He can expand his faith only by contracting his intellect.

In the heyday of "orthodoxy," so-called "Harmonies" of the four *Gospels* were compiled, in which attempted explanations were offered of the many discrepancies found in the writings of the "inspired" disciples who recorded the life of Jesus. But it is now recognized by all well-informed critics that the *Fourth Gospel* is distinct from, and inconsistent with, the three *Synoptics*, and that the latter, although derived from a common source, can not possibly be harmonized. The mass of literature produced by scholars seeking to solve the "Synoptic problem" is, for the most part, merely destructive; for the spuriousness of much of the text is obvious, while that which is true and beautiful in it is obscured. By striking out the pseudo-Jewish forgeries, however, and then restoring to their proper sequence the Hellenic portions of the text, the narrative proves to be a consistent allegory. But the allegory is intelligible only when considered as a veiled exposition of the ancient esoteric philosophy as taught in the religion of Dionysos, the God of Seer-ship and of Spiritual Rebirth.

GLOSSARY

Abaddōn (Heb. *abaddon*, "ruin"), given in the *Apocalypse* as a proper name, the "Destroyer," God of the Tartarean Abyss.

Abyss (Gk. *abyssos*, "bottomless"), a gulf or pit in Tartaros. In the *Iliad* (viii. 14-16) it is spoken of as a very deep gulf (*berethron*) in Tartaros which is "as much below Hadēs as heaven is above the earth."

Adhishthāna (Sk.), the second of the force-centres in the human body, the prostatic plexus.

Æon (Gk. *aiōn*), a period of time, lifetime, generation, age, or any definite period. Among the Gnostics the Æons were emanations proceeding from the divine essence, and Gods and Goddesses.

Æther (Gk. *aithēr*, from *aithēin*, "to shine"), the same as *Ākāsha*, which see.

Ājñā (Sk.), the sixth of the force-centres in the human body, the cavernous plexus.

Ākāsha (Sk.), the first differentiated *tattva* or subtile element; the divine primordial substance, heavenly æther.

Amēn, claimed theologically to be a Hebrew word meaning, as a noun, "faith"; as a verbal adjective, "trustworthy"; and as an adverb, "truly." However that may be, it is a word of evocation, and as such is practically equivalent to the Sanskrit *Aum*. (See OM.)

Anāhata (Sk.), the fourth of the force-centres in the human body, the cardiac plexus.

Androgyne (Gk. *androgynos*, "man-woman"), one having the characteristics of both sexes, an hermaphrodite.

Apāna (Sk.), the downgoing life, one of the five *prānas*.

Apas (Sk.), the subtile element water.

Aphroditē (Gk.), the Goddess of Love and Beauty; Guardian of the zodiacal sign Taurus, and Regent of the planet Venus. She was the daughter of Zeus and Diōnē, and wife of Hēphaistos. Latin, *Venus*.

Apollōn (Gk.), the Sun-God; patron of augury, music, medicine and archery; Guardian of the zodiacal sign Gemini. He was the son of Zeus and Lēto (Lat. *Latona*), and brother of Artemis. Latin, *Apollo*.

Aquarius (Lat.; Gk. *Hydrochoōs*); the Water-bearer, or Water-pourer, (1) one of the zodiacal constellations; (2) the eleventh sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Capricornus.

Archē (Gk.), first cause, origin, germ; first principle or element; the primordial substance.

Arēs (Gk.), the God of War; Guardian of the zodiacal sign Scorpio, and Regent of the planet Mars. He was the son of Zeus and Hēra. Latin, *Mars*.

Aries (Lat.; Gk. *Krios*), the Ram, (1) one of the zodiacal constellations; (2) the first sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Pisces.

Artemis (Gk.), the Goddess of Hunting and of Childbirth; Guardian of the zodiacal sign Sagittarius. She was the daughter of Zeus and Lēto (Lat. *Latona*), and sister of Apollōn. Latin, *Diana*. She was often identified with Selēnē, the Moon.

Asklēpiadic, pertaining to Asklēpios, fabled son of Apollōn and tutelary God of Medicine.

Astartē (Gk.; Sem. *Ashtoreth*), a Phœnician Goddess, identified with Venus, and also with the zodiacal Virgo.

Athēna (Gk.), the Goddess of Wis-

dom and of the Arts; Guardian of the zodiacal sign Aries. From Athēna and Hēphaistos, says Plato (*Prōtagoras*, p. 321), Promētheus stole the fire and mechanical arts which he gave to mankind. She is usually identified with the Roman Minerva.

Atlas (Gk., from Ph. *Atel*, "Darkness"), a God who was fabled to up-bear the starry vault; he was a brother of the Titan Promētheus ("Forethought").

Augoeidēs (Gk.), "like light," especially the solar radiance; a term applied to the solar body.

Aura (Gk. and Lat.), air in motion; the subtile fluid surrounding a material body, the aureola.

Aureola (Lat. *aureolus*, "golden"), the "glory" (*doxa*) or sphere of light (invisible to the physical eyes) surrounding the human body.

Autopsia (Gk.), a seeing with one's own eyes; one of the degrees of initiation.

Avatar (Sk. *avatāra*, from *ava*, "from," and *tri*, "to cross over"), a divine incarnation; the voluntary descent to earth of a Savior or divine Teacher.

Avyakta (Sk.), undifferentiated substance; that which is unmanifested.

Bakchos. (See DIONYSOS.)

Brahmā (Sk.), the first member of the Hindu Trinity, the Evolver of the Universe, the Logos; a name applied to the seventh *tattva*.

Brahmarandra (Sk., "door of God"), a spot in the crown of the head whence the *sushumnā* current passes.

Caduceus (Lat.; Gk. *kērukeion*), the winged and serpent-twisted staff or wand of Hermēs.

Cancer (Lat.; Gk. *Karkinos*), the Crab, (1) one of the zodiacal constellations; (2) the fourth sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Gemini.

Capricornus (Lat.; Gk. *Aigokērōs*, "Goat-horned"), the Goat, (1) one of the zodiacal constellations; (2) the tenth sign of the zodiac. Owing to the

precession of the equinoxes this sign now contains the constellation Sagittarius.

Caste, an hereditary class of society in India, where the people are divided arbitrarily into many castes. Originally there were but four castes, corresponding to the four colors of the races—white, red, yellow and black—and persons of mixed blood were outcasts. In organized society men naturally fall into four classes, as scholars, warriors, commercialists and laborers; and this classification was generally recognized in antiquity.

Chakra (Sk.), a disk; any force-centre in the body.

Chitōn (Gk.), an undergarment, a tunic or loose garment worn by either sex.

Chrēstos. (See CHRISTOS.)

Christos (Gk.), a verbal adjective meaning "anointed," from *chrein*, "to anoint." "The Anointed," as an appellation, signified a King or an Initiate. In the *New Testament* the word Christos has often been dishonestly substituted for Chrēstos, "good," "deserving," a term applied to a worthy candidate for initiation. As said by Lactantius (*Lib. IV*, cap. vii), "it is only through ignorance that men call themselves Christians instead of Chrēstians."

Cosmos (Gk. *kosmos*, "order"), the universe as an orderly system.

Daimōn (Gk.), a God; a spirit or ghost.

Daivaprakriti (Sk.), primordial divine substance.

Decan (Gk. *deka*, "ten"), the third part, or ten degrees, of each zodiacal sign. Each decan had its particular star, and the thirty-six stars were associated with the thirty-six paranatellons, or extra-zodiacal constellations. For their Græco-Egyptian names, see Julius Firmicus, iv. 16.

Dēmētēr (Gk.), the Goddess of Grain and Tillage; Guardian of the zodiacal sign Virgo. She was the daughter of Kronos and Ōps, and the mother of Persephonē, and, according to some authorities, of Dionysos. Latin, *Ceres*.

Demiurge (Gk. *Demiourgos*, "artificer," "handicraftsman"), in the Platonic philosophy, the World-builder, the Creative Logos.

Diabolos (Gk.), a slanderer, false accuser; the theological "Devil."

Dionysos (Gk.; Assyrian, *Dian-Nisi*, "Judge of Mankind"), the Semitic Sun-God, whose worship became wide-spread in Greece, where he was also called Bakchos and Iakchos, from *iachein*, "to cry out joyfully." By some he was said to be the son of Zeus and Semelē; by others, of Zeus and Dēmētēr. As the Sun-God he was identical with Apollōn, and was the God of spiritual inspiration, seership and sacred knowledge; but he was popularly confused with the indigenous Greek God of Wine. Dionysos was reputed to be the founder of the Mysteries, and was called the Savior, the Twice-born, the Healer, the Androgyne, the Fan-bearer, or Purifier, among other titles. The Iēsous of the *New Testament* is simply the solar Dionysos, having the characteristics of both Apollōn and Hermēs.

Eleusinia (Gk.), Mysteries annually celebrated in ancient Greece. The Greater Eleusinia were held in September, and the Lesser Eleusinia in February.

Epistemonik (Gk. *epistēmonikos*), relating to wisdom, positive knowledge, or true science.

Epithumetic (Gk. *epithumetikos*), desiring, lusting.

Erebos (Gk.), a gloomy intermediate region between Earth and Hadēs through which the souls of the dead must pass when going to or returning from Hadēs.

Esoteric (Gk. *esōterikos*), inner, intimate; known only to the initiated.

Exoteric (Gk. *exōterikos*), external, public; known to the uninitiated.

Gemini (Lat.; Gk. *Didymoi*), the Twins, (1) one of the zodiacal constellations; (2) the third sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Taurus.

Gnōsis (Gk.), knowledge, wisdom;

the sacred science. Ecclesiastical historians attempt to show that Gnosticism took its origin from Christianity during the first century; but Gnosticism certainly existed long before Christianity was formulated by the exoteric priests who fabricated the *Gospels*, probably not earlier than the latter part of the first century.

Hadēs (Gk. *Αἰδης*, probably from *ἄ*, privative (Eng. *un-*), and *ιδεῖν*, "to see"), in Homer, the name of the God who was later called Ploutōn. In post-Homeric times the word was applied to the unseen world, the grave, and death, while Ploutōn was named as the God presiding over the underworld.

Hekatē (Gk.), a Goddess who presided over purifying and atoning rites, also over popular assemblies, war, the rearing of children, etc. She was sometimes represented as bearing a torch. She was supposed to wander about at night, and in one aspect was considered the patroness of sorcery. She was represented as of triple form, because she was Selēnē in heaven, Artemis on earth, and Hekatē (or Persephonē) in Hadēs.

Hēlios (Gk.), the sun; the Sun-God, identical with Apollōn.

Hēphaistos (Gk.), the God of all arts in which fire is used; Guardian of the zodiacal sign Libra. He was the son of Zeus and Hēra, and the husband of Aphrodītē. Latin, *Vulcanus*, *Vulcan*.

Hēra (Gk.), the Queen of the Gods; Guardian of the zodiacal sign Aquarius. She was the daughter of Kronos and Rhea, and the wife of Zeus. Latin, *Juno*.

Hermēs (Gk.), the Shepherd-God, and God of all arts and sciences, especially of occult wisdom and magic; Guardian of the zodiacal sign Cancer, and Regent of the planet Mercury. He was the Son of Zeus and Maia, even as Iēsous was the son of the Divine Father and Maria or Mariam. Latin, *Mercurius*, *Mercury*.

Hestia (Gk.), the Goddess of the Hearth and the Home; Guardian of the zodiacal sign Capricornus. She was the daughter of Kronos and Rhea. Latin, *Vesta*.

Hierophant (Gk. *hierophantēs*, "one who explains sacred things"), the title of the initiator in the Eleusinian Mysteries; an initiated teacher.

Hydranos (Gk.), Sprinkler, Bather; the title of the hierophant of the Lesser Eleusinian Mysteries.

Ichchhā-shakti (Sk.), the power of will.

Ichōr (Gk.), the æthereal fluid which took the place of blood in the veins of the Gods.

Īdā (Sk.), the current of the *kundalinī* which flows on the left side of the human body.

Initiation, admission to the sacred Mysteries, whether by formal instruction or by interior illumination.

Ixiōn (Gk.), a mythical king of Thessaly whom Hermēs, by order of Zeus, punished for certain crimes by binding him to a fiery wheel which rolls unceasingly through the air or through the underworld.

Jñāna-shakti (Sk.), the power of knowledge.

Kabbala, a system of Jewish Theosophy.

Kama-rupa (Sk.), desire-body; a subjective form created through mental and physical desires and impulses, and which survives for a time after the death of the physical body.

Kriyā-shakti (Sk.), the occult creative potency of thought.

Kronos (Gk.), the God of Time, the name being interpreted as if it were *chronos*; Regent of the planet Saturn, which the Greeks sometimes called "the star of the Sun," or Hēlios, "the Sun" (Diodōros, ii. 30). Kronos was the Sun-God of the Golden Age, but was deposed by his sons and banished to Tartaros, Zeus reigning in his stead. Latin, *Cronus* and *Saturnus*.

Kundalinī-shakti (Sk.), the power that moves in an annular or serpentine path; the basic force of life.

Kybelē (Gk.), a Phrygian Goddess, identified with Rhea.

Lacuna (Lat., "a hollow"), a blank

space or hiatus in a manuscript where one or more words are wanting.

Leo (Lat.; Gk. *Lcōn*), the Lion, (1) one of the zodiacal constellations; (2) the fifth sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Cancer.

Libation (Lat. *libatio*), a drink-offering, a sacrifice, or act of worship, made by pouring liquid (usually wine or oil) on the ground in honor of a Divinity; the liquid so poured out.

Libra (Lat.; Gk. *Chēlai*, "Claws"), the Balance, (1) one of the zodiacal constellations; (2) the seventh sign of the zodiac. Owing the precession of the equinoxes this sign now contains the constellation Virgo. In the most ancient known zodiac this sign was represented by the Claws of the Scorpion grasping an Altar; the Babylonians later dropped the Altar from the representation, leaving only the disproportionately large Claws in the sign; and the Greeks, when they adopted the Babylonian zodiac, substituted for the Claws the Balance, taking the latter from the Egyptian zodiac.

Logos (Gk.), speech and reason, the power of the mind expressed by speech; the Divine Thought operating in matter; the Manifested Deity.

Lustration (Lat. *lustratio*), symbolic purification, commonly by sprinkling or washing with water, but also by fumigating (usually with sulphur), passing through fire, etc.

Macrocosm (Gk. *makrokosmos*), the great world, as distinguished from man, the microcosm or "little world."

Magna Mater (Lat.), "the Great Mother," an appellation of Rhea, As-tartē, and other Goddesses.

Manipuraka (Sk.), the third of the force-centres in the human body, the epigastric plexus.

Manteia (Gk.), a state of ecstatic trance.

Mantis (Gk.), a seer.

Mantrikā-shakti (Sk.), the occult power of speech or sound.

Messiah (Heb. *Mashiach*, "Anointed"), the same as Christos; an initiated hierophant, or divine teacher.

Microcosm (Gk. *mikrokosmos*), a little world or universe; man as an epitome of the macrocosm or great universe.

Mulādhāra (Sk.), the first of the force-centres in the human body, the sacral plexus.

Mysteries (Gk. *mysteria*, from *myein*, "to close"), secret truths; the rites and ceremonies of initiation in the esoteric religion.

Mystic (Gk. *mystikos*, from *mystēs*, "an initiate in the Mysteries"), occult, secret; incomprehensible to the lower reasoning faculty.

Mythos (Gk.), a myth; a fanciful story containing a hidden meaning.

Nādī (Sk.), a tube; a current of force in the human body.

Neophyte (Gk. *neophytos*, "newly planted"), one newly consecrated; a candidate for initiation.

Noetic. (See *Nous*.)

Nous (Gk.), the mind, especially the spiritual, immortal mind, as distinguished from the psychic, mortal mind, *phrēn*.

Ōannēs (Gk.), the primeval Fish-God of Lower Babylonia; also called Dagōn. He was represented as a form compounded of a man and a fish. It was said that he was wont to spend the day among men, teaching; but that at night he retired into the sea, or "great deep": this was but an allegorical way of stating the fact that a seer can at will transfer his consciousness from the objective to the subjective plane, so that while his body is asleep his subjective self is energizing consciously in the psychic and spiritual worlds. The spread of Christianity in regions where Ōannēs had formerly been worshipped was undoubtedly aided by the similarity (amounting to practically the identity) of the name to Iōannēs; and there were sects that accepted Iōannēs "the Baptist" and yet rejected Iēsous.

Om (Sk.), a contracted form of *Aum*, a sacred mystical syllable representing the Hindu Trinity. It is used occultly to arouse the *kundalinī*

through the correlation between sound and the vital electricity.

Orcus (Lat.), the underworld, the abode of the dead. It is equivalent to the Greek Hadēs.

Palæstra (Gk. *palaistra*), a wrestling-school, or gymnasium.

Paradosis (Gk.), a handing over, transmission, tradition; a particular rite, the passing from hand to hand of the sacred symbolic objects used in the Eleusinian Mysteries.

Paraklētos (Gk.), advocate, helper; a term applied to the *kundalinī*, the regenerative force.

Paranatellon (Gk. *para*, "alongside of," and *anatellōn*, "rising"), in ancient astronomy, a constellation lying north or south of the zodiac and allotted to one of the decans. The paranatellons were thirty-six in number.

Para-shakti (Sk.), the "great power," which includes the forces of light and heat.

Patera (Lat.), a libation-saucer, the same as the Greek *phiale*.

Periscope (from Gk. *periskopein*, "to consider on all sides"), a general, comprehensive summary; a term inappropriately applied to *Luke ix. 51-xviii. 14*.

Persephonē (Gk.), the daughter of Zeus and Dēmētēr, and wife of Ploutōn, with whom she reigned over the netherworld. Latin, *Proserpina*.

Phrēn (Gk.), the heart and cardiac region; the lower mental faculties.

Pingala (Sk.), the current of the *kundalinī* which flows on the right side of the human body.

Pisces (Lat.; Gk. *Ichthyes*), the Fishes, (1) one of the zodiacal constellations; (2) the eleventh sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Aquarius.

Ploutōn (Gk.), the God of the Netherworld. He was the son of Kronos and Rhea, and the husband of Persephonē. The name being confounded with *ploutos*, "wealth," he was also regarded as the God of Riches. He was also called Hadēs. Latin, *Pluto*.

Pneuma (Gk.), wind, air; the breath of life; the spiritual principle.

Poseidōn (Gk.), the God of the Sea; Guardian of the zodiacal sign Pisces. He was the son of Kronos and Rhea. Latin, *Neptunus*, Neptune.

Prāna (Sk.), the life-principle, the solar æther; mystically, a "ray" sent forth by the Sun, or spiritual Mind: in this latter sense there are five *prānas*, or intellectual powers, of which one is termed specifically *prāna*, "the outgoing life."

Prithivī (Sk.), the subtle element earth.

Procrustean, reducing to strict conformity by violent measures. The word is derived from Prokroustēs, "Torturer," the appellation given to Damastēs, a robber near Eleusis who, it is said, compelled travellers to lie down on a couch and in order to make them conform to its length either stretched them out or lopped off enough of their limbs to make them fit it.

Pyrotechnist (Gk. *pyr*, "fire," and *technitēs*, "artificer," "artist"), a term applied by mediæval "fire-philosophers" to one skilled in the use of the occult "fires," the psychic and spiritual forces.

Rhea (Gk., from *rhein*, "to flow"), a Goddess, the daughter of Heaven and Earth, and wife of Kronos. She was identified with Ammā ("Mother"), the Great Mother Goddess of Western Asia, and with the Phrygian Kybelē; and was usually represented wearing a mural crown.

Sagittarius (Lat.; Gk. *Toxotēs*), the Archer, or Bowman, (1) one of the zodiacal constellations; (2) the ninth sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Scorpio.

Sahasrāra (Sk.), the seventh of the force-centres in the human body, the conarium.

Sakaia (Gk.), a festival of the Sacæ in honor of Anaïtis, a Goddess identified with Venus. According to Bêrōsos, the five-day feast of the Sakaia was celebrated by the Babylonians, and during the celebration it was the custom that masters should obey their ser-

vants, one of whom was clothed in a royal robe.

Samādhi (Sk.), a state of ecstatic trance, or of abstract meditation.

Samāna (Sk.), the distributing life, one of the five *prānas*.

Satan (Heb.), an enemy, adversary; in Christian theology, the Evil God, as opposed to Yahveh ("Jehovah"), the Good God, though ethically there is little to choose between the two Gods as depicted in Jewish-Christian mythology.

Scorpio (Lat.; Gk. *Skorpios*), the Scorpion, (1) one of the zodiacal constellations; (2) the eighth sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Libra.

Selēnē (Gk.), the moon; the Goddess of the Moon.

Serapis, a Græco-Egyptian God.

Shakti (Sk.), power, ability; a creative force.

Somatic (Gk. *sōmatikos*, "pertaining to the body"), corporeal, bodily.

Speirēma (Gk.), a coil, especially a serpent-coil; the same as the Sanskrit *kundalinī*.

Sushumnā (Sk.), the central current of the *kundalinī*. It flows in the centre of the spinal cord.

Synoptic (Gk. *synoptikos*, "seeing the whole together"), a term applied to the first three *Gospels*.

Talmud, a Hebrew work in which the oral traditions are committed to writing.

Tartaros (Gk.; Lat. *Tartarus*), the netherworld, especially as the abode of impure souls.

Tattvas (Sk.), the subtle elements; differentiated principles in nature and in man.

Taurus (Lat.; Gk. *Tauros*), the Bull, (1) one of the zodiacal constellations; (2) the second sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Aries.

Tejas (Sk.), the subtle element fire.

Telestic (Gk. *telestikos*), mystical, pertaining to initiation.

Thesmophoria (Gk.), a festival in honor of Dēmētēr, who was called Thesmophoros, "Law-giving," because she was said to have instituted marriage and civil institutions. The festival lasted three days, and was celebrated by many cities of Greece, but with greatest ceremony at Athens. Both Dēmētēr and Persephonē were worshipped in the rites. The worshippers were free-born matrons, assisted by a priest and a band of virgins. They wore white garments, as emblematic of purity.

Thuja (Gk. *thuia*), a North-African tree with sweet-smelling wood.

Udāna (Sk.), the upgoing life, one of the five *prānas*.

Upanishads (Sk.), ancient mystical writings appended to the *Vedas*.

Vāyu (Sk.), the subtle element air.

Virgo (Lat.; Gk. *Parthenos*), the Virgin, (1) one of the zodiacal constellations; (2) the sixth sign of the zodiac. Owing to the precession of the equinoxes this sign now contains the constellation Leo.

Vishuddhi (Sk.), the fifth of the force-centres in the human body, the pharyngeal plexus.

Vyāna (Sk.), the uniting life, one of the five *prānas*.

Zeus (Gk.), the King and Father of Gods and Men; Guardian of the zodiacal sign Leo, and Regent of the planet Jupiter. He was the son of Kronos and Rhea. Although the highest of the Gods, he has many minor aspects. Latin, *Jupiter*.

